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Cross-Cultural Mentoring Relationships between Faculty and Students in Undergraduate Athletic Training Programs

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CROSS-CULTURAL MENTORING RELATIONSHIPS BETWEEN FACULTY AND
STUDENTS IN UNDERGRADUATE ATHLETIC TRAINING PROGRAMS

by

Scott D. Michel

A dissertation submitted to the Graduate College
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
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CROSS-CULTURAL MENTORING RELATIONSHIPS BETWEEN FACULTY AND STUDENTS IN UNDERGRADUATE ATHLETIC TRAINING PROGRAMS

Scott D. Michel, Ph.D.

Western Michigan University, 2016

The art of passing on knowledge and experience from one generation to the next has been a part of our cultural structure since the beginning of civilization. Whether through verbal or written language, informal or formal mentoring processes have been used by faculty to pass knowledge down to the younger generations of students. Mentoring, however, is not an easy process; especially when the faculty mentor and the student mentee are of different races. With the continual increase in diversity of the student body, there is a growing need for White faculty members to become more culturally aware and to possess the competencies to be effective mentors. There currently is a very limited understanding of how these mentoring relationships operate in the discipline of Athletic training, as there are only a handful of studies that have explored the dynamics of mentoring.

The purpose of this research was to gain an understanding of how White faculty members experience a cross-cultural mentoring relationship with a Black student in Commission on Accreditation of Athletic Training Education (CAATE) Undergraduate Athletic Training Programs. Utilizing a phenomenological research design, five White faculty members at five institutions were interviewed for insight on how each of them understood and experienced a cross-cultural mentoring relationship with a Black student. While each of the participants had their own unique story, four themes emerged that comprised the essence of the phenomenon of cross-cultural mentoring relationships for

these White faculty members. Those themes are: mentoring is a journey; a foundation of pre-requisites are needed that include trust, respect, the importance of interpersonal connection; and, understanding the mentee story; the discomforting awareness of difference; and, a colorblind approach and the sources of struggle that result.

The findings of this research begin to provide and assist White faculty members with strategies to address the critical factors involved in navigating the cross-cultural mentoring relationship and the insights on what is needed to build trust. The role that racial awareness and White privilege has on these relationships begin to inform the development of strategies and programming to assist the White faculty members towards a successful mentoring relationship.

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I have looked forward to this moment for the past two years. Words cannot describe the feelings and emotions that are tied to this document. I want to start out by praising our Heavenly Father for leading me down this chapter in my life and in so many ways reinforcing me, encouraging me, and challenging me to “Be strong and courageous.” I am so humbled and honored that His amazing grace continues to shine down upon me even when I stumble and fall.

I am so grateful for those who lent so much support, time and effort throughout this process. First, to Dr. Donna Talbot, our conversations were enlightening and challenging. You pushed me to a level that I did not think possible, and I now look back at those conversations and understand why you pushed so much and I am forever grateful. Second, to Dr. Ramona Lewis, your insight and honesty about not apologizing for who I am and what I have or have not done will be carried with me for the remainder of my life. That conversation was more powerful than you may be aware. Third, to Dr. Dave Louis, our journey began on my interview for admittance and we have shared much since that time. You saw something inside of me at the time when I was so oblivious to so many things. I thank you for all of the conversations and the enlightenment that you provided to this scholar. Thank you to each of you for the time, dedication and insight you each provided as a committee.

Acknowledgments – continued

In my 15 years as an athletic trainer and educator, I have been blessed with some amazing mentors. I have some amazing colleagues and friends that provided support and encouragement at every stage of this journey. There have been countless numbers of classmates, coaches, mentors, and former athletes that have all played a major role in my development, both personally and professionally. You all have impacted my life in one way or another. Above all else, your friendship is the thing that I treasure the most and for that I say thank you.

I cannot begin to contextualize all the love and support that my parents provided during these past four years. Whether it was through prayers, driving up the four and a half hours to Kalamazoo all those times to let Heather and I get away for a night without the kids, or simply through a message of love and support, please know how grateful I am to have you as parents. A special thank you to my amazing transcriber. Your gift of being swift of finger is something that I still am in awe of to this day.

To my family, even now I fight back the tears at the sacrifice this journey had on all of you. To my wife Heather, words cannot begin to describe how much love and support you provided, even at the expense of your health. I wish I were able to find the words. This journey was tumultuous and when I felt like I had nothing left, you looked me in the eye and said “I believe in you.” Those words and the look in your eye kept me going more than you will ever know. I love what we have become. To my two little girls, your carefree spirit and endless laughter and smiles are the greatest gift I have ever been given. Daddy does not deserve angels like the two of you and I am so looking forward to our many “daddy dates” that are so overdue.

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Thank you to my participants at taking a risk and being vulnerable. Your insight and willingness to work together to make our profession better, one conversation at a time, is so admirable. May we continue to look in the mirror each and every single day and ask the tough question.

Scott D. Michel

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER	
I INTRODUCTION	1
Background	1
Problem Statement	5
Purpose and Research Questions	6
Theoretical Perspective	8
Methods Overview	10
Conceptual Framework	11
Definition of Terms	14
Summary	15
II LITERATURE REVIEW	17
Background	17
Introduction	18
Mentoring	46
Cross-cultural Mentoring Relationships	53
Mentoring in CAATE Athletic Training Programs	59
Chapter Summary	65

Table of Contents – continued

CHAPTER

III	METHODOLOGY	68
	Overview of Purpose and Methods.....	68
	Research Approach	69
	Population, Sample, Participants	72
	Data Collection Procedures and Instrumentation	75
	Data Analysis Procedures	76
	Reflexivity.....	81
	Delimitations.....	83
	Summary	83
IV	RESULTS	84
	Overview of Purpose and Questions.....	84
	Description of the Participants.....	87
	Themes and Sub-themes	90
	Participant Narratives.....	119
	Summary	129
V	DISCUSSION	131
	Summary of Major Results and Comparison to Literature	133
	New Conceptual Framework	142
	Recommendations for Practice	145
	Recommendations for Future Research	156
	Limitations	159

Table of Contents – continued

CHAPTER

Final Reflection159

Summary162

REFERENCES165

APPENDICES

A Recruitment Email175

B Reminder Email177

C HSIRB Notification179

D Informed Consent Forms181

E Interview Protocol Round 1186

F Interview Protocol Round 2189

G Reflection Prompt192

H Resources on White Privilege194

LIST OF TABLES

1. Initial Labels of Meaning.....	78
2. Breakdown of Themes and Sub-themes	91

LIST OF FIGURES

1. Conceptual Framework	13
2. New Conceptual Framework	145

CHAPTER I – INTRODUCTION

Background

Researcher Connection

Johnson (2006) states, “it isn’t what we don’t know that frightens us, it’s what we think we do know. The problem is our ideas about what we don’t know “ (p. 13). This could not be truer as it pertains to my experiences and journey as a mentor, which is largely influential in the development of this study. My journey has taken me to uncomfortable situations at times and epic failure in handling them, but I have learned and gained a deeper understanding of the different perspectives that exist with the experiences described.

As an educator, I have the privilege in creating an opportunity for learning, or as Harper and Quaye (2007) stated “it is about providing types of learning opportunities that will contribute to student development and engagement” (p. 8). It is the intentionality of providing these types of learning environments that I believe is most important to the education and growth of the student learner, both in and outside of the classroom. As a faculty member in a Commission on Accreditation of Athletic Training Education (CAATE) undergraduate Athletic Training program for the past five years, I have been exposed to a number of cross-cultural mentoring relationships. The curriculum is one in which a mentoring relationship with a student is almost innately built into the infrastructure of these undergraduate programs. The structure of these undergraduate programs allows for sustained interactions and exchanges with the same cohort of students. It is within this structure where my journey of cross-cultural mentoring truly began.

My first year as a full-time educator presented me with an opportunity to learn alongside a young Black male undergraduate student whose background was so vastly different than mine. The only commonality that we shared, it seemed, was a passion for basketball. Other than that, our worlds were a story of difference. It was his story that propelled me into a world of unfamiliarity, confusion, ambivalence, and uncertainty on how to be the mentor he so desperately needed. I was in need of guidance on how to navigate a mentoring relationship, in which I had never been exposed to such an array of difference. About the same time, I began a Diversity and Equity class for my doctoral program, something that, looking back, was the beginning of a passion in understanding the nuances of cross-cultural mentoring.

Mentoring

Strayhorn and Terrell (2007) define mentoring as “a process by which a student or protégé is positively socialized by a faculty member” (p. 70). The benefits of these mentoring relationships are astounding and students who interact with professors have been found to be more successful academically and graduate from college at higher rates (Astin, 1993). First year college students have plenty of adjustments that need to be made as they embark on their new journey and step foot on their college campus. Each institution of higher learning is focused on providing a campus environment of inclusion. Research suggests a campus of inclusion involves a sense of student interpersonal comfort, and a sense of belonging (Hawkins & Larabee, 2007; Pascarella & Terenzini, 2005; Reason, Terrenzini, & Domingo, 2006). One of the very first individuals who students will come into contact with to help provide this sense of belonging is a faculty member. Thus, faculty members have the opportunity to begin shaping students’ early experiences of comfort, belonging, and inclusion.

Pitney (2004) suggests that to have a successful mentoring relationship, certain features are critical to the effectiveness of the outcome. These features seem to encompass a holistic approach that goes beyond just the academic level, and include things like interpersonal comfort, trust, reciprocity, and racial and cultural awareness. Mentoring, however, is not an easy process; especially when the faculty mentor and the student mentee are of different races. Many times individuals have to rummage through feelings of discomfort, personal biases, cultural unknowns, socio-cultural differences, unfamiliar cultural stimuli, and a host of other elements that may result in one questioning his/her competency as a faculty and mentor (Louis & Michel, 2013). Typically, faculty work through these issues without assistance or support. This increases the likelihood that the faculty member is not sufficiently prepared to support the diverse needs of a multicultural student population.

Increased Diversity

Increased diversity of the student population at our universities requires all facets of the academy to have a larger skill set related to cross-cultural competency. The relationship between the college professor and his/her student is one that is critical because it involves not only academic pursuit but also personal evolution. Specific to the Black student, the following factors seem to have the largest impact in the student engagement process: campus climate, social and cultural capital, dominant culture or overwhelming Whiteness, and faculty/student interaction outside of the classroom (Braxton, Brier, & Steele, 2007; Cabrera, Nora, Terenzini, Pascarella, & Hagedorn, 1999; Hawkins & Larabee, 2007; Holmes et al., 2000; Wells, 2008).

For the purposes of this paper I use the terms “Black” and “African American” as a representation of race. I predominantly use the term “Black” throughout the paper and

the term “African American” is most often seen in the direct quotes of the previous literature in the literature review. While the terms are not representative of the entire population of people of color, the terms are used interchangeably in the much of the literature and I feel it is important to explain the rationale in my approach. One of the main reasons for this approach is my attempt to acknowledge that those who are racially classified as Black and/or African American on the census, more often than not, do not have their cultural and ethnic uniqueness taken into account. Quite often we as a society take the uniqueness of an individual away with umbrella terms and identifiers such as “White” and “Black.” Just as a White person is more than their skin color, so to is the Black person. This type of categorization of people simply based on race can result in generalities and assumptions of the individual that may not be true. Quite often the White faculty member cannot identify with, nor understand the challenges that the minority student faces on a daily basis. This lack of awareness and understanding can prove to be influential in the White faculty’s ability to navigate the cross-cultural mentoring relationship.

Difficulty of Cross-Cultural Mentoring

The White faculty and Black student mentoring relationship is often quite hard to navigate. Building bridges of trust become increasingly difficult when the White faculty member feels ill prepared to maintain a level of cultural awareness and competence. This is especially true when addressing issues and discussions that come up related to race, social capital, oppression, and injustice. The racial and cultural conditioning research highlight possible factors of influence that contribute to the reluctance and/or success of a Black student to engage in a mentoring relationship with a White mentor (Thomas, 1993). In research conducted by Townes et al. (2009) on Black student preference of

counselors based on race, the participants' levels of cultural mistrust, racial identity attitudes, and help-seeking attitudes were assessed. They found that high levels of cultural mistrust, low assimilation attitudes, and high Afrocentric attitudes significantly predicted preference for a Black counselor. This finding is important to note seeing that the counseling and mentoring relationships share the common characteristic of a central theme of trust. These factors would then have a direct impact on how issues within the mentoring relationship are addressed, if there are feelings of mistrust and hesitancy of true disclosure present with members of the mentoring dyad. This notion of disclosure and cultural trust was seen in work conducted by Thompson, Worthington, and Atkinson (1994) when they found that Black clients had lower expectations and were less disclosing to White counselors due to a high level of cultural mistrust of White people.

Problem Statement

With the moderate success of providing increased access for students of color, institutions and their faculty at Predominantly White Institutions (PWI's) are now being challenged with how to effectively meet the needs of an increasingly diversified student body (Mitchell, Wood, & Witherspoon, 2010). There is a need for academic departments to understand, address and support the growing needs of faculty to become more culturally aware and to possess the competencies to be effective mentors to an increasingly diversified student body. This is especially important considering that Sedlacek (1999) found Black students viewed Black professors as significantly more culturally competent, trustworthy, and more supportive than their White professor counterparts. This finding is important to note since data from the National Center for Education Statistics in 2011 reports that those full-time instructional faculty whose race/ethnicity was known, 79% were White and among full-time professors, 84% were

White. Given these statistics it would be reasonable to conclude that the Black student will have a very limited chance of finding a Black professor to serve as a mentor, and thus choose the guidance and support of the less trusted and competent White professor.

As described earlier, cross-cultural relationships are complex and require trust, honesty, and willingness to learn about self and others (Stanley & Lincoln, 2005). White faculty face the challenge of being regarded as genuinely caring and legitimate to Black students, who may in turn not instinctively regard White faculty as advocates. “At an operational level, Bullough and Draper (2004) highlight a lack of understanding about how mentoring relationships operate, and suggest that mentors can feel vulnerable, inexperienced and exposed, and without the necessary skills” (Stead, 2005, p. 172). There currently is a very limited understanding of how mentoring relationships operate in the discipline of athletic training, as there are only a handful of studies that have explored the dynamics of mentoring. Additionally, a significant gap in the literature exists, as there are no research studies that examine the cross-cultural mentoring relationship between a White faculty and a Black student in CAATE accredited undergraduate Athletic Training programs.

Purpose and Research Questions

The Purpose Statement

The essence of the study is the phenomenon of mentoring relationships of faculty with students. Specifically, this study will tease out how the relationship is experienced, understood, and interpreted by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training programs.

Research Questions

To address this phenomenon, the following overarching question is addressed: How do faculty mentors understand and experience the mentoring relationship? Specifically, how is the relationship understood and experienced by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training programs? The following sub-questions are also posed:

1. What critical features of mentoring are identified by the faculty?
2. How do these features inform the behavior and approach of the mentoring relationship?
3. How do these behaviors and approaches influence the faculty's perception of their effectiveness as a mentor?
4. What is the perception of the faculty on the role race plays in the dynamics of the mentoring relationship?

Significance of Study

The significance of this study is applicable to both members of the mentoring dyad involved in a cross-cultural mentoring relationship. Within the context of the mentor/mentee relationship, examining the racial and cultural conditioning of both faculty and student can prove critical to the outcomes and success of the student in developing trust within a CAATE accredited Athletic Training program (Schlosser, Talleyrand, Lyons, Kim, & Johnson, 2011). What I have learned from this study are the critical factors that affect the mentoring process. Additionally, I have begun to identify whether faculty are able to connect these factors related to race and how these factors influence the mentoring dynamic.

I believe the findings of this add to the work of Helms (1995) and Utsey and Gernat (2002) to illustrate the importance of White people's attitudes toward being racial beings and their perceived attitudes and ego defense mechanisms surrounding issues of racism. The results of my study, brought to light some of the issues connected to cross-cultural relationships and how they are identified, interpreted and understood within the mentoring relationship. Understanding and interpreting the connections made within this context thus provide new understandings on how to better navigate the cross-cultural relationship in CAATE accredited Athletic Training programs.

The findings of this study provide insight for the White faculty member on how to confront, interpret, and identify their own personal struggles with cross-cultural mentoring. The findings can begin to assist and provide strategies to address the critical factors involved in navigating the cross-cultural mentor relationship and the steps needed to build trust.

Theoretical Perspective

This study utilizes the Cross Model of Cultural Competence by Terry Cross (1988) as it offers both an institutional and individual framework. It describes cultural competency as movement along a continuum that is based on the premise of respect and appreciation of individuals and cultural differences.

Cultural Destructiveness

This is the most negative end of the continuum. Individuals in this phase are "represented by attitudes, policies and practices that are destructive to cultures and consequently to the individuals within the culture" (p. 29). Individuals view culture as a problem and operate under the assumption that one culture is superior.

Cultural Incapacity

Individuals in this phase “do not intentionally seek to be culturally destructive but rather lack the capacity to help minority clients or communities” (p. 30). People in this phase assume racial superiority of a dominant group.

Cultural Blindness

Individuals in this phase are characterized by the belief that “color or culture make no difference and that all people are the same” (p. 30). As a result, people in this phase believe that all individuals should be treated in the same way regardless of race.

Cultural Pre-Competence

Individuals in this phase are “characterized by the desire to deliver quality services based on a commitment to civil rights” (p. 31). People begin to try to educate themselves on cultural difference, but lack information on how to proceed.

Basic Cultural Competence

Individuals in this phase are “characterized by acceptance and respect for difference, continuing self-assessment regarding culture with careful attention to the dynamics of difference” (p. 32). People try to gain understanding of how their own culture influences another person’s culture. Additionally, people in this phase seek advice from the minority community on the interplay between policy and practice and the impact the dominant culture has on this interplay.

Cultural Proficiency

Individuals at this phase hold culture in high esteem. People in this phase “seek to add to the knowledge base of culturally competent practice by conducting research and developing new therapeutic approaches based on culture” (p. 32). People in this phase are identified by the advocacy role they play in improving relations between cultures.

This model is utilized in the results section as a reference to help identify where the White faculty mentor is on the continuum. The model also provides a framework for the insight and recommendations made in the discussion section at the end of the study.

Methods Overview

This study utilizes a qualitative approach that is an interpretive phenomenological design. Rooted in a philosophical tradition, interpretive phenomenology looks to explore how participants understand their personal and social worlds through intense examination of people's lived experiences (Smith & Olson, 2007).

The context of this study occurs within CAATE accredited undergraduate Athletic Training programs. Participants were solicited through the CAATE email database of accredited undergraduate programs and faculty. The inclusion criteria was: (a) White faculty member in a CAATE accredited undergraduate Athletic Training program who has experienced a mentoring experience with a Black student for a two year time period, (b) and participants would be comfortable engaging in all aspects of the research, including sharing personal reflection journals.

Data was collected through a pair of in-depth interviews and a reflection journal from each participant. The focus of the first interview protocol was on the concept of mentoring and the exploration of the participant's understanding of the mentoring process and experience. The focus of the second interview was on perception of the mentor on the role race played within the mentoring relationship, and how race impacted the journey of the mentor in the mentoring relationship. An email prompt was provided in between the pair of interviews to gather additional insight of the participant's reflections on the first conversation of mentoring. In addition to the reflection pieces of the participants, researcher memoing was utilized throughout the data collection process.

Conceptual Framework and Explanation

The conceptual framework (see Figure 1) illustrates the five key components of focus for the study of cross-cultural mentoring relationships of White faculty members and Black college students in CAATE accredited Athletic Training programs. The central focus of this study, highlighted by the center circle, is the cross-cultural mentoring relationship between the faculty and student in CAATE accredited undergraduate Athletic Training programs. As stated earlier there is a lack of a body of research that explores this relationship in the athletic training discipline.

The Black College Student Experience

Circle one explains how much of the research has focused on the perspective and experiences of the Black college student and the impact that self-perception and the campus environment have played in engagement in campus life. There is a growing body of knowledge of the barriers that exist impeding or deterring the notion of engaging and gaining a sense of belonging on a college campus. Black students who feel a sense of belonging are often those who do not feel the presence of prejudices and discrimination on their college campuses. Further, Black students who feel like the campus engages them in campus life are far less likely to disengage and transfer.

White Faculty Experience

In Circle two, the role that faculty play in creating a sense of belonging have been well documented in the student engagement and retention literature (Harper & Quaye, 2007). The mentoring relationships that seem to be most successful are those that create a sense of trust and interpersonal comfort. Unfortunately, there is not a large body of literature that has explored the perspectives and insights of the cross-cultural mentoring relationship from the White faculty lens. Further, the level of racial awareness that the

White faculty possesses is an important factor to consider and the associated privilege and power that accompanies the position the faculty member has in the mentoring relationship.

Mentoring

In Circle three, the mentoring relationships that last are those that foster safe environments through trust. This trust is most often developed after certain pre-requisites are present within the context of the mentoring relationship. Most often the successful mentoring relationships develop informally, with both members of the mentoring dyad feeling a certain level of interpersonal comfort that is present in the relationship. The successful faculty-student interaction needs to be based on the notion that although the faculty member holds a position of power, there is a space of reciprocity where both come away with having grown and learned something. This can prove difficult in a cross-cultural mentoring relationship.

Cross-cultural Relationships

Circle four represents the issues of race and the role that power plays in gaining trust in a cross-cultural mentoring relationship can prove difficult to navigate. It takes a sense of vulnerability and risk on both parties to get to a point where trust can be developed. This can be further impeded by feelings of guilt, fear, entitlement and misinterpretations of those feelings from the other person. Further, the underlying prejudices and attitudes of both members of the mentoring relationship can provide additional barriers in getting to that level of trust. These factors have a direct impact on how issues within the mentoring relationship are addressed. Furthermore, the role that perceived racial identity plays is an important aspect to consider within the context of the mentor/mentee relationship. The research seems to suggest that White faculty are often

limited in their understanding of issues of race, social capital, oppression and injustice (Louis & Michel, 2013).

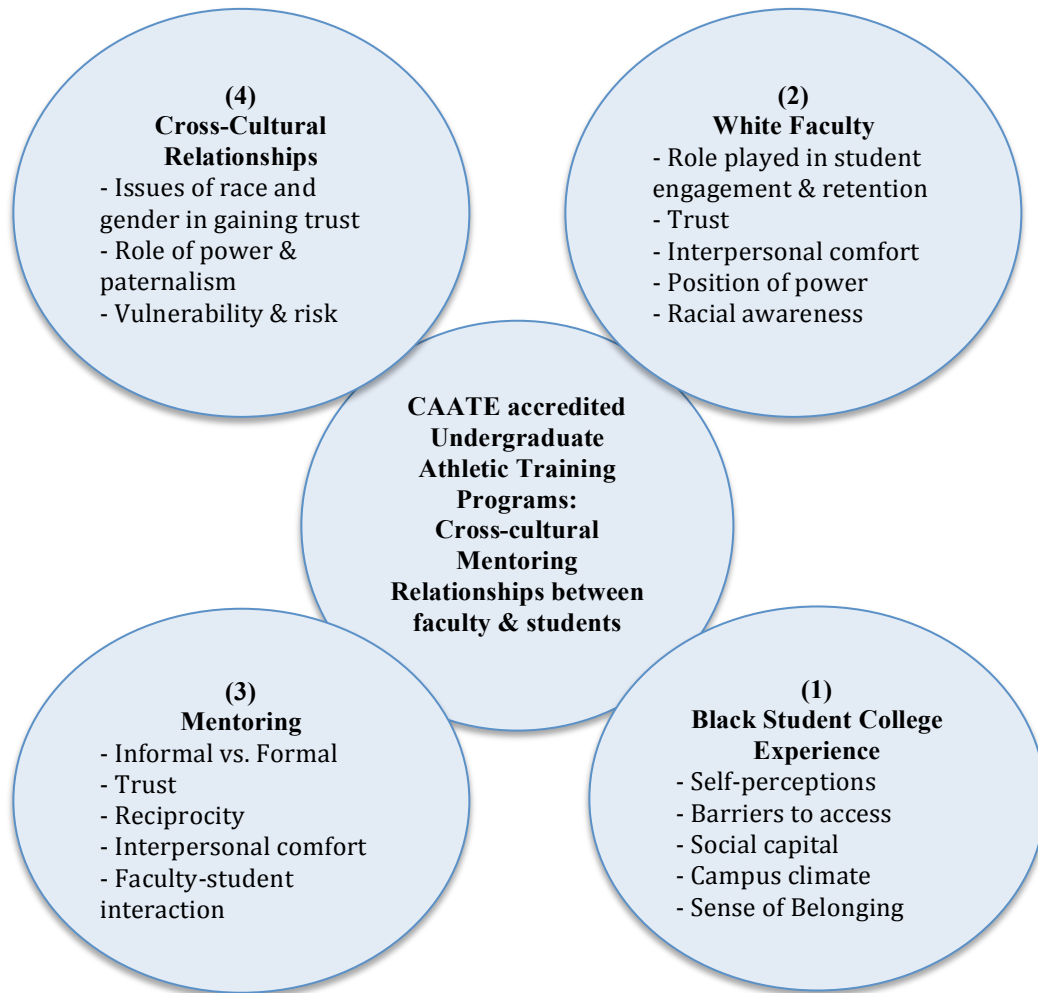


Figure 1. Conceptual framework

Definition of Terms

This section contains key terms used within the dissertation to provide a common understanding.

Black/African American. The terms are not representative of the entire population of people of color, as these umbrella terms do not take into account the racial and ethnic uniqueness of those who self-identify with one of these labels. For the purposes of this research, I use the terms “Black” and “African American” as a representation of race. I predominantly use the term “Black” throughout the paper and the term “African American” is most often seen in the direct quotes of the previous literature in the literature review. The terms are used interchangeably in the much of the literature and I feel it is important to align this synonymous use in the dissertation.

Faculty Mentor. The faculty mentors in this study, self-identified as mentors. The structure of the curriculum and faculty student interaction in CAATE undergraduate athletic training programs, naturally provide an environment for mentoring relationships to develop.

Mentoring. The term mentoring is defined as “a process by which a student or protégé is positively socialized by a faculty member” (Strayhorn & Terrell, 2007, p. 70). This will be expanded on later in chapter two.

White Privilege. For the purposes of this research I will define White privilege as a societal construction of insulation and advantage that is a complex, generally unconscious and invisible force in the nature of race, class, gender, ethnicity, and economics in the dealing with the misinterpretations of power and entitlement. This will be expanded on later in chapter two.

Summary

There are many adjustments first year college students need to make as they embark on their new journey on a college campus. Each student is faced with the reality of integrating themselves into new surroundings and finding a sense of belonging. The increasing focus of universities is centered on how best to provide an environment of inclusion for their student body. The research suggests student interpersonal comfort and sense of belonging, are two very important aspects involved in creating a campus of inclusion (Hawkins & Larabee, 2007; Pascarella & Terenzini, 2005; Reason, Terrezini, & Domingo, 2006). Often, faculty are one of the first individuals that have an opportunity to begin to provide this sense of belonging for the student. These early interactions have potential in developing into a mentoring relationship.

Research suggests that to have a successful mentoring relationship, multiple strategies are utilized that encompass a holistic approach that goes beyond just the academic level. The cultivation of trust is a paramount factor that can provide the link between the academic level and the broader historical content of student lives (Gilbert, 2003; Mitchell, Wood, & Witherspoon, 2010). When a faculty member and a student are from different cultural backgrounds, trust may not be automatic in the mentoring relationship.

There have only been a handful of studies that have explored the mentoring relationship in the discipline of athletic training. To date, this is the first study in the athletic training discipline to focus on cross-cultural mentoring relationships. Additionally, this is one of a handful of studies to investigate cross-cultural mentoring from a White faculty perspective. This is important to note as White faculty many times

have to rummage through feelings of discomfort, racial difference, and a host of other elements that may result in one questioning his/her competency as a faculty and mentor.

As stated earlier, the White faculty/student of color mentoring relationship is often quite hard to navigate. Building bridges of trust become increasingly difficult when the White faculty member feels ill prepared to maintain a level of cultural awareness and competence. Specifically, how the cross-cultural mentoring relationship is interpreted, understood, and dealt with through the lens of the White faculty member and Black student in a CAATE accredited undergraduate Athletic Training Program has yet to be explored.

CHAPTER II – LITERATURE REVIEW

Background

In Chapter one, I highlighted the practical and researchable problems along with the deficiency in the current literature as it pertains to the understanding of the mentoring dyad. Further, a conceptual framework was provided that illustrated the four key areas of focus for the study of mentoring relationships of White faculty mentors of Black college students. These four areas are the Black college student experience and perspective, the White faculty experience and perspective, the key components and different types of mentoring, and issues related to cross-cultural relationships. The essence of the study is the phenomenon of mentoring relationships of faculty with students. Specifically, this study will tease out how the mentoring relationship is experienced, understood, and interpreted by White faculty mentors of Black student mentees in CAATE accredited undergraduate Athletic Training Programs.

Research Questions

To address this phenomenon, the following overarching question is addressed: How do faculty mentors understand and experience the mentoring relationship? Specifically, how is the relationship understood and experienced by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training programs? The following sub-questions are also posed:

1. What critical features of mentoring are identified by the faculty mentors of the mentee students?
2. How do the aforementioned features inform the behavior and approach of the mentor in their mentoring relationship?

3. How do the aforementioned behaviors and approaches influence the faculty's perception of their effectiveness as a mentor?
4. What is the perception of the White faculty on the role race plays in the dynamics of the mentoring relationship?

Introduction

This literature review examines the challenges that White faculty and Black students experience in establishing relationships that facilitate student success in higher education settings. These challenges play out across the many ways faculty interact with students, but are especially noted in the teaching and mentoring relationships. For Black students and their White mentors, there are many factors associated with their different life experiences. Many of these experiences hinge upon the White faculty member's ability in establishing an environment in which the student's needs are met through an open, mutually respectful, and trusting relationship. This literature review examines the historical background of the rise of education for Black students and how this has a tremendous impact on the overall student perspective related to the college experience. The focus shifts to the faculty-student interaction and the key role that the White faculty member has on the growth and development of the student. The literature review then takes a look at the development of the mentoring process, and the key features that are associated with successful outcomes for those involved in the mentoring dyad. Further, an investigative look is taken into the intricacies of cross-cultural mentoring and the role that racial awareness and cultural competence has in the mentoring dyad. Finally, an overview of the mentoring relationship within the context of a CAATE accredited Athletic Training program is explored.

The Black College Student

In order to gain a better understanding of the Black student college experience, a brief historical synopsis of the rise of Black education will assist in providing context for this portion of the literature review.

Historical Rise of Black Education

The early years surrounding the era of the Civil War found much opposition to the notion that people of color should be provided the chance at education. Many White people saw Black people as being unable to attain the same level of intellectual competence as them. Further, White people thought that providing an opportunity for Black people to believe that they could attain such levels was ludicrous. This sentiment of inferiority is captured, as Cohen and Kisker (2010) stated “prior to the Civil War, scarcely two dozen African Americans had graduated from colleges in the United States, despite the fact that freedmen numbered close to one-quarter of a million in 1825” (p. 119). Most of this sentiment was due to the fact that the White population still felt that the Black population was far inferior. This thought of inferiority is illustrated by the common consideration of Black people in that era being viewed as three-fifths of a human. Lucas (2007) posited that the “prevailing opinion held that blacks were inherently inferior to Whites, that the obvious differences favoring Whites over Blacks were innate and unalterable, and hence no good purpose was served by attempting to pretend otherwise” (p. 165). This mindset ever so slowly began to change with the Emancipation Proclamation and the outcome of the Civil War. Largely due to the growing pressure of civil reformers, there began to be a willingness from Southerners to agree with the view that educational opportunity be extended to Blacks. This notion, however, was only

allowed as long as it would not result in a challenge to the “preordained” place of the Black man in the social order.

The rise of the beginnings of Black education relied heavily on the work undertaken by “northern benevolent societies, denominational missionary bodies, and private black charitable organizations” (Lucas, 2007, p. 166). The education that Black people were receiving was far inferior to the curriculum established at the White institutions of higher learning. As a result, the literacy rate of the Black population was incredibly low and the delivery of curriculum rivaled that of nothing more than a secondary school. Early efforts were admirable to start out, but most died out due to the lack of support and endowment. The Freedman’s Bureau was the first group to provide significant funding to the work of founding Black colleges. The Freedman’s Bureau gained help with their efforts from local religious and civic groups, which furthered their upstart influence on providing opportunity for the newly freed slaves. However, it was the religious affiliated bodies that remained the most active and supportive of educational institutions for Black people. The reason for their continued prominence in ensuring aid was a result of the leadership within those churches. Many prominent businessmen, industrialists, and manufacturers continued to provide the funding necessary and went as far as establishing special trusts for financing the education for Black people. The mainstream thought that drove their involvement was that “Black Americans should be free to do and become what they chose, limited only by the strength of their own endeavors” (Lucas, 2007, p. 167). This thought was reinforced through legislation that began to shape the future landscape of opportunity for all, and the growing need to move west.

Legislative Influence and the Rise of Historically Black Colleges and Universities

The Morrill Act of 1862 was the first such legislation that aided the expansion of education institutions. The Morrill Act, widely known as the land-grant act, was introduced to establish institutions in each state that would provide education in agriculture and mechanical studies. The Morrill Act was intended to create greater access to public education; a response to the private colleges that were reserved for the elite at the time. The provisions stated within the Morrill Act were to be made without respect to racial categorization. Shortly following the Morrill Act was the passing of the Thirteenth Amendment in 1865, which prohibited slavery in the United States the same year that the Freedman's Bureau was established. In 1866, the Fourteenth Amendment was enacted that called for the equality of the entire citizenry without respect to race. The Fourteenth Amendment went on to declare that all persons born in the United States are entitled to equal protection under the law. In 1869, Congress passed the Fifteenth Amendment prohibiting anyone the denial of the right to vote based on race, color, or prior servitude. The combined legislative acts indicated an ideological shift and change to the current thought of the "place" of the Black man in the social order. In essence, it was what Brown and Davis (2001) referred to as the social contract of the American people with the African descendants. Brown and Davis (2001) concluded that:

Without question, the historically Black college is the tangible manifestation of America's social contract with free African Americans immediately following the Civil War. According to political philosophy, a social contract results from any combination of persons who agree to some aim for mutual benefit. This thesis argues that, although no major federal legislation was enacted solely for the development of Black colleges (as with land-grant institutions), the combination of

amendments, legislation, creation of Howard University, and financial support from the Freedmen's Bureau establishes a commutative social contract by implication. (p. 34)

These legislative acts resulted in the shaping of numerous Black colleges across the country, most notably in the southern states. However, it was the second Morrill Act of 1890 that catalyzed the Black college movement. The second Morrill Act prohibited payments of federal money to states that discriminated against the admission of Black people to public colleges, or colleges who refused to provide a facility for both races under the “separate but equal” clause. It was this piece of legislation that served as a major influence in the establishment of Historically Black Colleges and Universities (HBCU’s), until the ruling of *Brown v the Board of Education of Topeka* in 1954. The reality was that many of the HBCU’s that were started as a result of the “separate but equal” clause, were seen as a compromise. The compromise existed so that the supremacy of White higher education could stay intact, and the call for educational opportunity and equalization of education for the Black race could be satisfied. As Brown and Davis (2001) stated, “consequently the historically Black college became the primary channel to social mobility and equality for African Americans” (p. 40).

The result of the Morrill Act of 1890 cemented the dual system of higher education over the next half century, predominantly in the creation of public HBCU’s in the 19 southern and border states of (Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, and West Virginia). Brown and Davis (2001) stated,

In many ways, these institutions originally were considered "cultural starting"

schools or places where students began the accumulation of social connections and support that would not only ease their transition and progression through college, but also increase their social market value and employment opportunities after graduation. (p. 42)

This dual system mindset is especially significant when you consider the importance family background and social class often has in determining the advantages individuals have in access. This access includes those connections to influential civic leaders, services, resources and programs that improve life chances, and networking for better opportunities of employment. Since the demographics of the Black college student at the time were challenging, access to the community that the HBCUs provided was paramount in providing a new set of cultural resources. In addition to this access, the mission of many of the HBCU's was to act as a "social equalizer" to the mainstream dominant White society. HBCU's were there to provide Black students opportunity to an education and obtainment of a college degree, which they would otherwise not be able to obtain given the incalculable barriers they faced. As the decades followed, growing numbers of Black students obtained degrees at HBCUs, demonstrated independent thought and actions, and therefore began to have more of an influence on general society. The HBCU networks expanded, the resources and ability to transmit knowledge and opportunity increased to negotiate further educational development and attainment. As a result, there was a strong push with this newfound capital to create a bit more level playing field in terms of education and access. One of the results of this gradual change in American social values was the ruling of *Brown vs. the Board of Education of Topeka* in 1954, which ruled that segregation of schools was unconstitutional.

Although the landscape of education has changed since the desegregation

movement of the last half of the 20th century, the limited educational opportunity for Black students is still a major issue that many young Black men and women face today.

The Black College Student Experience

College is a time of change and adjustment, a time in which an identity of oneself comes into conflict with a culture that for the racial/ethnic minority student is vastly different than what they have come to understand as normal. Holmes, Ebbers, Robinson, and Mugenda (2000) suggested:

Engagement begins at the point of first contact with the student, can only be achieved if prospective students feel valued and welcomed within the institutional setting at each stage of their academic career, and increases as students become involved in the academic and social life of the academic community. (p. 50)

The authors further suggest that the validation of a student has a high correlation to a student's sense of value and engagement on a college campus. Holmes et al. (2000) defines validation as a “continuous process that is repeatedly used by different agents and at different times throughout the students’ college experience, and occurs in a forward motion with institutional validating agents taking the lead” (p. 55). The importance of a student feeling validated cannot be underscored. The role out-of-class agents have, as part of the process of validation, is an extremely important aspect to student engagement. Holmes et al. (2000) refers to out-of-class agents that include “social group peers, faculty, other members of the academic community, and the student’s significant others that include parents and partners” (p. 47). A validated student feels valued and welcomed; moreover, this feeling can be achieved early on through orientation, since the “first six to eight weeks of the first year is crucial to the potential for engagement” (Hawkins & Larabee, 2007, p. 180). Holmes et al. (2000) stated that

“for the Black student the orientation programs can provide validation by reinforcing to the students that they matter and will be supported as they proceed toward degree completion” (p. 53). The idea of validation can be linked to factors that also impact a student’s involvement and engagement on a college campus.

Factors that Impact Student Involvement and Engagement

The literature highlights certain factors that have an impact on student involvement and engagement. These factors center on the campus’ ability to foster an environment where the student feels a sense of belonging. This sense of belonging can be influenced by perceptions of prejudice and discrimination, social and cultural capital of the individual, and the resources made available to the student.

A student’s sense of belonging is a student’s sense of subjective “fit” into a campus environment. The first year racial/ethnic minority student needs to feel a sense of shared value and support from the institution. Hoffman, Richmond, Morrow, and Salomone (2002) in investigating the idea of sense of belonging defined it as a “subjective sense of affiliation and identification with the university community” (p. 228). They found that this sense of belonging contributed directly to “interpersonal attachment, intimacy, and reassurance; all of these increased students’ comfort around social matters and enhanced their ability to cope with the demands of the transition” (p. 252). Hausemann, Ye, Schofield, and Woods (2009) found that there was a similar positive correlation between persistence and sense of belonging, and institutional commitment and involvement of both Black and White students. The student sense of belonging is greatly impacted by the campus climate of the institution. The campus climate of an institution is made up a diverse set of interacting systems, which involve both individual and institutional environments.

The feel of the campus and whether or not there is perception of prejudice and discrimination, plays an immense role in a minority students' engagement on campus. Cabrera et al. (1999) found significant relationships between perceptions of discrimination and engagement for both White and Black students. However, the intensity the discrimination negatively had on the social experiences for Black students was much higher than that of the White students. Another influencing factor of engagement relative to campus climate is the social and cultural capital of the individual. As Hawkins and Larabee (2007) stated:

Culturally insensitive comedians, the exclusive selection of White entertainers, student discussion panels with only White students, and parties with only rock and pop music are all examples of well intentioned programs that racial/ethnic minority students find unappealing. (p. 184)

This type of culture has a profound impact on the type of validation and sense of belonging a minority student associates with the campus. Orientation programming has a major influence on reinforcing the reasons why they chose the institution they did. If student perception does not mirror the image of their visitation day and the institutional claims of diversity, then what results is a feeling of social invisibility and disengagement (Cabrera et al). Further, Kuh (2003) used the National Survey of Student Engagement (NSSE) to list the following categories that effect engagement: (1) Level of academic challenge, (2) Active and Collaborative Learning, (3) Student-faculty interaction, (4) Enriching educational experiences, and (5) Supportive campus environment.

Hawkins and Larabee (2007) proposed that any discussion or research centered on student engagement must incorporate an investigation and understanding of Astin's (1984) Theory of Student Involvement. Astin's Theory of Student Involvement is

defined as the “quantity and quality of physical and psychological energy that students invest in the college experience” (Astin, 1984, p. 307). “An invested student is one who devotes considerable energy to academics, spends much time on campus, participates actively in student organizations and activities, and interacts often with faculty” (Astin, 1984, p. 292). His theory suggested that the student plays an integral role in his or her own degree of involvement in college classes, extracurricular activities, and social activities. A key determinant to student involvement is the resources that are available to the student. A student with greater availability or access to these resources it would seem would have a higher likelihood of involvement. Involvement requires the investment of both physical and psychological energy in both academic and social relationships and out-of-class activities related to the campus. The amount of energy invested will vary greatly depending on the student's resources, interests and goals, financial and social capital, as well as the student's other commitments. The most important institutional resource in Astin’s theory, therefore, is student time. The theory states “the extent to which students can achieve particular developmental goals is a direct function of the time and effort they devote to activities designed to produce these gains” (Astin, 1984, p. 301). Involvement pertains to what the student behavior looks like, what they are involved in; while engagement looks into what the student thinks, what the student feels, and what meaning they place on their experience.

Pascarella and Terenzini (2005) conducted a review of the past 20 years of research on how college engagement affected student engagement, growth, and development. They stated that two themes emerged as how engagement occurred and what extent this had on student learning in college. The two themes were the interaction of both peer and faculty groups had in and outside the classroom, and the level of engagement students

had in academic and non-academic systems of the institution. Pascarella and Terenzini support Astin's theory, but also concluded that:

Given the positive level of influence that involvement exerts over a student's academic experience and the long-term personal gains that are realized, a central goal of colleges and universities should be to foster learning communities that maximize student experiences for optimal growth and development. (p. 47)

Pascarella and Terenzini stressed the importance in identifying the factors that might be a barrier to achieving student engagement, both from an institutional and student level.

One such study that did look at possible barriers was a qualitative study by Morley (2003), to examine the influence of both academic backgrounds and social dynamics of the integration of racial/ethnic first year minority students. She cited the comprehensive work of Adelman (1999) and how his study found that "academic resources accounted for only 17% of the variation in college completion rates" (p. 150). Further, in her utilization of retention rate data at the University of Massachusetts Amherst she stated the following:

If academic preparation explained differences in one-year retention rates by race/ethnicity, the expectation would be not to find differences in rates by race/ethnicity after holding constant academic preparation. In the three-year rolling average, strong Latino students and weak Black and Latino students continued to have lower one-year retention rates despite holding academic preparation constant. (p. 154)

Morley found that integration was strongly correlated to the importance of peer culture, the pervasiveness of White culture, and the impact institutional environment had on the pursuit of a color-blind society.

This finding suggests that needs to be an understanding on how peer culture and the pervasiveness of White culture has on the perception of the Black student. The barriers to access that many Black students are confronted with on gaining acceptance to college are important avenues to gain a better understanding.

Self-perceptions and Barriers to Access

College students have plenty of adjustments that need to be made as they embark on their new journey and step foot on their college campus. For a Black college student to navigate through a campus climate there are many factors, both personally and institutionally, that are crucial in their ability to adjust those first couple of months. They have to figure out where, how, and with whom they are going to spend their time outside of the classroom. Much of this has to do with the campus climate that is prevalent. For racial/ethnic minority students this can be extremely challenging. Hawkins and Larabee (2009) while doing their research found that first-year racial/ethnic minority students typically feel pressured to blend their cultures with the majority culture of the institution, which leads to either conforming to White mainstream campus norms or being socially isolated. Holmes et al. (2000) stated, “minority students experience difficulty adjusting to White campus environments, especially when they try to maintain their cultural traditions within the majority’s cultural environment” (p. 46). This finding seems to coincide with the feeling or sense of belonging mentioned earlier. Many minority students struggle with whether or not to abandon their cultural identity for the adoption of the mainstream White dominant culture. If the institution is dominated by the traditional White mainstream culture, then this can only discourage student engagement. This discouragement then leads to under-representation at the student government level where influence of programming and student activities can take place. As Hawkins and Larabee

(2007) stated, “the lack of representation in the campus student leadership can be discouraging and make the adjustment to college more difficult” (p. 183). Cabrera et al. (1999) found significant relationships between perceptions of discrimination and engagement for both White and Black students. However, the intensity at which the discrimination negatively had on the social experiences for Black students was much higher than that of the White students. Another aspect that the research suggests as a barrier is the socioeconomic status of the student.

Retention rate and Black student enrollment are inextricably linked to the socioeconomic status of the student body (Johnson, 2013). Seeing that many attendees of college are first generation college students who come from low-income families, their ability to persist is based much more on aid than any other factor. This is only compounded by the lack of state funding available to assist Black students through grants and scholarships.

Recently the decrease amount of allocation of Federal Grants, specifically the Pell Grant and Parent Plus Loan, have further placed added barriers for the Black student. In 2010, the federal government realized that the crediting of Plus loans was quite faulty and overhauled the process. However, the impact of the cutbacks made to the Pell grant program illustrate the true impact of the legislative action. The nature of the Pell grant was to award those students financial aid over a duration lifespan of nine years. The original lifespan of the grant was intended to assist those students who struggled to go to school full-time as a result of having to work to pay their way through school. The first major impact was the reduction of the life of the Pell grant to a limited six-year period, as this was the common timeframe it took to graduate from college. Many students who were going into their seventh year lost aid and had to withdraw. All of these factors

present major barriers that many White students do not have to encounter and navigate through. Another influencing factor that influences the overall feel of the campus climate is the social and cultural capital of the individual college student.

Social Capital

A longitudinal study conducted by Wells (2008) looked into the link between socioeconomic status and its relation to persistence and engagement. He chose to disaggregate social class into variables that represented social and cultural capital, to get a better understanding of individual influencing mechanisms that have the greatest impact on student retention. His study found that the individual variables associated with the greatest odds of persisting, included parental education and friends' college plans. Wells stated, "these findings suggest a positive effect from peer and family networks as well as an overall culture in which college may be viewed as the norm" (p. 121). Hawkins and Larabee (2007), citing the work of Knight (2003), contended that learning communities tend to play a key role in acquiring social and cultural capital by "linking students to academics, faculty, campus activities" (p. 183). These resources help supply a network that can make for a smoother transition and adjustment into college life. The impact that group peers have on navigating the college campus is also important to consider.

Hoffman et al. (2002) found that students reported numerous benefits of being enrolled in more than one class with a group of their peers. The major significance found that the positive impact of creating friendships transferred over to more of the social aspects of university life. Unfortunately, this socialization does not always occur among racial minority students. Hawkins and Larabee (2007) stated, "despite these known benefits, most first-year racial/ethnic minority students choose not to become involved in learning communities because they often lack culturally appealing activities" (p. 183).

As a result, Black students are typically left with having to choose between disengagement or assimilating into the typical White student type of activity. This assimilation can have a negative impact on self-perception and perception from their Black peers. Work by Holmes et al. (2000) postulated:

The Black student who associates with White students in what are typically considered non-Black activities (e.g., skiing, horseback riding, golf, etc.) or who excel academically at the expense of Black group association may be perceived by Black peers as trying to “act or be White.” (p. 45)

The next factor that is closely related to the climate and culture is the dominant White mainstream system that exists at many college campuses.

The Impact of the Dominant White Mainstream System

The history of difficulty of race relations in the United States has made “assimilation and acculturation difficult for African American students in White settings” (Holmes et al., 2000, p. 45). As a result, since the 1960’s, institutions have expected, intentionally or unintentionally, the minority student to assimilate and mask their cultural differences in order to fit in. This is seen when minority students first arrive on to campus for orientation week, and all of the activities surrounding first-year student life resemble a culture foreign to them. As Hawkins and Larabee (2007) stated:

Culturally insensitive comedians, the exclusive selection of White entertainers, student discussion panels with only White students, and parties with only rock and pop music are all examples of well intentioned programs that racial/ethnic minority students find unappealing. (p. 184)

This type of culture has a profound impact on the type of validation and sense of belonging a minority student associates with the campus. As stated earlier the orientation

program has a major influence on reinforcing the reasons why they chose the institution they did. Cabrera et al. (1999) noted if what they see does not mirror the image of their visitation day and institutional claims to diversity, then what results is a feeling of social invisibility and disengagement. The overwhelming sense of Whiteness and inability of the institution to take responsibility for the dramatic impact this type of environment has on the student can only be defined as negligent. “Negligence is synonymous with magical thinking; simply providing services for students is not sufficient to enrich their educational experiences” (Harper & Quayle, 2007, p. 7). This statement seems to offer the suggestion that there is responsibility in creating the best possible outcome for student engagement that goes beyond programming and services offered.

Given how frequently students come into contact with faculty on campus, it is important to explore the faculty member’s perspective on interactions with students. This exploration is even more important, it would seem, when different races are involved given the historical context of race relations in the United States.

White Faculty Members

Exploring the perspectives of White faculty members on issues of race, and the potential implications it may have on the experience of cross-cultural mentoring relationships are important factors to consider. Work by Mitchell and Witherspoon (2010) demonstrate the need for faculty understanding of themselves as racial beings in promoting the effectiveness of the faculty-student interaction,

Educators must possess critical understanding of race and space in the history of schooling in the US. We believe this type of service lends credence to developmental approaches to advising in that advisors are challenged to become

students of their advisees' communities—familiarizing themselves with their students' communal insights, understandings, and cultural artifacts. (p. 13)

Mitchell and Witherspoon challenge that educational institutions need to explore the possibility of hiring those who possess a familiarity with how a Black student navigates, interprets, and understands the majority White college context. An alternative argument could be made that institutions need to focus on the importance for White faculty to develop an awareness of themselves as racial beings and how to assist in creating a space for it to occur. The literature suggests that a White faculty member who is engaged in a mentoring relationship with a student of color goes through a process of racial identity awareness.

White Faculty and Racial Awareness

If Black students are hesitant to engage in mentoring relationships with White faculty based on cultural mistrust as stated earlier in the literature review, it is important to consider how White faculty view themselves as racial beings and how this may be impacting the mentoring dyad. Further it is important to also consider the examination of a White faculty members' view of his or her racism. This thought is shaped by two seminal pieces of work in White racial identity context.

White Racial Identity Development Model.

The first model is Helms' (1990) White Racial Identity Development. This model was the first to explore the attitudes of White people as racial beings. The stages of development are described below.

Contact. At this stage, individuals lack awareness of cultural and institutional racial issues. They have a naive curiosity about or fear of people of color, and their lives are structured to limit their interactions with people that look different than they do.

Disintegration (Cognitive Dissonance). At this stage, individuals' lack of awareness is replaced by the discomforts of guilt and shame. Individuals' recognition of their own advantages of being White may even result in anger. Individuals' in this stage may attempt to reduce this discomfort through denial, avoidance of people of color or the topic of racism, and attempt to change significant others' attitudes that Blacks are not as inferior as once thought.

Reintegration. Individuals in this phase are characterized by the recognition and acknowledgement of a White identity and the privileges that accompany their White skin. Individuals in this stage typically treat Blacks and other people of color as inferior, in which the overt and covert belief in White superiority is so prevalent, that it may lead to fear or anger redirected toward people of color.

Pseudo-Independent. At this stage, White individuals seek information about people of color and racism. Individuals begin to question their previous definition of Whiteness and the privilege that accompanies it. They begin to abandon beliefs in White superiority, and begin to actively seek to understand racism. White people may try to disavow their own Whiteness through active affiliation with people of color. These individuals may experience alienation from other Whites, and may also experience apprehension from Blacks who are suspicious of their motives.

Immersion/Emersion. Individuals in this phase are largely trying to identify a with accurate information on what it means to be White. They begin to search and immerse themselves in literature of those Whites who have shared similar identity journeys. White individuals who seek to replace previously held racially related myths and stereotypes with accurate information, begin to address emotional and cognitive restructuring. In certain instances this evolution can create a freedom from previously

held feelings of guilt, shame and anger that were felt in the earlier stages of development.

Autonomy. Individuals in this phase are redefined by a new sense of self as White. Individuals in this phase have the possibility of abandoning previously held cultural, institutional, and personal racist views. In this phase, individuals feel a strong desire to abolish forms of oppression by recognizing that racism is a White problem that must be dealt with.

White Racial Consciousness Model.

The second model, the White Racial Consciousness Model by Rowe et al. (1994), was a counter argument to Helms' research. The authors define White racial consciousness as "one's awareness of being White and what that implies in relation to those who do not share White group membership" (p. 133). The authors contested four major concerns with Helms' model: (a) identity develops differently for all groups, not parallel to Whites, (b) identity progression is not linear in nature, (c) the model was argued to be more racial awareness rather than that of identity development, and (d) the model was limited to the framework only of the White and Black race. In response, Rowe et al. came up with a model that is based on two categories: unachieved and achieved racial consciousness.

Unachieved racial consciousness. This category consists of three different attitude types: avoidant type, dependent type, and dissonant type. The avoidant type attitude dismisses the notion of race all together and lack of consideration of one's own Whiteness. People in this attitude type choose to ignore, minimize, or deny the existence of race as an issue. The dependent type attitude relies on other people's opinions to come up with their opinions on race. The meaning of race for these individuals is largely shaped by people who play significant roles in their lives such as family members or

significant others. The dissonant type attitude is described as people being confused on their opinion of race. While people in this attitude type may be open to new information on race, they fail to commit to the idea as they sense a conflict with their previously held attitudes and beliefs.

Achieved racial consciousness. This category consists of the following four attitude types: dominative type, conflictive type, reactive type, and integrative type. The dominative type attitude personifies someone whose thoughts and actions manifest racial superiority. People of this attitude type commonly believe that the White culture is superior based on work ethic, intellect, and personal attributes. The person with a conflictive type attitude may take a stance on racism but does not go as far to take action on minimizing the act of discrimination. Most people in this attitude type support ideas of fairness for all, but oppose any efforts that change the status quo. The reactive type attitude personifies someone who is aware that there are individuals and groups who experience injustice and responds to these acts of injustice and discrimination. While people in this attitude type feel that there is much in common with racial/ethnic minorities, they tend to ignore individual responsibility in relation to poverty levels, social disorganization, and levels of achievement. The person in the integrative type attitude takes the approach of fostering social change as a result of intricate understanding of racial issues. People of this attitude type are actively involved in working toward a culturally pluralistic society.

As the authors contend,

The attitudes that racial/ethnic minorities develop about Whites are forged from a recognition that Whites represent the society oppressing them. Whites attitudes about themselves and other racial/ethnic groups are not forged under such

conditions. Attitudes that most Whites develop about their own group and other racial/ethnic groups are reinforced by the stereotypes of the dominant society.

Thus the system of oppression impacts the racial attitudes of both Whites and racial/ethnic minority persons, but is experienced differently. (p. 131)

This attitude is important when considering the role that race has in the mentoring dyad and how each member interprets the role that being of a certain race informs the context of the relationship. Gaining a better understanding of the impact that White racial consciousness and White skin privilege has on the mentoring outcome has not yet been explored in the Athletic Training literature, but has been explored in areas of counseling and psychology.

Tatum's (2002) extensive work on racial development and awareness in and out of the classroom suggests the possible impact that addressing the notion of racial consciousness in the mentoring dyad may have. Her research highlights three obstacles that are present in making it difficult to openly discuss the role that race plays. The first obstacle is the mindset that race is a taboo subject and should be treated as such; the second is the belief that today's society is a justly-guided, fair, and race-neutral meritocracy; and the third obstacle is a denial of personal connection to the realm of racism. Tatum's research indicated that once the obstacles were addressed openly and honestly found, "Whites who had made a commitment to unlearning their own racism could be offered as models to those White students looking for new ways to understanding their own Whiteness, and to students of color looking for allies" (p. 325). Moreover, the research seems to suggest that it is important to recognize and address the feelings of guilt and shame that are often times associated with the unveiling of White racial awareness and the privilege that is associated with it.

White Guilt

The importance in exploring the role that race-related guilt has on behaviors and attitudes has been explored in educational and psychological literature (Helms, 1993; Tatum, 2002). The importance of addressing the issue of race-related guilt for White faculty, more specifically known as White guilt, as a barrier to effective mentoring can be seen in Arminio's (2001) work on exploring the nature of race related guilt. According to Arminio, "efforts to assist Whites in realizing that they are racial beings and to contend with the emotions that accompany this realization must be undertaken to eliminate oppression from society" (p. 239). The author's phenomenological study found that White guilt was an "emotion that emerged as a response to the White privilege, for something one's ancestors did, and in response to something the individual did or failed to do" (p. 250). This is an important avenue to consider as a potential barrier to the mentoring dyad, especially considering the importance that trust plays in establishing a successful relationship. Exploring the role of skin privilege and how it is interpreted from the mentor, and the associated response that comes from each member's interpretation, may lead to unearthing the feeling of guilt and shame on behalf of the White faculty. This recognition of skin color privilege and the associated response of guilt are also noted in work done by Heinze (2008). Heinze posited that a spectrum of emotional reactions results from the awareness of White privilege, the most common ones taking the form of guilt and shame. His conclusions discuss the importance of recognizing the feelings and the necessity of getting past them.

When individuals experience guilt and/or shame, they can either acknowledge or deny such feelings. Hence, comments such as "I wish I wasn't White," express the acknowledgement of guilt and/ or shame, while statements such as "Well what

about reverse racism?” reveal a desire to deny the experience of such feelings.

Regardless, I find it important to remind myself that, most likely, the students are actually experiencing the same core emotions even though their expressed thoughts might appear to be quite contradictory. In response to these reactions, I emphasize that this topic is not about making White people feel guilty or badly about themselves. Rather, it’s about White privilege and how one addresses it once it has been acknowledged. The objective is not so much relinquishing one’s privilege as much as it is doing what is necessary to ensure that all people receive the same benefits. (p. 8)

The importance of exploring the feelings associated with White racial awareness is further reinforced by the work conducted by Gillespie, Ashbaugh, and DeFiore (2002). The authors, all professors, wrote personal narratives and reflection on their experiences teaching on issues of social change, and the importance of being racially cognizant. Using the reflections as a template provided a framework to interview their White students on their reactions to the initial recognition of the students’ awareness as racial beings, and the privilege that came along with it.

In so using our experiences from the private realm—our own emotional struggles to act justly and remain race cognizant—we open up our actions for interpretation and misinterpretation. And the White women students we interviewed suggested, as they reflected back on their experiences in our courses, that they felt betrayed, especially as racist, by our candidness. They felt close to us, identified with us because we used personal experience in our teaching. But then, when White skin privilege came to the forefront and our experiences were about our unearned privilege, they disconnected. And many disconnected even more when we

continued to ask them to reconsider their appeals to the colorblind position. (p. 244)

Gillespie et al. illustrated the importance of not only addressing the importance of White racial awareness, but also the role that White skin privilege has in society. Gillespie et al. concluded “we think that such connections are especially important for those White, middle-class women students, who, until they are sitting in our classes, have not been invited to consider their White privilege” (p. 250). White privilege awareness on the part of the faculty member then is an important construct to consider within the mentoring dyad, especially when a cross-cultural relationship is present.

Whiteness/White Skin Privilege

For the purposes of this research I will define White privilege as a societal construction of insulation and advantage that is a complex, generally unconscious and invisible force in the nature of race, class, gender, ethnicity, and economics in the dealing with the misinterpretations of power and entitlement. Exploring and examining the active role that White skin privilege plays in various disciplines is a growing concern among researchers (Blum, 2008; Hays, Chang, & Havice, 2008; Holloday, 2002). The concept of White privilege that will be used for this study is that of the seminal piece of work by Peggy McIntosh (1988).

I have come to see White privilege as an invisible package of unearned assets, which I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks. (p. 3-4)

The importance of addressing the notion of race and racial group membership as a component in the mentoring dyad, is highlighted by Johnson-Bailey and Cerveo's (2004) work on Black and White mentoring,

Race and racial group membership are defining markers in our world.

Consequently, these signs of membership and exclusion are powerful forces in the academy. However, the benefits derived from their White race often remain invisible to the privileged White majority in academia. (p. 13)

Moreover, in their work on White skin privilege in the professional counseling sector, Hays, Chang, and Havice (2008) posited,

It is important to assess and facilitate counselors' self-awareness of White privilege to increase their multicultural competency as an increased focus on defining and dismantling White privilege, with a continued appreciation for diversity, may ameliorate current dynamics in professional counseling education and practice. (p. 235)

The problem as Weiler (1988) stated "since White privilege is so much a defined part of U.S. society, Whites are not even conscious of their relationship to power and privilege. In U.S. society, White is the norm; people of color are defined as deviating from that norm" (p. 77).

The question of how White privilege is interpreted and understood in the dynamic of the cross-cultural relationship, especially in the eyes of the White faculty member, is important to consider exploring. Research by Vodde (2001) in the counseling sector found that the failure to address the imbalances of power associated with White privilege within the dynamic of the therapeutic relationship led to avoidance and detachment on behalf of the client. This is a compelling finding as it can be argued that this would draw

parallels to the impact on a mentoring relationship where trust and interpersonal comfort is so important to maintain.

Additionally, as Holladay (2002) explains, White privilege is not something White people necessarily do or are aware of.

Unlike the more overt individual and institutional manifestations of racism described, White skin privilege is a transparent preference for whiteness that saturates our society. White privilege is a hidden and transparent preference that is often difficult to address. Only on closer inspection do we see how it creates a sense of entitlement, generates perks and advantages for White people and elevates our status in the world. (p. 4)

This awareness of White skin privilege can prove quite difficult to navigate and address in a faculty-student interaction. The success of the mentoring relationship may hinge on the importance of the White faculty member understanding the role White privilege has on entitlement and power. That being said the findings by Hays, Chang, and Havice (2008) stress the significance of addressing the notion of White privilege in a relationship. They found that understanding racial identity is a useful aid for the White counselor in contextualizing the minority experience as it relates to oppression. They additionally found that it could have an influence on the therapeutic relationship. In their analysis when comparing Helm's (1990) White Racial Identity Development Model to White privilege awareness they found,

The regression analysis indicated that the Immersion/Emmersion status was a significant positive indicator of White privilege awareness. A person in the Immersion/Emmersion status is characterized as understanding racism and the

integral role that Whites play in this form of oppression; this understanding stimulates redefining self in relation to conceptualizing racism. (p. 242)

One could argue that many parallels then could be drawn, to the impact that this understanding of racial awareness can have in the mentoring relationship. These findings highlight the importance of exploring how the White faculty mentor makes meaning of his/her White privilege, and how it may be potentially impacting the outcome of the interactions between the faculty and student. This is an important idea to consider when racial difference is involved in cross-cultural mentoring relationships.

Faculty-Student Interaction

Harper and Quaye (2007) stated there is “little accountability for ensuring professors are thoughtful and strategic about creating classroom experiences that enable students to learn about difference” (p. 6). This lack of accountability would then carry over into a lack of accountability to interact with students outside of the classroom as well. This finding is important to note as research by Reason, Terrenzini, and Domingo (2006) found “students’ interactions with peers and faculty members appear to have the most consistent out-of-class effect on content acquisition and mastery, particularly when they extend and reinforce what happens in students’ other, more formal academic experiences” (p.155). This parallels the findings of data from the NSSE instrument and the importance of student-faculty interaction. The data results have shown that discussing ideas from readings outside of class, collaborating with faculty on committees, and other campus activities, have a significant positive impact on student engagement and development of a mentoring relationship.

It is this student-faculty interaction on a small scale that liberal arts institutions have always claimed as a cornerstone advantage over the much larger, public institution

as a way to attract prospective students. However, this claim has been more anecdotal in nature without much empirical evidence to refute or uphold the long-standing belief that a liberal arts education is the “premier type of education with value for all” (Seifert, Goodman, Lindsay, Jorgensen, Wolniak, Pascarella, & Blaich, 2008, p. 107). Seifert et al. (2008) found that little research existed in regards to carefully examining the impact that the structure, or the practices, of the liberal arts institution had on overall student learning and engagement. One study that examined the institutional effects of attending a liberal arts institution conducted by Pascarella, Wolniak, Seifert, Cruce, and Blaich (2005) found that students who attended liberal arts colleges were more likely to experience certain practices and conditions than their peers at other types of institutions. The practices and conditions examined from student self-reports included: scholarly/intellectual emphasis of campus; number of essay exams; cumulative credit hours taken; extracurricular involvement; ratio of liberal arts courses to vocational courses; quality of non-classroom interactions with faculty; faculty interest in teaching and student development; instructional skill/clarity; academic effort/involvement; supportive relationships with students, staff, and faculty; quality of interactions with students; integration of ideas; course challenge/effort; and instructional organization and preparation (Pascarella et al., 2005). In three separate analyses, Pascarella et al. found the practices and conditions under examination strongly differentiated liberal arts colleges from their research and regional counterparts. Further, Seifert et al. found, “the practices and conditions embodied in the liberal arts experiences variable are indeed those that promoted the development of students’ intercultural effectiveness, inclination to inquire and learn for a lifetime, psychological well-being, and leadership.” (p. 123). Seifert et al. concluded the evidence suggested that any type of institution could

implement the variables, principles, and conditions necessary for the desired student outcomes. This finding suggests then, that the mentoring relationship between faculty and students is an important aspect to consider in the development not only of the student, but the faculty member as well. Understanding the key components of mentoring and what factors are involved in the success and failure these mentoring relationships must to be explored. The literature review now shifts focus to the exploration on mentoring.

Mentoring

Mentoring Defined

The art of passing on knowledge and experience from one generation to the next has been a part of our cultural structure since the beginning of civilization. Whether through verbal or written language, both the informal or formal mentoring processes have been used to pass knowledge down to the younger generations. Cahill (1996) stated that the process of mentoring as a component of the professional-socialization process may influence how individuals prepare themselves and develop various values, skills, knowledge, and attitudes throughout their academic and professional careers. Hence, the importance of mentoring is recognized across disciplines in both academic and professional settings. An operational definition of mentoring emerged from the literature defined as a “strategy” used across many disciplines to enhance an individual’s development in an academic or professional setting by way of a relationship with a more experienced person (Gagen, 2005; Pitney et al., 2004; Schwille, 2008; Stead, 2005). Niehoff (2006) states in his work on mentoring that Kram (1985) found that mentors served two key functions in their relationships with protégé’s. First they offered career development functions, involving sponsorship, advice, coaching, protection, visibility

and exposure, and challenging assignments. Second, they offered psychosocial support, including role modeling, acceptance, confirmation, counseling, and friendship.

Mentoring is a complex process that involves many components to be factored in determining effectiveness both from the mentor's perspective and the protégé's perspective. One aspect to consider is the process in which a mentoring relationship is established. These processes typically fall under the two categories of informal and formal mentoring relationships.

Informal and Formal Mentoring Processes

There are two types of mentoring, informal and formal, which have developed great interest among researchers. Work done by Ragins and Cotton (1993) show that informal and formal relationships differ in the way the relationship is initiated and in the length of time the relationship exists. With regard to formal mentoring, the relationship is initiated by assignment by a third party. In an informal relationship, the initiation is made on a more spontaneous level, which occurs through a mutual commonality that is already present. The length of the informal relationship seems to last a longer duration of time, as compared to the formal mentoring relationship.

It is also suggested that there seems to be a difference in the amount of mentoring that occurs when comparing informal and formal mentoring relationships. Protégés in the informal mentoring relationship receive more career support and more psychosocial support than those protégés in a more formal mentoring relationship (Chao, Walz, & Gardner, 1992; Ragins & Cotton, 1993). Cotton and Miller (2000) further researched this area when they looked at comparing work attitudes among protégés in formal and informal mentoring relationships. The researchers found that those who expressed marginally satisfying relationships were equal to those of the non-mentored individuals,

with some non-mentored individuals even expressing a more positive attitude than the protégés in dissatisfying relationships. They reported, “taken together, these results indicated that satisfaction with the mentoring relationship accounted for more of the variance in job and career attitudes than the type of mentor or even the presence of a mentoring relationship” (p. 1190). Work done by Ragins and Cotton (1999) specific to the benefits of informal and formal mentoring found,

Proteges with informal mentors received greater benefits than proteges with formal mentors. Proteges with informal mentors reported that their mentors provided more career development and psychosocial functions than proteges with formal mentors; significant differences favoring informal mentors were found in 9 of the 11 mentor roles. In line with these findings, proteges with informal mentors reported greater overall satisfaction with their mentors than proteges with formal mentors. (p. 16)

The researchers discussed the importance of gaining a better understanding of the components of the mentoring process. One such component highlighted across much of the literature of multiple disciplines, was the importance interpersonal comfort had on the outcome of the mentoring process. The role of interpersonal comfort is another aspect within the category of psychosocial support that has great impact on the outcome and success of the mentoring relationship.

The Role of Interpersonal Comfort and Trust

Interpersonal comfort is an important facet within the mentoring function. It allows for an environment to be created where those involved in the mentoring dyad feel a level of safety in expressing their views freely with one another, and allows for the development of psychosocial interpersonal support (Ortiz-Walters & Gilson, 2005;

Rusbult, Martz, & Agnew, 1998). Allen et al. (2005), which is one of the few studies that look into the perspective of the mentor, also provide insight into the role of interpersonal comfort. This is a valuable perspective to consider, as the literature is robust with the perspectives and insights of the protégé with very limited research that specifically looks to gain insight on the mentor perspective. Allen et al. hypothesized that the difference in mentoring relationships would be due in large part to a strong correlation between interpersonal comfort and the mentoring relationship. Their findings suggested that there is great importance in “increasing interpersonal comfort among diverse groups as part of the mentoring process” (p. 166). They found that there was not a strong difference between mentorship style and interpersonal comfort, thus positing that research should focus on the role that interpersonal comfort has within the mentoring dyad. Once such study that looked at interpersonal comfort through the perspective of both mentor and protégé was by Yim and Walters (2013). Yim and Walters provided a self-report questionnaire to 148 mentoring pairs that consisted of post-graduate mentees and their faculty mentors, looking to examine the significance of interpersonal comfort and psychosocial support on the overall perceived effectiveness of the mentoring relationship. They found that those mentors and students who experienced a high degree of interpersonal comfort experienced a more positive mentoring relationship. They found that this was a direct result of the high level of interpersonal comfort, which facilitated an unobstructed understanding of one another’s views and perspectives. Yim and Walters concluded that this interpersonal comfort was significant in establishing a level of trust where psychosocial support, role modeling, and empathy of feelings and concerns of the student were developed.

The importance of trust as a cornerstone in developing a positive relationship has

been studied from many perspectives. Rousseau, et al. (1998) meta-analysis on trust research found three commonalities on what defined trust: risk, expectations or beliefs, and a willingness to place oneself at risk with the understanding, assumption, and expectation that no harm will come as a result. This finding speaks to the necessity of vulnerability as a core characteristic in successful relationships of trust. Mishra (1996) further explains trust as “one’s willingness to be vulnerable to another party based on the belief that the latter party is competent, reliable, open and concerned” (p. 265). While there has been a plethora of literature focused around the function of trust in organizational structures and the areas of business, there actually has been limited research in the role that it has within the mentoring dyad.

Linnehan, Weer and Uhl (2005) conducted one such study that found a correlation between trust and mentoring in the initial stages of academic mentoring relationship. Buckley and Farrell (2007) extended the previous research and found that “trust in mentor is an important predictor of the levels of career development, social support and role modeling they received from their mentors” (p. 9). It should be noted that this study focused just on the perspective of those being mentored and did not take in the perspectives of the mentor on the importance of trust. The literature seems to suggest that interpersonal comfort plays a much larger role when gender is taken into consideration. The effectiveness of the mentor relationship in developing interpersonal comfort might be indirectly influenced by the gender similarity and the ease that the protégé can relate to the mentor.

The Role Gender Plays in Mentoring Relationships

There is extensive research on the role that gender and the gender makeup of the group have on mentoring relationships (Allen et al., 2005; Ragins, 1999; Ragins &

Cotton, 1993; Scandura & Williams, 2001). There have been studies that have looked at the influences cross gender relationships have had compared to same gender relationships have on the mentoring effectiveness of the group. Allen et al. (2005) findings suggested that interpersonal comfort played a much larger role and was significantly correlated to gender similarity. Protégé's in cross-gender mentorships reported less comfort than what was reported with protégé's in the same-gender mentorships. Additionally, there are studies that have looked at the role the protégé gender influences mentoring compared to the role that the mentor gender influences mentoring. For example, Scandura and Williams (2001) found that protégés reported greater role modeling behaviors in same-gender mentorships than in cross-gender mentorships. Allen et al. (2005) posit that this is due in large part to the interpersonal comfort of the mentoring relationship. This finding would seem likely, as a protégé of the same gender as their mentor would be much more comfortable in opening up on a deeper level as there would be a sense of a common bond. Another reason for this comfort might be the issue of the role that power plays on the part of the cross-gender mentoring relationship, especially in the context of the informal mentoring relationship. Allen and Eby (2004) made the observation in their review of Ragins and Cotton (1993) and Ragins and McFarlin (1990) that their studies illustrate that "less social interaction occurs for women involved in cross-gender than in same-gender mentorships as female protégés with female mentors are more likely to engage in after-work social activities with their mentors than are female protégés with male mentors" (p. 157).

Much of the research of Ragins (1997) has focused on the influence that gender composition has on the mentoring dyad. According to Ragin's research, gender makes a difference due to the larger groups that the mentoring dyad associates with in the social

order and the levels of power within organizations. Ragin's claims that the association of one as a group member of power or social structure, can influence the effectiveness and development of the mentoring process. Allen and Eby (2004) are consistent with this as their research in gender mentoring found that female protégés were provided more psychosocial mentoring than their male counterparts, but no differences were noted in the area of career mentoring.

We did not find support for our hypothesis that mentors in same-gender mentorships would report providing more psychosocial mentoring than would mentors in cross-gender mentorships. However, we did find support for our hypothesis concerning a mentor gender by protégé gender interaction. The nature of the interaction was such that female mentors reported providing more psychosocial mentoring to female protégés, whereas male mentors reported providing a similar degree of psychosocial mentoring to male and female protégés. In addition, as expected, the interaction suggested that the greatest degree of psychosocial mentoring occurred between female mentors and female protégés and the least amount between female mentors and male protégés. (p. 136)

The complexity, intricacy, and importance of the mentoring relationship as it relates to gender cannot be understated.

Additionally, the roles and perspectives of those members in the mentoring dyad are important aspects to consider when looking at the critical factors of successful mentoring. The next phase of this literature review focuses on the research surrounding the perspectives and roles of the Black mentee student and the White mentor faculty as it pertains to the cross-cultural mentoring relationship. The self-perceptions, awareness of racial identity, and obstacles and barriers that each member of the mentoring dyad

experience as mentioned up to this point, provide a platform to discuss the context of the complexity that exists within the cross-cultural mentoring relationship.

Cross-Cultural Mentoring Relationships

At no other point in the history of higher education have White faculty been faced with such a diverse student body to teach, and most importantly, mentor. The concept of race, whether acknowledged or unacknowledged, has been a focal point of every major era of academic advancement. Interacting with students and faculty across ethnic, racial, or social backgrounds can prove rather intimidating. As Johnson-Bailey and Cerveo (2004) state, “mentoring across cultural boundaries is an especially delicate dance that juxtaposes group norms and societal pressures and expectations with individual personality characteristics” (p. 7). Some of the obstacles highlighted earlier in the literature review speak to each of these group norms and characteristics. Louis and Michel (2013) speak to this notion of navigation of group norms,

Faculty and students wrangle with communicating with each other starting from attempting to understand what each requires for their existence on a campus, such as a grade or intellectual feedback. The social, cultural and personal paradigms undoubtedly impact how each individual receives and delivers information. (p. 42)

White faculty members may experience internal ambivalence, struggles, angst, doubt, and fear in trying to provide this type of mentoring experience for the protégé. These feelings may increase the challenge of developing and sustaining a cross-cultural mentoring relationship. Many times both mentors and mentees in a cross-cultural mentorship have to rummage through feelings of discomfort, personal biases, cultural unknowns, socio-cultural differences, unfamiliar cultural stimuli, and a host of other elements that may

result in one questioning his/her competency as a faculty and mentor (Louis & Michel, 2013). Another impedance to sustaining or developing a mentoring relationship that exists between Black students and White faculty is the “frequent lack of acceptance of the presentational and interactional styles of African American students” (Faison, 1996, p. 14). Research highlights possible factors of influence that contribute to the success of a Black student to engage in a cross-cultural mentoring relationship with a White mentor (Johnson-Bailey & Cerveo, 2004; Stanley & Lincoln, 2005; Thomas, 1993): (a) trust and interpersonal comfort, (b) power and paternalism, (c) acknowledged or unacknowledged racial awareness and associated privilege, (d) risk versus benefit to mentor and mentee and, (e) role of reciprocity. Often times, faculty must work through these issues without assistance or support, which increases the likelihood that the faculty member is not sufficiently prepared to support the diverse needs of a multi-cultural student mentee. Conversely, Black students are faced with the historical legacy of mistrust of the White race based on centuries of oppression, bigotry, discrimination, and racial tension.

Role of Power and Reciprocity

While the central focus of the mentoring dyad is the garnering of the knowledge, skills, and professional and personal development of the protégé, there is an inherent power structure present (Bowman et al., 2001; Johnson-Bailey & Cerveo, 2004; Ragins, 2008). Johnson-Bailey and Cerveo (2004) state “this power relationship is further magnified in cross-cultural mentoring, where both people are in different locations in societal hierarchies of race and gender” (p. 16). Ragins (1997) explains, “Diversified mentoring relationships are composed of mentors and proteges who differ in group membership associated with power differences” (p. 482). This is an important area to consider, since each person’s involvement into the relationship must be considered from

all areas and perspectives. These perspectives must also be considered relative to the political and societal climate of where they grew up and lived. This focus on perspectives is especially important to note since the majority of positions held by faculty are those of the White male; moreover, this lack of diversification of faculty has great influence on mentoring outcomes. Ragins work on diversified mentoring and the importance of being able to differentiate between the sources of power within the dyad are explained,

Because power and influence are key processes in mentoring relationships and are also the distinguishing factors behind minority group distinctions, research and theory on behavioral and perceptual processes associated with minority group membership can shed insight into the behavioral, perpetual, and psychological processes associated with diversified mentoring relationships. (p. 494)

Further, there is the common held belief that the vast amount of literature on mentoring assumes a coaching and counseling type mentality of unidirectional learning. Schwille (2008) speaks to this,

Mentoring as a professional practice, however, means that mentoring is an educational intervention. What makes these forms educative, then? It is not just a matter of applying mentoring as technical skills. Forms of mentoring are used to support the purpose of mentoring—to promote novices' learning. Good mentors link forms of mentoring to the immediate needs of the novice as well as to a broader end they have in view—helping the novice learn to teach. (p. 23)

This thought process reinforces the notion of positional power on the mentoring dyad. A side effect of this thought process and stance is that it assumes that the mentor is void of

having garnered anything from the mentoring relationship. Johnson-Bailey and Cerveo counter this thought claiming,

One problem with this understanding is that it is highly paternalistic in that the mentor is seen as above the fray, bestowing gifts on the protege in a highly altruistic way. However, to be real and truly human, we need to understand that relationships affect both people. (p. 17)

The idea of reciprocity is further substantiated by Zeind (2004), “two elements distinguishing mentoring from other academic relationships, such as teaching and supervising, are the reciprocity between the mentor and protégé, and the achievement of an identity transformation by each party” (p. 1). In her work Ragins (1997) posits three ways that mentors benefit from mentoring: they benefit from intrinsic outcomes, they benefit from organizational outcomes, and they benefit from diversity outcomes. The latter is the only one that the author argues can occur in a cross-cultural relationship, which transcends the mentor’s empathy towards and the knowledge and skills necessary to better interact with individuals from social groups other than their own. Johnson-Bailey and Cerveo’s (1998, 2000, 2004) extensive research and experience speak to what the understanding of the role that race plays in mentoring relationships can have,

Our theoretical understanding of race is one factor that shows us how to both see race and forget race in our mentoring relationship. We recognize that although our racial differences are a necessary part of our daily interactions, we also can connect as people who have the opportunity to reshape racially defined relations of power. We have learned that the first step in getting beyond the barriers and boundaries of race is not to pretend that they do not exist. In fact, by regularly discussing the barriers, we can act as if they are not there. (p. 18)

The impact race has on a mentoring relationship is especially important to note, as work done by Stanley and Lincoln (2005) highlight the keys to a successful mentoring relationship being “characterized by trust, honesty, a willingness to learn about self and others, and the ability to share power and privilege” (p. 46). It is necessary then to explore the social spaces that these cross-cultural mentoring relationships exist to better understand the dynamic that each member brings. As Louis and Michel posit,

Personal development and growth many times transpires through learning new elements and facts from the people with whom we interact; thus immersion into a multicultural system does promote the possibility of growth in comprehending and interacting with others of differing cultures, genders and beliefs. This inception of comprehension and personal malleability to cultures is only the embryo of cross-cultural competence. (p. 43)

Cross Model of Cultural Competence

The Cross Model of Cultural Competence by Terry Cross (1988) offers both an institutional and individual framework for exploring the dynamic of the cross-cultural mentoring dyad in the context of the CAATE accredited undergraduate Athletic Training programs. The model describes cultural competency as movement along a continuum that is based on the premise of respect and appreciation of individuals and cultural differences, a premise that permeates the competency of Professional Development and Responsibility outlined by the 5th edition of the Athletic Training Education Competencies.

Cultural Destructiveness. This is the most negative end of the continuum. Individuals in this phase are “represented by attitudes, policies and practices that are destructive to cultures and consequently to the individuals within the culture” (p. 29).

Individuals view culture as a problem and operate under the assumption that one culture is superior.

Cultural Incapacity. Individuals in this phase “do not intentionally seek to be culturally destructive but rather lack the capacity to help minority clients or communities” (p. 30). People in this phase assume racial superiority of a dominant group.

Cultural Blindness. Individuals in this phase are characterized by the belief that “color or culture make no difference and that all people are the same” (p. 30). As a result, people in this phase believe that all individuals should be treated in the same way regardless of race.

Cultural Pre-Competence. Individuals in this phase are “characterized by the desire to deliver quality services based on a commitment to civil rights” (p. 31). People begin to try to educate themselves on cultural difference, but lack information on how to proceed.

Basic Cultural Competence. Individuals in this phase are “characterized by acceptance and respect for difference, continuing self-assessment regarding culture with careful attention to the dynamics of difference” (p. 32). People try to gain understanding of how their own culture influences another person’s culture. Additionally, people in this phase seek advice from the minority community on the interplay between policy and practice and the impact the dominant culture has on this interplay.

Cultural Proficiency. Individuals at this phase hold culture in high esteem. People in this phase “seek to add to the knowledge base of culturally competent practice by conducting research and developing new therapeutic approaches based on culture” (p. 32). People in this phase are identified by the advocacy role they play in improving

relations between cultures.

The importance of exploring this model and how it relates to the cross-cultural mentoring relationships within the context of undergraduate CAATE Athletic Training Programs is captured by work done by Holmes (2000),

To assist African American and other students in overcoming the barriers that have prevented some of them from successfully integrating into the mainstream of the campus culture, administrators, faculty, staff, and students of predominantly White institutions must fully embrace cultural diversity in the academic community. Not because the acknowledgment of diversity is “politically correct,” but because cultural diversity is a reality and a simple fact of life in the United States and its educational institutions. (p. 49)

If the dominant culture, that includes administrators, faculty, staff, and students, have been properly prepared and educated on how to engage with people who are different than they are, the result is a learning community that is inclusive and is a successful reflection of a global world. With the history of the racial tensions that have been explored thus far and the mistrust that accompanies racial difference, the importance of exploring the cross-cultural mentoring dyad within the context of the faculty-student dynamic of the CAATE accredited Athletic Training programs is important to explore. This is even more important seeing that, as to date, there has been no such research done on this topic.

Mentoring in CAATE Athletic Training Programs

The mentoring process has become a focal point in the athletic training profession over the past 15 years, as there has been a call for research (Starkey, 1997) to the effectiveness of the roles that faculty, clinical educators, and supervisors play in

preparing students for successful careers. The athletic training profession, established in the 1950's, is in its infancy in comparison to other allied health fields like nursing and medicine. Many of the programming structures in the athletic training education programs have come from modeling the format of nursing and medicine. Since there are many similarities between the nursing and physician models of clinical education and athletic training education models, these were further reviewed in regards to types of mentoring processes that occur.

Mentoring in Allied Health Professions

The education of nursing and athletic training students, which traditionally have been a blend of didactic and hands-on/practical skill sets, derived from the apprenticeship model from the physician model. The physician model of apprenticeship is historically the longest standing model in the medical field. Research suggests that the physician-intern relationship is difficult to develop due to the demands of the patient workload and the time constraints to do more than act as a role model (Stick-Mueller et al., 2010). The characteristics and behaviors of the physicians, whether positive or negative, have a profound impact on student learning and experience. This importance of characteristics of a mentor was highlighted in a study done by Niehoff (2006) in focusing in on the personality predictors of participation as a mentor. Niehoff examined a sample of 194 veterinarians on personality predictors of who participated as a mentor to junior professionals and interns. His findings suggested that those who often participate as mentors are likely to be extroverted, conscientious, and open to new experiences and that personality plays a vital role in the development and fostering of the mentor-protégé relationship. Additionally, Niehoff concluded that mechanisms might need to be developed to encourage participation as a mentor for those who may not have the

personality predictors to do so.

Taylor et al. (2009) looked at the functions between role modeling and mentoring to better understand this difference in the career development of physician leaders. Their findings suggested that role modeling was viewed distinct from mentoring and that the “mentoring program utilized an approach of a series of short-term interactions with different individuals rather than a longstanding, longitudinal experience with a single individual” (p. 1134). The participants in the study were found to value the role modeling experience and preferred the short-term mentoring approach over the classic single longitudinal mentoring model. Stick-Mueller et al. (2010) had a similar finding in regards to the short-term mentoring sessions. The authors stated,

The ability to start formulating clinical techniques and apply them on a patient is daunting. Oftentimes, the intern will witness the clinician’s bedside manner and gain knowledge from the case he or she is attending, but the reasoning behind the clinician’s decisions may be unclear to the intern. (p. 2)

The results of their three-month case study concluded that the short mentoring sessions provided information necessary to further enhance the theory presented in the classroom. The participants cited the extra sessions provided them with additional knowledge in steps in decision-making and overall advancement of clinical expertise.

This type of mentoring, however, is becoming an increasing challenge in the nursing programs as the increasing class sizes, rising competency requirements, decreasing number of faculty, tightening budgets, and shrinking clinical placement opportunities all have contributed to stress on the educational programs to ensure successful student achievement through proper mentoring (Dennison, 2010; Halfer & Sullivan, 2008). As a result of these issues, the educational programs and nursing

profession have begun to investigate the effectiveness in developing mentoring programs in the academic setting, socialization into the profession, or a laboratory skills centered focus. Dennison (2010) found through her study of a peer-mentoring program that the program enhanced the confidence in the mentors and helped the mentees adapt to the environment and gain experience. The program also brought a greater understanding to the faculty about the inconsistencies in skills taught. Halfer and Sullivan (2008) took a look at the effectiveness of a mentoring program for new graduates just entering the workforce. They found a higher job satisfaction rate with those in mentoring programs to those not, predominantly due to the ease of transition and professional support they received.

The mentoring programs that seem to be developing now, are taking the facets of theory and practical skills, and providing a transition into the professional world. Experiential learning under clinical supervision is one of the main facets of the athletic training education model, and has been recently researched in terms of what types of mentoring is being done.

CAATE Athletic Training Programs

All of the CAATE undergraduate Athletic Training programs have an experiential learning, or clinical education component, that is required for students to complete as part of their curriculum. The clinical education component is considered to be extremely important to the growth and development of the student as it provides the opportunity to take the theory taught in the classroom and apply it in a practical, real world type setting (Curtis et al., 1998). This is consistently done under the supervision and direction of a clinical preceptor who has the experience and skill sets to provide the appropriate guidance and mentorship. Levy's (2009) review of the literature of clinical education

indicated that across the allied health professions the clinical instructors play a key role in clinical education and the outcome of the students that they oversee. Their characteristics and behaviors, whether positive or negative, have a profound impact on student learning and experience. In the allied health setting of athletic training, a student spends close to 1000 hours of clinical supervised experience. Throughout their undergraduate education they practice their clinical skills learned in the classroom as well as form the professional characteristics needed to be successful. Curtis et al. (1998) was one of the first to try to identify the significance these instructors had on the learning experience of the students they mentored. Utilizing a critical incident technique, the authors collected data from 64 junior and senior-level athletic training students that were enrolled in four different athletic training education programs. They found that the behaviors of the supervising athletic trainer had a profound impact on the development of the student. Curtis et al. stated,

The students desired mentoring through explanation, demonstration, and constructive feedback and nurturing through confidence building and other supportive behaviors, while students most often identified incidents of humiliating behaviors and lack of availability by the supervisors as hindering to the clinical experience. (p. 249)

Pitney and Ehlers (2004) looked to gain further insight and understanding of the mentoring process by investigating the nature behind the mentoring relationships and how it contributed to the students' professional socialization. Their grounded theory study involved interviews with 13 athletic training students and three identified mentors. The results indicated a conceptual model of the mentoring processes. There were three categories within the model. The first was identified as mentoring prerequisites, which

encompassed the mentor approachability and accessibility coupled with the protégé's initiative. The second was identified as interpersonal foundations dealing with similar values, and developing trust and a personal relationship. The third, educational dimensions, reflected the mentor's educational interactions in fostering knowledge, individual learning, and skill development. It was found that authentic mentoring takes place after the mentoring prerequisites are met and the interpersonal foundations and educational dimensions merge. The prerequisites of the mentor's approachability and accessibility, coupled with the protégé's initiative were found to be essential for the development of the relationship. This illustrates the complexity of the mentor role and the time necessary to establish a successful relationship.

CAATE athletic training programs offer many opportunities to be exposed to a wide array of clinical settings and clinical supervisors, in which students are placed for approximately three to four month rotations. The outcome of the effectiveness of their experience is largely based on the relationship that develops with their preceptor, and the investment that each make in fostering that relationship. The current experiential learning model is one that follows more of the formal mentoring process whereby the mentor and the protégé do not have a chance to choose someone who has similar values, backgrounds, etc. This is important to note as Ragins and Cotton (1993) found that most often the long lasting mentoring relationships occur in a more informal development. These types of relationships develop over time and are difficult to maintain within the current preceptor model adopted by most athletic training curriculums. As a result, students in the athletic training curriculum often form bonds with the faculty that are associated with the curriculum as their presence is a constant throughout the undergraduate years. Due to a high percentage of classes that are required for graduation

within the major, faculty-student interaction is quite significant during the four years providing plenty of opportunity to develop meaningful mentoring relationships.

Reviewing of the literature has shown a significant amount of research in identifying student's perceptions of their mentoring relationships with faculty and the effectiveness of them as a mentor. There are however, very few studies that have investigated the mentor's perspective and understanding of the mentoring relationship. To date, there are no known studies that investigate the mentor perspective and understand of the cross-cultural mentoring relationship.

Chapter Summary

This literature review examined the Black college student experience and some of the challenges they face in higher education. A historical review of the rise of education for the Black student was touched on as well as the perception and barriers to access that are still present today. Next, the White faculty perspective was explored and the factors that power and racial awareness can have in the context of a mentoring relationship. These challenges play out across the many ways faculty interact with students, but are especially noted in the teaching and mentoring relationships that they have with students. The literature review then focused on the types of mentoring. The role interpersonal comfort, trust, gender, and power have in the mentoring relationship was identified, as well as some of the key components that need to be present for mentoring relationships to be successful. Further, a review of the literature on issues surrounding cross-cultural mentoring relationships was explored and the many factors must be taken into consideration when trying to establish a mentoring relationship. Finally, the role of mentoring in CAATE accredited undergraduate Athletic Training programs was highlighted. The need and importance of further exploring the topic of cross-cultural

mentoring was stressed due to the limited number of studies that currently can be found in the literature.

With the moderate success of providing increased access for students of color, institutions and their faculty at Predominantly White Institutions (PWI's) are now being challenged with how to effectively meet the needs of an increasingly diversified student body (Mitchell, Wood, & Witherspoon, 2010). There is a need for academic departments to understand, address and support the growing needs of faculty to become more culturally aware and to possess the competencies to be effective mentors to an increasingly diversified student body. This is especially important considering that Sedlacek (1999) found Black students viewed Black professors as significantly more culturally competent, trustworthy, and more supportive than their White professor counterparts. This finding is important to note since data from the National Center for Education Statistics in 2011 reports that those full-time instructional faculty whose race/ethnicity was known, 79% were White and among full-time professors, 84% were White. Given these statistics it would be reasonable to conclude that the Black student will have a very limited chance of finding a Black professor to serve as a mentor, and thus choose the guidance and support of a the lesser trusted and competent White professor.

Responding to the Deficiency in the Literature

The phenomenon of cross-cultural mentoring has been briefly studied and highlighted, but most often it has only been through the perspective of the mentee/protégé. Not many studies can be found on the cross-cultural mentoring experience through the lens of the White mentor. While the research from the faculty perspective is limited, there is currently no research on how cross-cultural mentoring

relationships in the CAATE accredited undergraduate Athletic Training programs are experienced by members of the mentoring dyad. There also is no literature that exists that examines the perspective of how the White faculty understands and experiences the cross-cultural mentoring relationship with a Black student.

This study sought to address the deficiency in the research by gaining an understanding of the cross-cultural mentoring relationship between a White faculty and a Black student. Further, the goal of the study is to fill the gap in the literature by seeking to understand how the White faculty understands and experiences the cross-cultural mentoring relationship with a Black student. Up to this point there is no literature within the Athletic Training profession that deals with taking a look at the White faculty perspective.

CHAPTER III – METHODOLOGY

In Chapters one and two I highlighted the practical and researchable problems, along with the deficiency in the current literature as it pertains to the understanding of the cross-cultural mentoring in CAATE accredited undergraduate Athletic Training Programs. Further, an investigative look was taken into the challenges that White faculty and Black students experience in establishing relationships that facilitate student success in higher education settings. These challenges and barriers are difficult to navigate for both members of the mentoring dyad in the context of the cross-cultural mentoring relationship. For Black students and their White mentors, the issues that surround race are important factors to consider in establishing a mentoring relationship that is open, mutually respectful, and full of trust.

Overview of Purpose and Methods

This section provides an overview of the purpose and methodology of the research study. The methodological approach is defined as well as a thorough explanation of the population criteria. Next, a description of the recruitment and consent procedures is provided. A description of the data collection procedures is outlined as well as the data analysis process that was carried out. Finally, an epoche is provided to gain an understanding of the perspective of the researcher as it pertains to the scope of the study.

The Purpose Statement

The essence of the study is the phenomenon of mentoring relationships of faculty with students. Specifically, this study teased out how the relationship is experienced, understood, and interpreted by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs.

The Research Questions

To address this phenomenon, the following overarching question is addressed: How do faculty mentors understand and experience the mentoring relationship? Specifically, how is the relationship understood and experienced by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs? The following sub-questions are also posed:

1. What critical features of mentoring are identified by the faculty?
2. How do these features inform the behavior and approach of the mentoring relationship?
3. How do these behaviors and approaches influence the faculty's perception of their effectiveness as a mentor?
4. What is the perception of the faculty on the role race plays in the dynamics of the mentoring relationship?

Research Approach

This study utilized a qualitative approach based on an interpretive phenomenology analysis (IPA) design. Rooted in a philosophical tradition that recognizes how individuals create their own reality through experience, phenomenology is a way of examining people's lived experiences and how they understand and interpret their experiences. In a phenomenology the goal is to "reduce the individual experiences with a phenomenon to a description of the universal essence" (Creswell, 2013, p. 76). Van Maanen (1990) considers phenomenology appropriate when attempting to gain a deep understanding of the world and how individuals make meaning of a certain lived experience. The essence of an interpretive phenomenology is "to explore in detail how participants are making sense of their personal and social world, and the main currency is the meanings of

particular experiences, events, states hold for participants” (Smith & Osborn, 2008, p. 53). For this study, the focus was on the White faculty’s understanding and experience of the cross-cultural mentoring relationship with a Black student. The goal of this type of design is to explore and gain a fresh perspective of the individual’s personal understanding of the experience rather than an objective assessment of the experience itself (Smith & Osborn, 2008). This fresh perspective is attempted when the researcher brackets, or sets aside their experiences, to gain an understanding of the phenomenon under investigation, also known as an *epoche*.

Steps for conducting a phenomenology illustrated by Moustakas (1994) are captured by Creswell (2013),

- Identify a phenomenon to study.
- Bracket out one’s experiences, and collect data from persons who have experienced the phenomenon.
- Analyze the data by reducing the information to significant statements or quotes and combine the statements into themes.
- Develop a textural description of the experiences of the persons (what participants experienced), a structural description of their experiences (how they experienced it in terms of conditions, situations, or context) and a combination of the textual and structural descriptions to convey an overall essence of the experience. (p. 80)

The appropriateness of this chosen methodology is supported by Marshall and Rossman (2011), “The experiences of those participating in the study, those who have had a similar experience, are analyzed as unique expressions and then compared to identify the essence” (p. 20). Additionally, Creswell (2009) provides support for the

appropriateness of this type of qualitative inquiry in understanding the phenomenon of the cross-cultural mentoring relationship, as it looks to gain an understanding of the characteristics and behaviors associated within this relationship through an inductive style:

The process of research involves emerging questions and procedures, data, typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation. (p. 5)

Since the approach in methodology is one that suits more of a qualitative design, specifically an interpretive phenomenology, identifying a hypothesis and independent and dependent variables is unwarranted. Utilizing Creswell's (2009) comparison of differences between qualitative and quantitative work is helpful in elaborating on this justification. In quantitative design and methodology, the focus is on hypothetical and deductive approaches where the researcher, prior to data collection, prescribes certain specification of variables and hypotheses. The researcher's goal is to narrowly define the variables, to isolate them for observation, while taking the stance of manipulating and controlling the conditions of the study. In qualitative design, the focus is on the specific observation and understanding of a phenomenon in its natural setting of context and complexity. The importance of this aim is to obtain a holistic understanding of the phenomena in a philosophical inquiry, while suspending the use of presumptions. While

quantitative work is about controlling variables, qualitative inquiry is grounded in a discovery-oriented position of searching and exploring for meaning.

A hallmark feature of interpretive phenomenology is to conduct an in depth investigation of the participants, in this case the White faculty. The use of phenomenological design for this study allowed me to arrive at a deeper understanding of how each of these faculty members experienced the cross-cultural mentoring relationship with a Black student in a CAATE undergraduate athletic training program. A key aspect to the strategy of phenomenology is the notion of phenomenological reduction, which is used to describe the process to discover the life world and the ability to be able to return to it in a deeper and more enriched fashion (Van Maanen, 1990). According to Van Maanen (1997), the goal of phenomenological design is to discover the underlying meanings of the shared lived experience of the participants. In order to reach this goal it was important for me to identify my position in the research, through the use of an epoche. Identifying my position in the research is important, as I am the primary tool for the data analysis portion of the research. Van Maanen (1997) stresses the importance of the use of an epoche in remaining true to the emerging information, in order to describe as accurately as possible the phenomenon of the cross-cultural mentoring relationship.

Population, Sample, Participants

Following the traditions of an interpretive phenomenology analysis of IPA study design (IPA), the sample size was small in scale. Smith and Osborn (2008) support this, “the detailed case-by-case analysis of individual transcripts takes a long time, and the aim of the study is to say something in detail about the perceptions and understandings of this particular group rather than prematurely make more general claims” (p. 55). A purposive sampling approach was utilized. Initial identification of undergraduate CAATE athletic

training programs came from an exploration of the CAATE website. There were over 330 undergraduate programs that were initially identified and then programs were chosen that were considered to have a status of good standing. Good standing refers to those programs, who at the time of the study, had no known non-compliances listed on the CAATE website. As a result 250 programs were identified. Faculty members email addresses were then collected from these 250 programs. The specificity of this study and uniqueness of the type of relationship in the context of Athletic Training curriculums that this calls for is rare, and in essence, defines the boundaries of the relevant sample (Smith & Olson, 2008). The recruitment and consent procedures are outlined below.

Recruitment and Consent Procedures

The inclusionary criteria for participants of this study are informed by the boundaries set for by IPA design, and based on data collected from the CAATE databases on undergraduate Athletic Training programs. For White faculty the criteria was:

- Full-time White faculty within a CAATE accredited undergraduate Athletic Training program,
- Currently in a mentoring relationship with a Black student.

A purposive sampling approach was utilized through a nationwide email invitation identifying the nature of the study and asking for participation of over 250 undergraduate program's faculty. All potential participants were contacted by email using email addresses from our CAATE database. A copy of the email that was sent to the subject pool is included in Appendix A. Two reminder emails (Appendix B) were sent to the subject pool, at two-week intervals after the original recruitment email. Potential subjects were asked to contact me with their interest by phone or email. I originally set out to interview eight to ten participants for the purposes of this research. The email invitation

resulted in six responses. Of the six that responded, only four met the inclusionary criteria. In addition to the email, personal phone calls were made to those individuals who I personally knew that identified as possibly meeting the inclusionary criteria of the study. These personal phone calls resulted in one additional participant that met the inclusionary criteria. A third email invitation was then sent out to try to generate more interest and response for participation in the study, which resulted in no further interest. I then made personal phone calls to colleagues in the Northeast, South, Midwest, and West regions of the United States to further assist in recruitment of subjects. This is an effective strategy in which “researchers’ site selection and sampling begin with accessible sites and build on insights and connections made from early data collection” (Marshall & Rossman, 2011, p.107). Additionally, I asked those who participated in the study for contact information of their colleagues who might meet the inclusionary criteria of the study. No additional participants were identified with these additional steps.

The recruitment strategies mentioned above resulted in seven individuals who were interested and willing to participate in the study. Once a meeting was established an in-depth description of the intention, purpose, and guide for the study was discussed and formal determination was made if the subjects met all criteria. After this process it was determined that five of the seven interested subjects met all of the inclusionary criteria. Approved by the Western Michigan University Institutional Review Board (Appendix B), informed consent forms (Appendix C) were distributed to each participant prior to the study. The importance of consent forms is illuminated by Marshall and Rossman: “it details the purpose of the study, that their participation is voluntary, that they understand the extent of their commitment to the study, that their identities will be protected, and that

there are minimal risks in participating” (p. 48). This is the minimum requirement of ensuring that ethics is taken into consideration.

Given the nature of the study, I understood the sensitivity related to the ethical issues of this topic and remained “grounded in the moral principles of respect for persons, beneficence, and justice” (Marshall & Rossman, 2011, p. 47). While anticipating all possible scenarios surrounding ethical situations is not realistic, I understood and was aware of the role that I played in the data collection of this study and possible dilemmas that may have arisen (Welland & Pugsley, 2002). Additionally, I understood the necessity of being open to the fact that ethical consideration is ongoing and that care needed to be taken in understanding the sensitivity of this topic on participants. Great care was taken to allow for the participants to feel safe and that they were free to withdraw from the study at anytime.

Data Collection Procedures and Instrumentation

A pair of in-depth interviews was utilized to gain insight into how White faculty understood and experienced the cross-cultural mentoring relationship with a Black student. In-depth interviewing was conducted with the participants, as it is noted to be a hallmark of sound phenomenological inquiry (Creswell, 2013; Van Maanen, 1990). Each interview was recorded and transcribed. The first interview protocol focused on the concept of mentoring and explored the participant’s understanding of the mentoring process and experience. The first interview protocol consisted of six main questions and possibly nine probing questions. Following the first interview, the participants were emailed a “prompt” that asked them to provide their reflections on the first interview. This opportunity to journal was provided three days after the interview was completed and was conducted via email. The second interview was scheduled within one to two

weeks of the first interview. The second interview protocol consisted of six main questions and the possibility of 12 probing questions. The focus of the second interview was on the role race played within the mentoring relationship, and the influence race had on trust, and how race impacted the growth and evolution of the mentoring relationship.

Data Collection Procedures

Participants who agreed to participate in this study participated in two, open-ended guided interviews (Appendices D & E) held via Skype or FaceTime. Each interview lasted an average of approximately 60 minutes. The participants were asked three days after the first interview, to journal their reflections on the conversation through a guided prompt (Appendix F). The second interview was conducted after receiving the reflection and occurred within one to two weeks after the completion of the first interview. During the interviews, the researcher utilized memoing to identify certain behaviors, tone of voice, expressions and gestures demonstrated by the interviewees. Each interview was recorded using a digital recording device and stored on a personal laptop computer. The interviews were then transcribed from the digital recorder into a Microsoft Word document. Additionally, memoing was used to express insights that I made when reading through the transcripts and reflecting on the interviews. To maintain anonymity, names of participants were eliminated from any written transcripts and pseudonyms are used as the only identifier.

Data Analysis Procedures

The unit of analysis was the White faculty understanding and experience of the cross-cultural mentoring relationship. As stated earlier, the first step was an epoche of the researcher's personal experience of cross-cultural mentoring to bracket and set aside, as much as possible, my personal feelings in regards to the phenomenon (Creswell,

2013). For the analysis procedures I utilized the analysis procedures adopted by Moustakas (1994), which are described below.

The first step in the analysis process was horizontalization. Transcripts were read multiple times to begin to identify expressions that were relevant to understanding the experience of cross-cultural mentoring. As Moustakas (1994) suggests every statement is initially treated as having equal value in identifying how the participants are experiencing the topic. The second step involved reduction and elimination of unrelated statements. Through this step, I developed a list of non-overlapping, non-repetitive statements. I took these statements, printed them out, and put each of them on individual sticky notes. Next I began placing the sticky notes under general categorical headers. These headers were: mentoring defined, features of mentoring, experience mentoring, behaviors of mentoring, approach to mentoring, perceptions of effectiveness of mentoring, experiences of cross-cultural mentoring, behaviors and approaches to cross-cultural mentoring, role of race, and a holding category. At this stage, I began an intensive process of going over every significant word, statement and sentence to look for overlapping statements and discarded them. Moustakas (1994) proposes that this step consists of vague, repetitive, and overlapping expressions being eliminated or reduced to begin to gain more exact descriptive terms or phrases.

In utilizing Moustakas' (1994) process of analysis, the next step involved me trying to determine a natural grouping of the meaning units. At this point, I took the general headers off the top of the categories and began rearranging the sticky notes in natural groupings. Here I began to arrange and rearrange the sticky notes relative to where I thought the natural groupings were occurring. Additionally, I read through the collected transcripts and listened to the recordings to gain more insight and context to

what the statements were trying to say. This process of identifying natural groupings of the non-overlapping statements, resulted in 20 initial labels of meaning (Table 1).

Table 1: Initial Labels of Meaning

Experience/Provide Insight	Guide/Give Direction	Role Model	Listen
Trust & Respect	Interpersonal Connection	Learn Their Background	Informal Check-ins/Follow Up
Be Vulnerable	Be Transparent	Be Approachable	“Treat Them The Same”
Tread Carefully	Battle Within	Struggle to Relate	Time Investment
Dig Deeper	Struggle Within	Awareness of Difference	“I Don’t See Color”

Re-reading of the transcripts and listening to the audio was done until the labels became coherent. I then took the labels and began to group them into themes to begin the process of developing a schema to explain how participants experienced the phenomenon. As a result, three different schemas were developed during this process in which I would then re-read and listen to the audio, to gain insight on how the phenomenon of cross-cultural mentoring was experienced by the participants. After the initial schema was drafted the labels were mixed up and the process started over again. The goal was to draft a completely different set of grouping with the labels to see if a new schema could be developed that truly captured the story of the participants understanding of the phenomenon. Once the third schema was conceptualized, the themes and sub-themes were identified across each participant’s story to see how often the themes were

present. This is a very important step to ensure saturation has occurred with the data. (Creswell, 2013).

The next step involved a personal reflection of the themes and sub-themes through writing and rewriting, a cornerstone of phenomenology (Van Maanen, 1990). Here the process of the unveiling of themes were used to draft a narrative of the lived experience and given to each participant to read. This step provides further credibility to the study through the concept of member checking to determine whether the researcher captured the essence of the phenomenology accurately (Creswell, 2013). At this point a textural description was then written of what the participants in the study experienced during the mentoring relationship. This step involved verbatim examples from the data. Next a description was written of how the experience of cross-cultural mentoring relationship happened, and what Moustakas calls the “structural description,” in identifying the setting and context in which cross-cultural mentoring relationship was experienced. Finally, a composite description of both the textural and structural descriptions of cross-cultural mentoring relationship, known as the essence was written.

Trustworthiness

There is an ongoing concern with how qualitative research addresses the notion of trustworthiness or the goodness of a study. Creswell (2007) recommends eight validation strategies that qualitative researchers should utilize to ensure the accuracy of their procedures and analysis. These validations strategies include: 1) prolonged engagement and persistent observations in the field; 2) the use of multiple and different sources, methods, investigators and theories to corroborate evidence; 3) peer review or debriefing; 4) refining working hypotheses as the inquiry advances; 5) clarifying researcher bias from the outset of the study; 6) member checking; 7) utilizing rich, thick descriptions to

allow readers to make decisions regarding transferability; and 8) external audits (p. 207). Marshall and Rossman (2011) highlight the seminal work of Lincoln and Guba (1985) in providing an alternative strategy of procedures to address these concerns. The first deals with credibility. Credibility was met through prolonged engagement with the participants of the study and is further addressed through the use of thick, rich descriptions of the participants in the study. Additionally, the use of reflective memoing of the researcher, and inclusion of researcher epoche help frame an unbiased approach to interpretation and analysis of themes.

Transferability was addressed through the criterion used for participant sampling as well as the criteria used to choose the setting. Although “generalizability” is a limiting factor in qualitative work, the distinguishing criteria and scope of data collected as mentioned earlier in this paper will provide the reader the ability to interpret the findings and provide application in a similar context. This can be achieved as the student demographic make-up of the Athletic Training student cohort transcends the population at most institutions in a similar context.

Confirmability was met through the in-depth data collection processes and the analysis of data through compilation of significant statements, clusters of meaning, and textural and structural descriptions. Further, trustworthiness was addressed through a written narrative on each person interviewed. The narrative was emailed to the corresponding participant to ask if it accurately captured the interview and perceptions of their responses. Out of the five narratives sent, only one of the participants requested minor changes.

Authenticity was addressed through the use of the epoche as a focal point of displaying personal perspectives, beliefs and values associated with cross-cultural

mentoring. In utilizing the participants in validating themes and interpretations through the researcher's plan of member checking further authenticity to the findings is provided.

Reflexivity

Disclosing researcher reflexivity is an important aspect of qualitative research. Reflexivity is a way for the researcher to "position themselves" in the research (Creswell, 2009; Creswell, 2013). Specifically, I will discuss how my understanding of the role White male privilege has in developing levels of trust, interpersonal comfort, and reciprocity has been an ongoing journey. This epoche was used throughout the analysis of the data.

As each day passes I become more aware of what privilege has allowed me to gain access to, and at the same time much more aware of how the system has reinforced the notion that this is how it is meant to be. Johnson (2006) stated that this privilege "is created and maintained through social systems that are dominated by, centered on, and identified with privileged groups" (p. 128). The self-reflection I have been doing has opened my eyes to how vast a net of obliviousness I have been comfortably living in. Never once did I think twice about the access I have to things like transportation, food, shelter, preferential treatment, loans, educational resources, family, job placement and attainment, and governmental securities based off historical marginalization and isolation of the non-dominant groups. I have become acutely aware of how my "isms" have reinforced how I have perceived the world. The self-awareness has largely taken place at the two universities I have been employed at the last 15 years of my career in higher education.

Over this time, hundreds of students have walked into my office and into my life. I remember at one point thinking to myself how much I was going to impact them and aid

in the shaping of their future selves. Looking back I see such naiveté in me. Being a mentor to some of the most amazing students and future leaders has taught me more about who I am, who I am not, and who I need to become. My mentoring encounters with those students of different ethnicities have been pivotal in this evolution.

My experience with cross-cultural mentoring started out with many awkward and befuddling moments that were full of doubt and ambivalence. I felt, and still do at times, feelings of vulnerability of being ill-equipped and guilt of the privilege that I have not earned. The waters have not always been easy to navigate and I have failed at how to properly articulate what I have thought to be proper guidance. I had to set aside feelings of frustration for the student not seeing what I thought they should see and instead began to start listening to what I needed to hear. You see, the cross-cultural mentoring experience for me has been a journey. It has been a journey that for someone of privilege, like myself, has had the chance to walk away from when things got uncomfortable. I have had the opportunity to just retreat back to the safe world of White male dominant world that has always been my safe house. It is within this context where I have learned that the greatest gift of mentoring someone of another race/ethnicity is the reciprocity that occurs.

That being said, I also recognize that my awareness of my White male privilege impacts on how I see the world and carries with it some pre-conceived notions in regards to how I “think” other White individuals see the world. What seems to be a common theme of struggle for me is the notion of social capital and how so many are not aware of the chasm that exists between those who have and those who have not. Being a person that in many ways is at the apex of the world of privilege I constantly find myself learning more about how little I still know. Unfortunately, this has also come with an

acute awareness of how much I may be aware of in comparison to many of my White colleagues; moreover, it also has at times placed presumptions on people that I do not know well enough to make such rushed conclusions on their perceptions as racial beings.

Delimitations

The delimitations of this study include the restricted type of participants due to the focus of the race of the participants. The interest and willingness of the participants to disclose personal thoughts and feelings surrounding the complexity and somewhat sensitive nature of cross-cultural mentoring is another delimitation. Additionally, the level of racial awareness that each participant has, or is aware of, is another delimitation. The success of this study depends on my interpersonal skills as being the primary instrument of data collection.

Summary

In this Chapter an introduction to the qualitative methodology was explored and rationale provided for the appropriateness of a phenomenological research design. This design was used to explore the research questions to gain an understanding of how White faculty experience a cross-cultural mentoring relationship with a Black student in CAATE accredited undergraduate Athletic Training programs. Further, the chapter addressed the approach utilized for participation selection, data collection, and data analysis. Strategies were identified that were used to ensure participant confidentiality and trustworthiness of the research design. Lastly, use of an epoche to bracket the researcher in the context of the process of data collection and analysis was identified. The next chapter will provide detailed account of the themes that were developed to explain how White faculty understand and experience cross-cultural mentoring relationship with a Black student.

CHAPTER IV – RESULTS

In Chapters one and two I highlighted the practical and researchable problems along with the deficit in the current literature as it pertains to understanding the cross-cultural mentoring relationship of a White faculty with a Black student in CAATE accredited undergraduate athletic training programs. Further an in depth look was taken into the experiences, perceptions, barriers, and challenges that White faculty and Black students experience in establishing these mentoring relationships. These challenges play out across the many ways faculty interact with students, but are especially noted in the ways that facilitate or impede student success in higher education settings. The level of racial awareness along with the issues of power that accompany these mentoring relationships are important factors to consider. The role of the cultural competence of both members of the mentoring dyad are also important to note.

In Chapter three I described the phenomenological approach that was utilized and rationale for the appropriateness of this qualitative research design. Participant recruitment and consent procedures were defined. At the conclusion of the recruitment of a nationwide pool of faculty from over 250 undergraduate CAATE accredited programs, seven faculty responded as having an interest in participating, of which five faculty met the inclusionary criteria for the study. Data collection and analysis procedures were outlined as well as strategies that addressed trustworthiness, credibility, confirmability, and authenticity of the methodological design. Lastly, an epoche was written that bracketed the researcher in context of the data collection and analysis procedures.

Overview of Purpose and Questions

According to Creswell (2007), in a phenomenological approach, participants tell their own story which provides for the analysis of a phenomena. This results in an

understanding of the participants' lived experiences or the central underlying themes of the experience. In order to gain insight into the participants' world the interview questions were designed to reveal each individual's insight to the phenomenon of cross-cultural mentoring.

The purpose of this research was to understand the faculty's lived experiences of the cross-cultural mentoring relationship with students. Specifically, this study's aim was to tease out how the relationship is experienced, understood, and interpreted by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs. Through the use of multiple interviews and reflection journaling with each participant, grounded in the discipline of phenomenological design, I was able to provide an explanation for the research question and sub-questions below:

Research Questions

To address this phenomenon, the following overarching question is addressed: How do faculty mentors understand and experience the mentoring relationship? Specifically, how is the relationship understood and experienced by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs? The following sub-questions are also posed:

1. What critical features of mentoring are identified by the faculty?
2. How do these features inform the behavior and approach of the mentoring relationship?
3. How do these behaviors and approaches influence the faculty's perception of their effectiveness as a mentor?
4. What is the perception of the faculty on the role race plays in the dynamics of the mentoring relationship?

Information was gained through open ended guided interviews and reflective journaling by White faculty members in a current mentoring relationship with a Black student within a CAATE accredited undergraduate athletic training program. A total of five faculty members at five institutions were interviewed. Each participant was interviewed twice, with a written reflection piece submitted between the first and second interview. The first interview involved a focus on the participant's understanding of mentoring and some of the features that were thought to be important in fostering development of a mentoring relationship with a student. Questions about their approach and the resulting behaviors with the student were explored as well as their interpretations of how their approach and behaviors affected the outcome of the mentoring process. Following the first interview, a prompt was emailed to the participant's asking for reflection on the interview and insights gained from the first conversation. The second interview was centered around the specifics of the cross-cultural mentoring experience. Questions about the mentor's approach and resulting behaviors with the student were explored as well as their interpretations of the role race played within the mentoring dyad.

One a-priori theme and set of sub-themes were set, as well as three themes and sub-themes that emerged through the data analysis process. The resulting themes assisted in understanding how the cross-cultural mentoring relationship with Black students are experienced, understood, and interpreted by White faculty. This chapter is dedicated to an introduction of the White faculty who were interviewed, a discussion of the a priori and emergent themes and sub-themes, and examination of the how the findings provide insight to the research questions that were posed prior to conducting the research. The participants are described in the section below.

Description of Participants

Over 250 hundred CAATE undergraduate Athletic Training programs and associated faculty received an email asking for their participation as well as referrals for other participants. Additionally, phone calls were made to colleagues that the researcher was familiar with in the Northeast, South, Midwest, and West regions of the United States to further assist in recruitment of participants. Seven faculty were identified as having interest in participating after multiple attempts in subject recruitment. Of the seven interested participants, five fit the inclusionary criteria. Each of the participants are described in a narrative format in the following text.

Cyndi Jones, M.A., ATC

Cyndi is the Clinical Education Coordinator and faculty member for a large, public institution. Cyndi started out like many athletic trainers after obtaining a masters degree, and worked clinically in a collegiate setting at Time College. She served as an associate athletic trainer for an athletic training department that provided medical coverage to Time College's intercollegiate athletic teams. While there, her interest in teaching began to develop during her time serving as a preceptor to students in the athletic training major for Time. After teaching some classes as part of Time College's CAATE accredited athletic training program, she began looking for a clinical education coordinator position. Cyndi was hired three years ago in the current role that she holds at her university. Cyndi's experience as a professor spans over 10 years, and current responsibilities include teaching classes in a CAATE curriculum and providing direction, supervision, and coordination of the clinical experience activities of students. Cyndi possesses nine years of mentoring experience and has had numerous cross-cultural

mentoring relationships with students during her tenure. Cyndi is currently in the second year of a mentoring relationship with a Black female undergraduate student.

Jane Huxley, M.A, ATC

Jane is currently the Clinical Education Coordinator for a small liberal arts institution. Prior to arriving at her institution's CAATE accredited undergraduate athletic training program, Jane practiced clinically for 20 plus years in various roles. In each of her clinical roles as an athletic trainer, Jane had the opportunity to serve as a preceptor and adjunct professor for different universities. It was during this time practicing as a clinician that she really became interested in mentoring, and began to seek opportunities to share her clinical knowledge with the younger professional student. This eventually led her to the role that she currently has as the Clinical Education Coordinator at her university for the last 14 years. Jane has been a professor within the athletic training educational construct for 32 years in both the undergraduate and graduate levels. Jane has a total of 34 year of mentoring experience. During these years, Jane has had numerous cross-cultural mentoring relationships during her tenure within the athletic training curriculum and general campus student body. Jane is currently in a mentoring relationship with a Black female undergraduate athletic training student for a little over a year now.

Martha Mend, M.A., ATC

Martha is a Program Director at a large public university CAATE accredited undergraduate athletic training program. The role of Program Director provides oversight of the organization and administration of all aspects of the educational program along with curricula planning and development. She has served as a Clinical Education Coordinator prior to her role she currently holds. Prior to her current role in the

educational sector, Martha practiced clinically in various roles in the clinic outreach sector for 15 years. Martha has been a professor for four years and has additional adjunct and guest lecturer experience at various institutions. Martha has been a mentor to the younger professional and pre-professional undergraduate student for over 10 years. Over the past four years at her university, Martha has been involved with multiple cross-cultural mentoring experiences. She currently is in year number four of a cross-cultural mentoring with a Black male undergraduate athletic training student.

Kim Walters, M.A, ATC

Kim has been the Program Director of the CAATE accredited undergraduate athletic training program at a liberal arts institution for the last 12 years. Prior to her role as Program Director, Kim served as a Clinical Education Coordinator providing direction, supervision, and coordination of the clinical experience activities of students and serving as a preceptor to the students within the CAATE accredited program. Kim has practiced in both the clinic/outreach and collegiate settings, possessing over 20 year of clinical experience. She has been a professor for over twenty years at the undergraduate level and involved in numerous cross-cultural mentoring relationships. These relationships have occurred within the athletic training undergraduate program as well as the greater campus student community. She is currently in year four of a cross-cultural mentoring relationship with a Black female undergraduate athletic training student.

Andrew Hill, M.S.Ed., ATC

Andrew is currently the Clinical Education Coordinator for a CAATE accredited undergraduate athletic training program at a large public institution. Prior to his current role, Andrew served as a Clinical Education Coordinator for nine years where he was a

professor for a liberal arts institution. Additionally, Andrew has clinical experience at both the high school and collegiate levels where he also acted as a clinical preceptor to undergraduate athletic training students. Andrew has over 10 years of experience as a professor and mentor in the field of athletic training. He has experienced cross-cultural mentoring relationships during these years of service, and most recently during his time at his current university. Andrew is currently in his second year of a cross-cultural mentoring relationship with a Black female undergraduate athletic training student.

Themes and Subthemes

The multiple interviews and reflection pieces of each participant provided a unique look into their understanding of the mentoring process. The dialogue proved rich both in content and in their ability to honestly contextualize the feelings each participant had in relation to their cross-cultural experience. Furthermore, the deep conversations and insights that each of the participants shared about their experience with mentoring a Black student, provided the information needed to develop the themes that are discussed below. The researcher utilized the analysis procedures adopted by Moustakas (1994) that included the following steps: 1) horizontalization; 2) reduction and elimination of overlapping statements; 3) clustering of units of meaning to develop themes; 4) validation of themes; 5) the writing of a textural description; 6) the writing of a structural description and; 7) synthesis of the meanings and essence of the phenomenon.

At the conclusion of the data analysis process, four themes were identified. There was one a-priori theme and set of sub-themes, and three themes with associated sub-themes that emerged from the time spent analyzing, listening, and reflecting on what each participant had to say about their understanding and experience with cross-cultural mentoring (Table 2).

Table 2: Breakdown of Themes and Sub-Themes

Thematic Category	Thematic Description	Definition
Theme One	Mentoring is a Journey	Mentoring is an ongoing process that takes a significant investment of time, energy, and self-discovery for the mentoring relationship to develop
Theme Two	Pre-requisites Needed for Productive Mentoring	Elements that each participant felt needed to be present in order for the mentoring relationship to evolve
Sub-theme	Trust is the Cornerstone	Firm belief in the integrity, ability, or character of a person; confidence or reliance that they have your best interests at heart:
Sub-theme	Importance of an Interpersonal Connection	A deep connection based on a sense of comfort and belonging by each member of the mentoring dyad
Sub-theme	Understanding Their Story	Taking the time to get to know the background story of how the mentee was brought up and the accompanying context of where it occurred
Theme Three	Awareness of Difference	A recognition by the mentors that there was a difference between their attitudes, beliefs, race, and upbringings compared to that of the Black student mentee.
Sub-theme	Sources of Struggle	A struggle to relate to the mentee's background story and upbringing, a struggle to relate on an interpersonal level.
Theme Four	Colorblind Approach	Choosing not to see race as an issue due to fears, doubts, and ambivalence on racial identity.

Theme One: Mentoring is a Journey

As I was listening, reflecting, and reading through the interviews and the stories of multiple mentoring relationships, the reoccurring theme of mentoring as a journey emerged with each of their stories. This theme became almost invisible because of how present it was throughout the entire set of interviews. However, as I continued to listen and analyze the interviews with the participants, it became quite clear that the participant's entire conversation was a description of their journey of mentoring. This theme describes the role the mentors see themselves playing in the mentoring relationship, as well as a description of the evolution of themselves as mentors. Each of the participants stressed how evolutionary in nature a mentorship with a student becomes, and how many of them saw their roles as guides. I could see that they all felt that the relationship just did not organically develop. Many of them put it in the context of a journey, and the stressed the work and effort it took to get the relationship off the ground.

The journey of the mentoring relationship would start from a simple transactional exchange of student seeking something from the mentor, to more of a social exchange where the benefits where both members develop a better sense of self in the relationship. Within the context of the mentoring relationship, they each discussed how they viewed themselves as experienced guides, with the goal of assisting the mentee in developing both professional and personally. Jane Huxley explained her role in mentoring this way, "I define it as a relationship between two people, one who probably has more experience in a particular area, who can assist and guide, someone who doesn't have as much experience in that area." Jane went on to stress the importance of being an accessible guide,

We have to be accessible. We have to bring them in, but again I would say to a new person bring them in, help them and listen and guys don't drive them. They have to drive. You have to be in the passenger seat.

Kim Walters echoed this thought of acting as a guide on her role in mentoring, "I think teaching them tools basically that they can find those opportunities and kind of point them in the right direction but saying here this is you, this is yours, because mentoring is not doing for the person." Cyndi Jones also touched on the notion of being a guide, "I think mentoring, from being the mentor, is to really help to develop and guide someone in a positive manner, to be empathetic in accepting of the student while still helping them to become a better person." Andrew Hill stated that it was important for the mentor to know who they are and how that informs their own journey,

You know I think a mentor needs to know themselves well to know that's their own experience, but also needs to know how to shape the student's path and to go, maybe not the exact same path, but to find their own path. I think that only a mentor who truly knows themselves and is that insightful to ask themselves that question, can do that for a mentee and to of have that kind of higher level of mentorship.

It was this higher level of mentoring that each participant hinted at being the overall goal. It was apparent that each of the mentors felt that it took time and energy to achieve this higher level of mentoring.

The investment of time it takes to cultivate the mentoring relationship is something that each participant felt was very important to the success of the journey. Jane Huxley echoed this quite well,

The first thing that comes to my mind is quality time, be a good listener. If a student wants to make an appointment with me, I really feel it is my duty to give them my undivided attention, not multi-tasking my way through their meeting with me, be on time, engaged.

Jane continued a bit later on the notion of time and the investment a mentor has to make on behalf of the relationship,

Relationships aren't like that. Mentoring isn't like that. You can't figure life out in an hour and a half. So letting kids kind of self-discover, but presenting them with opportunities and presenting them with other ideas takes a lot of time.

The idea of investing time and being available was also apparent with Cyndi Jones' journey with mentoring, "leaving your door open, being available before and after class, availability is huge to being in that personal relationship with your student." The investment of time was also echoed by Kim Walters,

I know I have to set time aside and I know it needs to be time when I'm not rushed kind of thing, so yeah I'll schedule that and prepare for it rather than like ok let's talk about it right now. Sometimes it just can't happen. It's not good for me probably because I have other things on my mind because I've sat there before when students come in and say can I talk about life and my brain going like in five other places. There are things that I thought I was going to get done and I needed to get done in that hour.

The investment of time took a bit of a different spin with Martha. While time was also a major focus for Martha, she stressed how there is a struggle to balance the time demands of her life,

Sometimes lack of time between my professional time, my own personal family's needs, my own schedule, availability and the way the structure is here and at some point I have to cut mentoring off. I can no longer give them my time. There is a lack of emphasis on the ability to mentor here and have personal, one-on-one, face-to-face contact.

She felt that at times this impacted the overall development of the mentoring relationship.

While this theme of mentoring being a journey does speak to the role of the mentor, I also believe that on a deeper level it emerged as a description of the overall mentoring relationship between the White faculty and Black student. This theme, as you will see, echoes throughout the other themes and sub-themes and the quotes shared from the experiences and insight from the participants. The experiences that each participant shared are full of insights gained, struggles and failures with certain approaches, and an ongoing sense of continued learning and self-discovery that emerge over time. Jane Huxley speaks to this,

Sometimes the answer will emerge with time within that person thinking the answer and you being there to talk through situations, scenarios, listen, encourage, find themselves and just get out of the way. You don't have to be like oh no you need to do this to be effective. Right. I think there's a lot of self-discovery on both sides, really.

Kim Walters echoes this thought of a journey of continual growth and discovery,

I just say again that it's important to know that you are constantly growing as a mentor. You are constantly learning and learning from other people and listening. I think that's the key to it. It's what makes being a faculty member, I think, most worthwhile.

Andrew Hill also reflected on the journey he has been on as a mentor and what it has done to shape his perspective moving forward,

It's really made me, I think more than anything else, understand that I can disagree with something, I cannot understand something, but I have to be open-minded to it and embrace it for what it is. It's you know I think really kind of opened my eyes to how different people are and there's not just one single way of getting to a certain goal.

What became clear is that each of the participants felt the journey to develop a deep, mentoring relationship not only took an investment of time, energy, and reflection, but it also hinged on a set of pre-requisites that need to be present for productive mentoring to occur. These pre-requisites seemed to be essential in assisting each of them in their development towards a successful mentoring relationship.

Theme Two: Pre-requisites Needed for Productive Mentoring

The second theme was an a priori theme that was anticipated as a result of the literature review on mentoring. This theme seems to describe what the mentors tend to focus on cultivating early on in their journey along the mentoring relationship. The mentors believed that certain foundational elements of mentoring needed to be present for the successful development of the mentoring relationship. The foundational elements included: trust, the importance of an interpersonal connection, and understanding the mentee story.

Through the discussions with the participants a common foundation of pre-requisites developed that each participant illuminated in their experience of mentoring. These pre-requisites were areas of focus for each participant in developing and building a solid foundation for the relationship to evolve. I began to focus my attention on how they

experienced the birth of the mentoring experiences and how each cultivated the relationship with the student. In doing so, it helped me understand how the stories of success, and struggle within the mentoring relationships occurred. One of the first questions I asked in the interview was for the participant to describe what mentoring meant to them. Cyndi really captures the essence of this in describing mentoring, “mentoring is an informal or formal relationship between two people where one person or both learn from each other. They aspire to become better because of each other, because of the relationship.” Whether it was in their description of their time spent as a mentor or as they recollected about their times as a mentee, a set of pre-requisites emerged in each of their stories. These pre-requisites seemed to be essential in assisting each of them in their development towards a successful mentoring relationship. The thematic statements that serve as the pre-requisites to mentoring are: trust and respect, the importance of an interpersonal connection, and understanding their story.

Trust is the cornerstone. Every participant could not stress enough how important the notion of trust is to the journey of developing a mentoring relationship with a student. As the Clinical Coordinator, Cyndi noted that it was a critical feature for her to try and cultivate with her students,

I think the students have to trust and respect you as an instructor, as a clinician and as a person to even be willing to look at you as a mentor. You can't assume the position and make an assumption of the position of a mentor unless the student trusts you and respects you. I can't come in and say to everybody and say “heh I'm your mentor”. It just doesn't...even when we do it sometimes in our athletic training student committee we assign upper classroom mentors to

students, but if there isn't that trust and that respect that mentorship is not going to work.

Andrew echoed the role trust played not only as a mentor, but also spoke to the perspective of a mentee on trust within a mentoring relationship.

I think that's important that you have that trust in the person that they really want to look out for you and not ultimately in themselves and you are not just a pawn in their own game to meet their own end. You know I think as far as trust goes you really have to believe they have your best interests at heart, and they don't have another agenda to achieve.

You could hear the importance of trust and what it did to him when his trust was taken advantage of during his time as a graduate student. This had a profound impact on his approach to mentoring and the focus he places on making sure the concept of trust is cultivated. The sentiment of how delicate trust is in a relationship was echoed by Martha as well,

Trust is a very fickle thing when you are mentoring. Well you need to have the individual you are mentoring trust you that what they are going to be sharing and telling you, you are going to hold with the utmost confidence and confidentiality.

What became apparent through these conversations is that each one focused on different aspects of how they went about instilling in the student mentee this idea of trust. This is true of Kim Walter's approach. She was very adamant on how essential trust is in a relationship with a student and the extent she is willing to go to make sure it is present.

I think trust is huge because of the fact that the student needs to realize that my main goal and their main goal should be for them to move forward, whether it's personally or professionally. The idea that they need to trust that I'm going to do

and I'm going to put forth the best effort, but I also need to trust them so that when I'm doing my background work, when they say okay I am interested in an athletic training fellowship or whatever that I'm going to go and do some background digging on it and see what I can find. I think that trust starts to grow from there because the student sees you're invested in them. That's important.

The word picture that I found most helpful in understanding the relationship between trust and respect and the impact each has with the student mentee, was captured perfectly by the most senior participant, Jane Huxley. Through her many years as a mentor she realized that there are certain aspects of a student that are deemed essential to focus on when it comes to keeping a cycle of trust ongoing. According to Jane, these aspects encompass how a mentor manages a student's feelings, opinions, and emotions.

Feelings come out lots of times or even opinions come out and they need to trust that you will honor their opinion. They need to trust that you will even honor their emotions. Sometimes they are not even sure that these emotions are there. When they talk about something, emotions come out. It has to be real safe and that comes hugely through respect. It's not at all, as we've talked about before, it's not something you just say respect me. It has to be groomed. I think trust and respect are like a pain-spasm cycle. You have one, you have another. You know they just keep feeding and growing from each other. If at any time if that trust is broken by an incident it takes a long time to heal, a long time. Keeping that cycle of trust and respect ongoing.

While all five participants varied on how they created an environment of trust and respect, each shared a commonality in stressing how vital it was for trust to be established within the context of the mentoring relationship. This seemed to dovetail the

development of another key pre-requisite: the interpersonal connection with the student mentee.

Importance of an interpersonal connection. The interpersonal connection seemed to be defined by a deep, close connection that was based on a sense of comfort and belonging by each member of the mentoring dyad. An achievement of an interpersonal connection with a mentee seemed to be identified by the participants when each member of the mentoring dyad felt accepted for who they were and felt a sense of belonging. Every single participant discussed at length at how invaluable it is as a mentor to develop an interpersonal connection with a mentee student, and how it needs to be present prior to the relationship evolving to the next level. This interpersonal connection goes beyond the superficial acquaintance type relationship where it is defined by the roles each originally came into the relationship with. Each participant shared how vital the interpersonal connection with a student mentee is in creating an environment that assists in the mentor being seen as approachable, caring, and trustworthy. All five of the participants touched on what this interpersonal connection meant to them and how closely it related to establishing a high level of trust with the student. Andrew does an excellent job expanding on this,

You know it's not about hey you need to do this paper; this is what you need to do for athletic training, or whatever. It's how's the life, how's the dorms, how's your roommate situation? Are you okay being away from home? When's the last time you talked to your parents? Are you eating okay? You know I think that especially for freshmen and sophomores just showing that you care about that little stuff goes a really, really, long way so later when they are juniors and

seniors and having to make decisions about their future, they trust you because they know that you actually care about them as a person.

What seemed to make this connection really take off was the intentionality each one of them took in listening. Cyndi, Martha and Kim spent some time talking about the art of listening and the benefits it has on fostering the interpersonal connection with the student. For Cyndi listening is fundamental in the role she plays as a clinical education coordinator, “you have to listen and hear their side first. I’ve done that a lot and I’ve learned that in my position with difficult conversations, because that’s what I usually talk to them about when they are in my office.” Cyndi noted that if you fail to do this as a mentor and not really hear the student out, you will end up just running them away.

Martha focused on the skill of listening and what subtle differences can occur with it,

Most of us don’t listen to hear somebody, we listen to reply. You need to really listen to hear them versus to reply or respond to them. I think there are days when I do that all the time because I’m too darn busy to listen to hear them. I can’t take that time out because I have to get on to the next thing. But if I’m able to sit and hear them, there’s a lot of good that comes out of that.

Kim noted that the benefit and art of listening takes time to master,

When I was younger you always think you have the answers to everything because you think you’ve just been through it all. As you get older I think you sometimes realize you need to sit back and listen and take in what they have to say and let them have their voice.

In listening to each of the participants I heard repeatedly the reason that each of them spent this time was to allow for a safe space to develop, where the student could open up.

Jane captured the essence of the benefits of fostering an interpersonal connection and the progression that occurs,

They become much more open. It's all business in the beginning. These are what classes I need to take, this is what my schedule looks like...very factual kinds of things. Then at the end, if we really connected, there's a lot of emotions, a lot of love. Really. They care about me and I care about them. They've told me a lot about what makes them happy, sad, important, unimportant, so I really know them and that makes a very rich relationship four years later versus superficial and factual in the beginning.

The notion of an interpersonal connection really echoed through each one of the participants stories and how listening truly facilitated the development of this connection. As I continued to review and reflect on the interviews and transcripts on the intent each had with the interpersonal connection, another important factor of the relational journey came out and that was the importance of understanding the mentee story

Understanding their story. This sub-theme represents another key aspect on the evolution of the relational journey of mentoring. Understanding their story is defined by taking the time to get to know the background story of how the mentee was brought up and where it occurred. For many of the participants a large amount of time was spent talking about how vital it is to understand the person they are mentoring. Andrew Hill noted this when asked about the approach he takes in establishing a mentoring relationship, "I think it would be to really ask the mentees about their background story, about how they were brought up." The participants noted that this part of mentoring had a very large time investment associated with it, but that it was integral to determining

their effectiveness as mentors. The discussion with Jane Huxley illuminates the importance of understanding the background of the student mentee,

You have to understand where they are. Try to walk the walk they've walked.

That is the biggest thing for me is learning that these students come from so many backgrounds with so many experiences I've never had. I need to understand where they are and try to meet them there and walk with them the rest of the way.

For Jane, understanding the student mentee's story includes finding out about their home life, where they grew up, the events that shaped them into the person that they currently are. Every single participant brought this up in their approach to mentoring and the early days of relational journey. Kim Walters felt getting to know them as a person and their story was integral to creating that level of trust that was mentioned earlier. She noted that by investing in them and their story, she is able to get the student to see how genuine and sincere her intentions are,

I think sometimes too it is getting to know them, getting to know their family and investing in them personally not just in their goals or their future, but knowing brothers and sisters and whether I meet them ever but kind of asking those questions. I think again the fact that they can see that I honestly care about them and what their future is important.

For Kim it is this type of approach that provides the framework for the mentoring relationship to evolve to the next level, "I think that's important and that I am invested in what they do and I want the best for them and I verbally say that." Kim stated that it shows that she is invested in them and where the student wants to go professionally in life.

Cyndi Jones touched on the idea of understanding the student in a different light. As we talked about some of her failures and struggles with mentoring, she reflected on one instance where she felt like she did not take the time to understand as much as she should have.

The other part is that it makes me look back and think, “man I wish I would have done more to understand.” I wish I would have asked more because I do try really hard when students first come in to listen first and then ask questions afterward. I wish I would have asked her more questions about her background. You could hear the tone in her voice change when she started reflecting on this particular interaction with a student. There was a sense of failure and almost guilt that Cyndi did not fulfill her role as a guide. As a result she felt this contributed greatly to the mentoring relationship not evolving to a deeper level where she could provide an environment for growth and discovery for the student.

Martha Mend and I started talking about why she feels her approach to mentoring should include getting to understand the student story. She felt that if she did not take the time to get to know the student there was no chance for the evolution of the mentoring relationship to take place. Her approach to getting the student mentee to be vulnerable and share their story starts with her ability to be vulnerable. She feels that this creates an environment where the student can make a connection. In a sense, Martha feels that she actually acts as a guide on how to go about walking into that unknown space of vulnerability and self-disclosure, even though it does come with some risk.

Personal vulnerability. That perhaps I shared too much of my own history for them to discredit myself. Although I don't share that without feeling like I'm an open book. So I don't know if that's necessarily difficult but that might

sometimes might be my own personal difficulty of boy I don't know if I should have told them all that, but I'm going to take a chance on them because I believe that will connect with their own personal struggle they're having.

To Martha it was imperative for her to get to know the student, even at the expense of her personally on some level. She noted that her counseling background greatly informed this approach. She noted that if you did not get to know the student and his or her story there was no point in trying to mentor them, because without that understanding the relationship would never evolve to the next level.

Theme Three: Awareness of Difference

The third theme that emerged was an awareness of difference. This theme can be defined as recognition by the mentors that there was a difference between their attitudes, beliefs, and upbringings, compared to that of the Black student mentee. The mentors acknowledged an awareness of difference between themselves and the mentee. This awareness of difference seemed to impact the participant's level of comfort when the conversation turned to race.

The two sets of interviews with each participant had two distinct feelings to them. The first set of interviews with each participant was centered on their overall experiences, approaches, and behaviors in the general context of mentoring. The conversation was light and free of any sense of contradiction, angst, or nervousness. As the second interview commenced with each participant, the overall feeling of the conversation changed. It was palpable, maybe not at first, but as the conversations got deeper the changes in how they answered manifested in different ways. There was more fidgeting among the participants. Their body language changed to becoming a bit more guarded than during the first interview. The participants disclosed that they were aware that the

Black student mentee was different from them and there became moments of uncertainty that surrounded this difference. As the questions began to delve more into the arena of race and cultural comparison, the participants began sharing times of uncertainty with what to do about the differences between them and the student. This is where I saw the greatest variety of behaviors from the mentors as they discussed the impact the awareness of difference had on them as mentors. Kim Walters contextualizes quite well this awareness of difference, “I mean not to say that he was different from his classmates, but there were things that set him apart in his culture and what he grew up with and how he spoke and addressed certain things.” Martha Mend stated that the idea of racial difference had been brought up to her multiple times by the students themselves, “I will say that it is brought to my attention by the individual, not from myself. So he says I am addressed as an African American male rather than as an undergraduate student.” Cyndi Jones also made known her recognition of difference between herself and her student,

Our upbringings were different you know. I lived in a small town. I didn’t have to worry about drugs and alcohol. Just where I grew up that wasn’t a worry in my mind. I could...I didn’t have to go home right after school. I could ride around downtown with my friends where she made it seem that that was tough where she grew up.

There was disclosure of struggling with an awareness of difference and what to do about that from a mentoring standpoint. A sense of struggle began to become apparent as well. Each participant struggled with how best to relate to the Black student experience and how best to approach certain conversations. There were different areas of struggle that each began to disclose about how best to go about navigating the cross-cultural mentoring relationship.

Sources of struggle. The sub-theme, sources of struggle, emerged as a definer to how the mentors handled the awareness of difference. There was a struggle to relate to the mentee's background story and upbringing, a struggle to relate on an interpersonal level, and a struggle on how best to identify the approach and behavior the mentor should take with a Black student.

While the participants' approach to mentoring was similar to how they would work on developing a mentoring relationship with a White student, there was an air of uncertainty present when we began to discuss the cross-cultural mentoring relationship and what to do about it. The struggle to relate to the Black student mentee on some level permeated throughout the five interviews with the White faculty mentors. The mentors took time to get to know their student mentee stories, and in getting to know the backgrounds of their Black student mentee, the participants noted feeling inadequacy in how best to relate to their situation. Cyndi Jones illustrates this struggle in relating to her student mentee's background story and upbringing,

Where she lives was supposedly different where I lived. It is. Let's be real.

Right. I grew up in an all-White community. We didn't use the same slang. They have their own slang. I think that would be a barrier with trying to relate to where she was coming from and where she's been.

Martha Mend echoed this idea of growing up in a different environment and how it makes it hard to relate to the student. She went as far to note that because of where she grew up, she finds herself coming in with pre-conceived notions, "I truly believe I recognize there is a pre-conception; there is a struggle of some sort that I will never truly be able to comprehend because I have never walked in that individual's shoes." She went on further to discuss how there is a struggle on how best to navigate her pre-

conceptions. For Martha, she seemed indecisive on whether her pre-conceived notions were informed by racial difference, family dynamics, or cultural differences. However, she noted that her ability to relate to the Black student mentee seemed to be a larger issue as compared to relating to a White student.

This idea of struggling to relate was also felt by Jane Huxley. She noted it was largely due to a lack of understanding and relating to where the mentee came from,

Lack of understanding. As far as that, that's where I go back to I've never walked a day in your shoes when I was younger. That was hard for me. That wasn't foremost in my mind. Where have they come from? What have they gone through? Why aren't they like me?

Jane's approach and behavior as a result of this was to default to what she called finding common ground, because dwelling on the difference she believed would hamper the development of the mentoring relationship. While she recognized the struggle to relate to the socioeconomic differences and upbringing of her Black student mentee, she never dwelled on it because of how different it was from her upbringing. She chose to focus on what was similar. Andrew Hill echoed the struggle to relate and the effect it can have on the development of the mentoring relationship, "I think there are some very specific barriers there with trust and physically looking different and not feeling comfortable and the communication strategies that they used that were tough to work through some times." He made reference to times where he felt ill-equipped on how to navigate through this issue of barriers and how it had an impact on his ability to provide guidance.

Another source of struggle was tied to second-guessing how best to relate to the Black student mentee and develop a true interpersonal connection. It was interesting to hear how each participant dealt with this difference. The array of different ways that

each participant shared in confronting the struggles of how best to move forward in the mentoring relationship is insightful. They all seemed to be searching for how to fight an underlying fear of being identified as prejudiced, biased, or racist. Many of them seemed to take great care in their approach and noted being uncomfortable. For Jane Huxley she recalled an instance with a former Black male specifically, “Like this one student, for two or three years thought he had a baby...you know he thought he was a dad. That was unique. I felt a little uncomfortable with that sometimes talking to him about that.” She talked about how she second-guessed herself often in bringing it up and how best to approach trying to continue to foster an interpersonal connection,

So I felt a little disconnect from him because I knew he had never come forward to tell me that and I don’t know if sometimes they don’t want to let me down, or don’t want me to have a bad impression, or whatever.

Andrew Hill was very open and honest about the care he took in his approach, due to his exposure to what it felt like to be in the minority while working in a predominantly Black inner city atmosphere.

Well I think my behavior, personally, was sometimes over sympathetic, where I think sometimes where I was acknowledging that I did not understand their experiences or where they were coming from, that instead of giving that kind of tough love that we had talked about and being open and honest, I found myself at times being more sympathetic than what I probably should have been or more understanding, or even some times giving them a break or two to be quite honest because I was almost, I don’t want to say afraid, but I was apprehensive of being the opposite, of being insensitive, and being orally harsh and overly critical of someone that I didn’t understand.

When I asked him where this tendency to be over-sympathetic came from his answer was one word, “fear.” He noted the fear of not wanting to be accused of discrimination or of being categorized as a racist. As a result he noted the following,

So I think there are some very specific barriers there with trust and physically looking different and not feeling comfortable and the communication strategies that they used that were tough to work through some times.

For Andrew the struggle surrounded trying to identify his own ignorance,

I think they’ve also been brought up in a culture of expecting racism and they perceive it and are very sensitive to it in ways that I don’t even think that it’s there. You know where they may see it as a racial issue and I’m saying no it’s not and they think that it is. So I think that’s been the tough challenge, just my own ignorance and experience in having to deal with those issues.

The notion of struggling on the best approach to take and second-guessing was also noted by Martha Mend. This came out in a discussion about an instance where she had a student who was missing class and rotations at an alarming rate. Martha found that it had much to do with problems at home influencing his ability to cope and stay focused. She had to wrestle with whether or not it warranted a severe consequence like a suspension, and struggled if it was appropriate given the circumstances that surrounded his story.

The struggle had to do with the influence race was having on her decision,

I would have suspended any other White student, and I honestly struggled and had to talk to another professor whether or not it was appropriate to suspend this person. I didn’t want to not suspend him because he was African American and had some cultural issues behind him. The standards should have stayed the same, but I struggled with it and maybe I still do today.

As we continued to talk further, Martha mentioned that it is difficult to focus on race and struggles at times with how she may be perceived. As I probed a bit deeper it became apparent that she was guarded, “It’s not as tangible. Why? He can say language. I say it’s because you’re Black. I can be accused of being racist and I’m not racist. In a negative sense, in any way but that’s why.” As we continued I pushed a bit further as I sensed she was guarded in her answer and in her actions on how she was approaching her situation. Martha’s response was that indeed she was guarded,

Yep. I sure am guarded. I’m guarded so I default to the next descriptor, the next identifier. Yeah, absolutely I do. Yeah I do. Is that trained? Is that what we’ve been trained? Societally. Have we been trained that in a media...I don’t know. I don’t know. It’s not comfortable especially when it will come to White versus Black and sensitivity.

For Kim Walters, there was a central theme of giving tough, honest, love to a student throughout both sets of her interviews. However, as the questions continued deeper into the notions of race and difference, she tried to focus on opportunity rather than difference and her stance of tough, honest, love became blurred. She appeared a bit guarded when I questioned her on the role race plays in mentoring and she framed her answer in the context of opportunity, “I think sometimes you think about opportunities maybe they have because of being African American and that especially with athletic training some of the diversity scholarships and some of internship opportunities that the NATA has made available.” What was unique about the second interview, especially, is that as we got further along, I could sense that there was an internal struggle going on. It was as though she was beginning to second-guess her approach to cross-cultural mentoring as our conversation deepened. The focus of her replies shifted from opportunity to

addressing the difference and the impact that difference might have on the Black student and her interaction with them,

They've grown up in a world that is a community that is majority White. In order for them, the African American family, a lot of times probably to be they have...I don't know, haven't adjusted to it by being more White and losing some of their African American culture possibly.

When I asked her how she thinks the idea of losing their identity informs their behavior and interaction with the world around them, she gave a very insightful response.

I think it's probably a lot of what they've dealt with their whole life depending upon how their parents brought them up on how to deal with things and how to handle certain situations. I'm sure in some ways it can be very, obviously and stuff, it can be very difficult, at times almost humiliating with how they're dealt with... how sometimes people address them or how what they've been brought up to think. I'm sure it's got to be very difficult and again it's an unfortunate part of things but something they've dealt with.

In a way it seemed that at the end of the interview, Kim walked away with a greater awareness of difference within her.

Theme Four: A Colorblind Approach

The fourth theme that emerged dealt with the approach that the mentors chose to take and is defined as a colorblind approach. This is defined as an intentional act or implication to not pay attention to a person's race, ethnic and/or cultural background. This description clearly captures the conversation with the mentor's and their approach to cross-cultural mentoring. Each participant chose to treat everyone the same regardless of skin color.

Every single faculty mentor took the stance of treating everyone the same, regardless of color of skin when it came to identifying their approach to the cross-cultural mentoring relationship. Jane Huxley stated, “You treat him just like you would anybody else. You do recognize where they’re from, why they came. I ask every kid that. Why this college? What are you doing here?” For Jane, though, it was all about finding common ground and not focusing on the difference, “Finding common ground. What was that common ground? Basketball. His interest in injuries, his interest in learning. He was a great student. So I knew his socio-economics situation was way different than mine so I never dwelled on that.” To Jane cross-cultural mentoring success was based the idea of focusing on the commonalities present and you can hear the ambivalence within the words,

I would go back to what I said in the beginning, find a common ground and work off of that. Don’t look at your differences, don’t look at all the things that may polarize you, but I would say 80 to 90% of us are the same if you peel off the layer of skin. The only thing that keeps us totally different is that we have come from different backgrounds and upbringing.

Yet, Jane noted that one of her major struggles centered around understanding the student and the vast difference that was present,

Lack of understanding. As far as that, that’s where I go back to I’ve never walked a day in your shoes when I was younger. That was hard for me. That wasn’t foremost in my mind. Where have they come from? What have they gone through? Why aren’t they like me? You know they didn’t have the experiences I had, they didn’t have the family I had, they didn’t have the money or maybe they

had more money than I had, cooler families. I don't know. Right. But for me now to understand where are you coming from? Who are you?

Martha Mend also took the approach of treating every student the same, "I do not treat them any different...I make a conscious effort to not treat them any different." When probed about her reasoning it became clear that there was ambivalence present on the underlying issue. For Martha she questioned whether it was about race or another dynamic like family or cultural upbringing that was a factor,

Why is it a race issue? We can see race, but is that truly the dynamic. If I took an African American family, I took a family from Antigua that I had just seen their poverty and then I take a rich, White person, they still may have extremely dysfunctional families, problems and then it gets boned into it's a race issue when maybe it's a family dynamic versus race. I don't know.

As the conversation with Martha continued the ambivalence on the role race plays continued to manifest itself through deeper discussions on her behavior and understanding of the cross-cultural mentoring relationship, "I can't undo their race, nor do I want to. I can help them change behaviors. I can have them embrace faults that can be turned into positive things. It's one of those....it's there you know. It's not going to change." Kim Walters said her approach to mentoring was the same regardless of race in her thoughts and her treatment of the student, "I don't think of them any different, because hmm, unless they come to me with an issue, they're a student first. They're a student first. They have the same difficulties." In relation to her treatment and approach with the student and the mentoring relationship Kim noted that she treated every student the same.

Treating them the same I guess. Making sure that they know that they can come to me and talk about anything and just knowing that I'll give them the same opportunities obviously and the same time and that there's no difference. I don't look at it as being any different.

When I asked Kim about how race made her feel and the impact it had on her mentoring relationship she responded,

Well I guess I never thought about it. But again I never...it's not a thought that I sit down and say "oh I'm talking to an African American student, oh I'm talking to an Asian student." I don't. It's a student. I don't think of it as race or color.

While Kim took the utmost care in trying to treat every student, regardless of color, she noted at points in the interview that she recognized the different set of circumstances that the Black student was faced with. Kim admitted that while she operated from the ideal thought of treating everyone the same, she knew that historically has not been the case and that the Black student has had to adopt certain strategies.

I think it's probably a lot of what they've dealt with their whole life depending upon how their parents brought them up on how to deal with things and how to handle certain situations. I'm sure in some ways it can be very, very difficult, at times almost humiliating with how they're dealt with how sometimes people address them or how what they've been brought up to think.

To Kim this was a great source of inner conflict as you could see the discomfort on her face and body language when addressing it.

I'm sure it's got to be very difficult and again it's an unfortunate part of things but something they've dealt with. I think we would both agree that it's not fair

obviously. We never even had that come into our sphere of influence, but that's a daily thing for them.

You could see how this shaped Kim's approach. Kim admitted that the awareness of difference informed her approach and desire of creating an environment where the student was accepted and treated equally.

Andrew Hill and Cyndi Jones both shared the desire of wanting to treat every student the same and the extent they tried to go to achieve this. At the same time, however, they also shared a common awareness of difference that race plays in the mentoring experience, which was brought to their attention by interactions they had with another race or cultural experience. Andrew Hill shared examples that spoke to the idea of ambivalence with the cross-cultural mentoring relationship. He was greatly informed from his experiences in an urban setting early on in his career that put him in situations where he was the minority. He became more acutely aware of his privilege. He noted that this approach had an unintended affect on changing the dynamic of the mentoring relationship, "I think that changed the relationship, so I think when it came to the race issue I always just kind of organically have that in my head that I didn't want them to feel as if I was treating them different because of that." He noted that he had learned a great deal from his early experiences and has continued to battle with the conflicting beliefs on how best to approach the cross-cultural mentoring relationship,

I try very hard to make it the same, but I think that I've learned over time that it's more difficult because as I eluded to that personal connection and kind of the understanding of the student I find is more difficult with some of the African American students. So in some ways I try to keep it very similar, but in many

ways it's difficult because I find that their background is so different from my own.

The end of the conversation was insightful as he reflected on why after being immersed in the inner city for those early years, he still battled the conflicting thoughts on his approach. He noted that as a mentor, you can easily become a product of your environment, and over time if you are continually exposed to a certain way it becomes your norm both for the good and for the bad.

For Cyndi this came out through her stories and interactions with her Black female student mentee. Cyndi was a product of an environment where she grew up in an all-White community, in which the idea of racial interaction was very foreign to her. She attributed her upbringing as one reason why she was having trouble connecting with her student and she sought the council of one of her colleagues who was a minority. Cyndi said, "I had a talk with her about that that I didn't think we should treat it any differently despite her race. I would like to treat her the same as any other student." As our conversation deepened about being treated differently Cyndi continued, "I don't know if she's been treated differently or not. I am not going to be the one that treats her differently...not me." The insight gained from her conversation with the minority colleague brought further context of the ambivalence to the cross-cultural mentoring relationship,

My colleague was kind of like "Get real Cyndi". We're not to that point where we can treat everybody the same because the world doesn't treat everybody the same. "You're telling me when I walk in the room, you know, and I'm the minority people don't see me as the minority?" Umm. So it was a good

conversation to have, a good realization for me. No matter how I want to treat it that there are differences.

Towards the end of the conversation, Cyndi said something that personified the ambivalence that each one of the participants kept touching on. Her thought was that if she treated everyone the same regardless of race that it might have the impact on someone else taking the same approach,

When you say let's all treat everyone the same and you treat everyone the same, maybe someone else will see that and everyone will treat everyone the same. I don't know if it makes me more successful or less successful. I would hope that being open minded and trying to treat everybody equally would make me more successful, but even though everyone is not the same. No one is the same. I mean I could be sitting next to a White female but she's not the same as me. She didn't have the same upbringing as me. She might have had tough times. I might have tough times. Not everybody is the same. Umm, and you, I don't know maybe I need to back up because not every person is the same. You can't treat everyone the same way, but you can listen the same, you can respect everybody the same. You can't give the same advice to everybody because they're all different. Right. You can have guiding principles that help.

While each participant admitted that every mentoring relationship and person are different and that the circumstances and upbringing of the Black student was different than the upbringing of a White student, the mentors still chose to treat their student mentee like any other student. On one hand I repeatedly heard from the mentors, the desire of wanting to treat the Black student the same as any other student. Interestingly enough, the mentors also disclosed that every person and mentoring relationship are not

the same and that they each needed to be treated as such. This internal ambivalence played out across each participants interview.

Participant Narratives

The intent of this section is to provide narratives of each of the participant's embodiment of the themes. The goal is to provide a portrait of how each participant experienced and understood the phenomenon of the cross-cultural mentoring relationship. Each of the participants have been professionals in the field of athletic training for at least 10 years and have many experiences of mentoring to draw from.

Cyndi Jones, M.A., ATC

Mentoring, overall, has been a constant work in progress and at times a source of struggle for Cyndi. Mentoring was a big part of her life throughout high school and college, as she was a mentor coordinator and mentor to the younger pre-professional students. As she began her professional career, she invested time in being a peer mentor and fostering the growth of mentoring relationships with her students. However, in the last four years her focus on mentoring and the importance of the time it takes has lessened. Cyndi's approach is a product of her environment and in large part dictates her style of mentoring, as her current job responsibilities as clinical coordinator at a large institution limit her availability for student interaction. As a result, her approach and style of mentoring is quite structured. She is a "get to the root of the problem type, always looking for the best possible solutions and resources to assist the student." Cyndi battles with this idea of limited availability and how it has affected her behavior and approach to creating a mentoring relationship with her student at her current university. In many instances it seemed easier for her to develop mentoring relationships when she was serving as a practicing clinician and instructor. It was there that she felt the most

able to relate to the students, because of the dual role that she played at her previous institution. Cyndi feels that this idea of being relatable and present has great importance on creating an atmosphere of connection and gaining trust, two concepts that she feels are cornerstones to mentoring. This is a challenge for her in her current responsibilities. She has received feedback from students that identifies her need to work on building a more personal connection with them. She feels that this has hampered her ability to relate to the student and in turn, in gaining the trust and respect of her students. This is a major source of focus for her, as well as a painful reality, as she possesses a strong desire to dedicate the time and effort necessary to develop more intentional connections as she once did in her early years.

Specifically in reference to her cross-cultural mentoring relationship the sense of being able to relate is something she is confronted with having to manage. Here her mentoring approach of structure and formality and the resulting behaviors that accompany it seem to feed her perception of not being able to relate to the student. Cyndi feels strongly that as a mentor she needs to treat everyone the same so that there is a perception that she shows no preferential treatment based on race. Interestingly enough, the question and thought of being able to relate to the student comes up time and time again with her mentee. At times, there is a palpable barrier present as she is aware of the different upbringing that the mentee has had compared to her own. There are times when she wishes she had done more to understand and ask more questions of the mentee student's background story. She battles with being able to relate to what it is like when not everyone looks like you and how that impacts relating on a deeper level with her mentee. Cyndi struggles with being able to relate as a product of not sharing many of the same experiences as her mentee. She acknowledges that she does not know what it is

like to be Black and the experiences and the treatment that may or may not have accompanied her mentee being Black. As a result, Cyndi does not want to be the person who treats her mentee differently. All that being said, Cyndi acknowledges that “no two people are the same,” an awareness that was brought forth through conversations with colleagues of different racial and ethnic backgrounds. These conversations and awareness of difference seem to have complicated her approach at times and put into further question her ability to relate and create connections with her students. Yet, her hope is that if she is seen as treating everyone the same and is successful with it, her approach to mentoring might be adopted by others in cross-cultural mentoring relationships.

Jane Huxley, M.A, ATC

Mentoring for Jane has been an evolutionary journey of self-discovery, for both her and her mentee. Mentoring to Jane is very much relational in nature. To Jane the relationship is about a mentee seeking to draw from the knowledge and experience of the mentor. Jane sees mentoring in a broad context that has great benefits for both parties in all avenues of life, and has drawn from these experiences to assist in her development as a mentor. She has used the experiences of being the mentee in different aspects of life to help inform her approach to mentoring the students that have walked into her life over the years. Jane feels that mentoring was a bit easier when she practiced clinically as her interactions with the student mentee were much more frequent and hands-on. As her career took a turn towards the educational route she put more focus on being an example of what it looked like to be an athletic trainer, a professional, and a helpful person to the student each and every day. Her interactions with her student mentees have always been centered on understanding where each student comes from and the experiences they have

had. To Jane, if she does not take the time to understand the student and their story this is when the mentoring relationship can fail. She feels that a cornerstone of a successful mentorship is grounded in being an active listener and respecting them for who they are, which opens up the possibility of forming a trusting relationship with the mentee.

Jane has had many cross-cultural mentoring interactions with students over the years and feels that the idea of being approachable and sharing a mutual respect and trust for one another are essential. Jane understands that, like any good relationship, it takes time to build this trust and has learned that it takes an immense amount of patience to achieve it. In mentoring Black students over the past couple of years, and specifically with the Black undergraduate female AT student, Jane has always tried to respect each student for where they come from and the student's decision to attend college. Jane acknowledges the awareness of where the student has come from and why they attend a certain college, but will always treat each student the same regardless of race. Jane's focus on having a successful mentoring relationship stems from her ability to try to find common ground, without being overly emotionally invested, with the student. As a result Jane does not place a focus on the differences that she may share with the student, in part due to the fact that Jane just cannot relate to it. While Jane takes the time to identify the difference, say for example a socioeconomic difference, she does not dwell or expand it. She feels that to focus on difference takes away from building the groundwork of commonality and trust. For Jane, her philosophy of finding common ground allows her to develop that trust and respect necessary to appropriately assist students in their journey of growth and self-discovery. In Jane's eyes, the student is the one driving and she is there to only serve as the guide. In the end, Jane believes that being a good mentor all

comes down to being an accessible listener, willing to invest the time and effort for whatever need is being asked of her as a mentor.

Martha Mend, M.A., ATC

For Martha, mentoring is multi-faceted involving the integration of psychology, counseling, true-life professional and personal experience, with a twist of personal reflection. Her approach is very much rooted in her psychology/counseling background that she had in her early undergraduate and graduate years. It was during these years that she was exposed to understanding the multiple perspectives and styles of human behavior. As a result this is the lens that she often utilizes in developing her approach and style of mentoring with her students. To Martha, it is essential for her to be an open book with whomever she is mentoring, while maintaining a strong professional boundary. She tries to maintain this approach and style with every student that comes into her life and, at times, struggles with her ability to not become emotionally invested. However, it is her approach of being an open book that she feels is quintessential in developing a level of trust with the student, which she feels is paramount in a mentoring relationship. It is Martha's belief that if she can share her struggles and failures with a student she is mentoring, it will create a personal connection that the student can identify with more readily. She believes that this connection is very important in creating an environment where the student will be that much more willing to be more open to the underlying things that he or she may be struggling with. Overall, Martha strongly believes that the cornerstone of mentoring involves asking open-ended questions to understand the perspectives and behaviors of the student. She feels that by asking the questions and being available and approachable, creates the perfect environment where student self-discovery and growth can occur.

Since being at her current university, Martha has engaged in multiple cross-cultural mentoring relationships. For Martha, her approach and behavior with the student she is mentoring, regardless of culture, race, and ethnicity, remains the same. Martha is quick to admit, however, that she feels that there is a sense of uncertainty early on from the student about what to expect from her as a mentor. For Martha, she feels that the struggles lie within the context of the dynamic of difference and how best to navigate through it. She feels that this plays a role in establishing a foundation of trust with the student and at times even forces her to question if she is being taken advantage of. As a result, Martha's approach is to treat every student the same and keeping the bar set at the same level of interactions and expectations she has for every student. Martha identifies with being a bit guarded when it comes to talking about the topic of race, as there is a certain level of discomfort surrounding it. Martha points to society in creating a certain level of fear of being accused of being racist, and her own inability to relate to the dynamics of racial difference in reinforcing her apprehension in discussing race with her student mentee. As a result, Martha defaults to the next descriptor or identifier that she can relate to because she cannot change race. For Martha it is easier to focus on cultural and family dynamic rather than race when it comes to her behavior and interactions with the student in finding a common ground to work from. She feels that this can create an environment where she can tie in her background in psych and counseling in identifying with certain behaviors that she can more readily assist in helping them change or develop.

Kim Walters, M.A, ATC

Mentoring for Kim is centered on how to maximize the time spent with a student. For Kim, mentoring starts with understanding who the student is and what their goals are both personally and professionally. She gets to know the student's strengths and

weaknesses so that she can provide a clearer picture of the opportunities out there based on these strengths and weaknesses. Her approach comes from interactions with her own mentors and how they provided timely guidance, feedback, and promoted self-discovery. Those conversations have helped inform how she views mentoring a student and the importance she places on assisting the student in seeing who he or she can become. Kim's approach is centered on a balance of providing guidance and promoting self-discovery, with the main goal of moving forward and advancing toward ownership of their future. Kim uses open-ended questions to start to lay the groundwork of each relationship, as she feels it is important for creating the type of environment where self-discovery is the focus. Kim believes that she can only achieve this type of environment by demonstrating to students that she cares greatly about their success and by investing in them as people. She takes the time to get to know their story, where they are from, and what their family dynamic is about. She feels that this investment promotes a sense of trust; a trust in the extent Kim will go to assist them in their journey and a trust in the effort that she will put in to be informed. Being informed is something that is a foundational approach for Kim as it allows her to not only be armed with good data and a slew of resources, but also has helped her sit and listen before speaking and offering advice. Kim feels that this aspect of being quiet and letting the student talk things through first, is very important in the development of the mentoring relationship and the overall development of the student. She feels that it is very important to listen to their past and what they came from as it informs her on how to guide them on their journey. In a large way, listening to the student assists Kim in her own journey as a mentor as well as it provides her time to reflect and grow from each interaction.

As for Kim's cross-cultural mentoring relationships, her experience, philosophy and approach to mentoring do not change. No matter what student she is mentoring she always views the student for who they are, and that is a student. To Kim, all students have their own unique stories of success, struggle, need and want, family dynamics and the inherent baggage that comes with them. For Kim her focus is on the student and promoting and nurturing that self-discovery within each of them. Kim does not feel that there has been much of a struggle with mentoring the Black students that have come into her office and classroom. While she notes that she has a heightened awareness of how race may play in certain situations, she feels that on a certain level she cannot relate because of her not being Black herself. Kim does have mixed feelings about this as on some level she believes that growing up in a world that is majority White forces some Black students to make a decision. Kim feels this decision is based on whether or not the Black student chooses to adjust to the majority by "becoming more White," and as a result creates the possibility of the Black student losing a bit of his or her identity. For Kim, this is an area that she has not dwelt on, nor felt the need to do so as she makes a conscious effort to give each student the exact same time and opportunity as any other student. Students are all there for the same reason in Kim's eyes and is a large reason why Kim chooses not to treat any student differently. For Kim, the ultimate goal for each student is still the same; the goal is to leave the university set up for success for their next chapter in life.

Andrew Hill, M.S.Ed., ATC

Andrew's take on mentoring is viewed as a "process of providing guidance, advice, and insight to achieve certain professional and personal goals in life." The focus is on the mentee and who he or she wants to become, while also creating a space where

the student can determine their value as a professional. This takes time and involves a commitment from the mentor to understand what the mentee is looking for and who they see themselves as a person. He believes this can only occur if the mentor really focuses on listening first and gaining an understanding of who they are as a person, as Andrew firmly believes that no two people are alike. Andrew's approach has been greatly informed by his past experiences, both positive and negative, as a mentee during his early years as a student and young professional. This approach was somewhat shaped by past experiences he had as a mentee in his time with a mentor that did not allow for him to develop into the person he desired to become or the professional path he desired to pursue. He has drawn from these experiences to help refine his ability to create an interpersonal connection with his mentees. It is this interpersonal connection that Andrew feels is foundational in being able to achieve all that is desired out of a mentoring relationship. He believes this interpersonal connection can be achieved by demonstrating to the mentee how much investment he is willing to make in them as a person. By showing how much he cares for their success, both personally and professionally, Andrew creates a sense of trust with the mentee. Andrew believes that trust is paramount for a mentoring relationship in being able to assist the student in understanding how much they are worth, which he feels is one of the ultimate goals of mentoring. The mentee must trust that Andrew has his or her best interests at heart so that a space is created for motivation, discovery, and the tough, honest type of dialogue that is necessary from time to time. To Andrew, this approach in turn creates a certain level of respect from the student mentee, which has a cascading effect on the other students that may be looking for someone to be mentored by.

When it comes to mentoring in a cross-cultural context, Andrew readily admits that the experience is a bit different at times. While he tries very hard to make the experience the same, he has learned over time that it is more difficult to develop the interpersonal connection with a Black student. He struggles with keeping the relationship similar due to the fact that the he sees that many times, the backgrounds of the Black students are so different from his own. While the cities they are from may be similar at times, the experiences growing up and the family dynamics he has found may be quite different than his own. Additionally, Andrew feels that there are also others barriers present such as language and communication styles that need to be dealt with in creating that interpersonal connection. Much of this was shaped from his days in graduate school in which he was an athletic trainer in an area where he, as a White person, was the minority at times. For Andrew, this was a period where he really was exposed to race relations and some of the real struggles that African Americans are faced with and the factor race plays in society. As a result, Andrew's behavior occasionally has deviated from his typical approach of being honest, open, and communicating that tough love when needed.

Andrew acknowledges that he may be over sympathetic. He admits that he is more likely to give a Black student a break on things due to the fear if coming across insensitive, overly critical, or discriminatory. Andrew wants to create an environment where every student should feel they are treated equally and where they all feel welcomed. So while Andrew is aware of the difference, he chooses to focus on the fundamental principles of what makes a mentoring relationship successful; interpersonal connection, trust, respect, and development of the student learner. He does not ignore how the Black student might feel, but chooses to place a focus on the task at hand and not

playing into the racial aspect as a factor that may hold the student back. Andrew readily admits that it is hard to relate to racism and discrimination and to try and provide guidance on how to navigate through it. The main challenge for Andrew is constantly attempting to deal with his own ignorance on issues of race, and so he tries to reach out to his network of colleagues that identify as a minority to assist him. He believes, however, that to focus on something he cannot change like race should not be the centerpiece of the mentoring relationships. While he acknowledges race plays a factor in certain situations, he still attempts to treat every student the same. His approach is to get the student to understand who they are and who they wish to become. While this may involve being shaped as a racial being and the stigmas and stereotypes that accompany it, it is not the focus of his mentoring. Andrew chooses to focus on the tangible things that can be developed like clinical skill sets, work ethic, and communication skills and the resources out there to get the students to where they desire to be.

Summary

This chapter provided a brief overview of chapters one, two and three. The researcher highlighted a synopsis of the data collection procedures and subject recruitment as well as an overview of the in-depth data analysis procedures that were utilized. Next, a description of each participant was provided to add further context to the phenomenon in this study. A detailed and extensive description of the themes and sub-themes that emerged from the data analysis procedures was conducted. After the themes were described, a narrative of each of the five participants was written to further contextualize the phenomenon of cross-cultural mentoring. The next chapter will provide a summary of the key insights gained with a comparison to the current body of literature

surrounding the phenomenon. Additionally, implications for policy and practice will be discussed as well as implication for future research.

CHAPTER V – DISCUSSION

In Chapters one and two I highlighted the practical and researchable problems along with the deficiency in the current literature as it pertains to the understanding of the mentoring dyad. Further an investigative look was taken into the challenges that White faculty and Black students experience in establishing relationships that facilitate student success in higher education settings. These challenges play out across the many ways faculty interact with students, but are especially noted in the teaching, advising, and mentoring relationships. For Black students and their White teachers, advisors, and mentors, there are many factors associated with their different life experiences that impinge upon establishing a working relationship in which the students needs are met through an open, mutually respectful, and trusting relationship.

In Chapter three I described the phenomenological approach that was utilized and rationale for the appropriateness of this qualitative research design. Subject recruitment and consent procedures were defined. At the conclusion of the recruitment of a nationwide pool of faculty from over 250 undergraduate CAATE accredited programs, seven faculty responded as having an interest to participate, of which five faculty met the inclusionary criteria of the study. Data collection and analysis procedures were outlined as well as strategies that addressed trustworthiness, credibility, confirmability, and authenticity of the methodological design. Lastly, researcher reflexivity was established through an epoche that bracketed the researcher in context of the data collection and analysis procedures.

Chapter four provided an in-depth analysis of the responses of the participants. Five participant narratives were provided to contextualize the themes that emerged from the data. An extensive and detailed description of the three emergent themes and

accompanying sub-themes and one set of a-prior theme and sub-themes were presented. The thematic statements that compose the essence of the phenomenon of cross-cultural mentoring relationships are: 1) mentoring is a journey; 2) a foundation of pre-requisites are needed that include trust, respect, the importance of interpersonal connection and understanding the mentee story; 3) awareness of difference and the sources of struggle that result; and, 4) a colorblind approach. Chapter four concluded with narratives of each of the participants in how they embodied the themes that emerged.

In this chapter major themes that emerged from the data collection and analysis will be compared to the current literature. The four major themes found in this study provided a basis for understanding the phenomenon of cross-cultural mentoring. Each theme and sub-theme contributed to an understanding of how White faculty experiences the mentoring relationship with a Black student. Additionally, the themes found in the study contributed to the understanding of how race informs the mentor's approach and behavior within the mentoring relationship.

The purpose of this research was to understand the faculty's lived experiences of the cross-cultural mentoring relationship with students. Specifically, this study's aim was to tease out how the relationship is experienced, understood, and interpreted by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs. Within the context of the mentor/mentee relationship, examining the racial and cultural conditioning of both faculty and student can prove critical to the outcomes and success of the student and evolution of the mentor roles in developing trust within the mentoring dyad in CAATE accredited athletic training programs. (Schlosser, Talleyrand, Lyons, Kim, & Johnson, 2011). The phenomenon was investigated by utilizing individual interviews with White faculty in current cross-cultural mentoring

relationships with Black students. The faculty were interviewed multiple times utilizing open ended guided interviews. The goal of the interviews was to elicit responses from the participants that explained the phenomenon of the mentoring experiences through the viewpoint of a White faculty member. This phenomenological inquiry revealed the behaviors and approaches, thoughts, feelings, and perceptions of White faculty in cross-cultural mentoring relationships with African American students.

The following is a breakdown of the key results and insights gained from the study and comparisons made to the current literature. Additionally, a new conceptual framework is introduced that highlights the findings of the study. The conceptual framework, in conjunction with the themes, are utilized to discuss insight gained from the White faculty participants in presenting recommendations for those who wish to foster or develop a cross-cultural mentoring relationship with a Black student. I highlight the gaps in the literature that the findings of this study illuminated, the limitations with the research study, as well as areas for future research at the end of the chapter.

Summary of Major Insights and Comparison to Literature

Mentoring for faculty in CAATE accredited undergraduate Athletic Training Programs is viewed as a formal or informal relationship in which someone seeks out guidance and direction from someone with experience and insight who have walked a similar path. The focus of the mentor is to serve as a guide and a resource, while providing and teaching the mentee tools to reach their goals in both their professional and personal life. The participants viewed mentoring as a journey and an investment of time and energy. It is a journey in cultivating a relationship, inherent with both growth and struggle, in which each member of the mentoring dyad are faced with navigating. Mentoring is an investment of time and energy as well for both the mentor and the

mentee. Without the mutual investment of time and effort the chance of a successfully enriching relationship is limited. In turn, mentors see growth in themselves as each relationship allows for an opportunity to learn and reflect on the perspectives gained from the mentoring experience. Mentoring requires specific pre-requisites that are necessary for the mentoring relationship to not only be successful, but are necessary to develop into a transformational type relationship. These pre-requisites or critical features seemed to be essential in assisting mentors in their development towards a successful mentoring relationship. The thematic statements that serve as the pre-requisites to mentoring are: the importance of trust and respect, create an interpersonal connection, and understanding their story. These critical features are used as a guiding approach for the mentor to focus on developing as part of the mentoring relationship. If a mentoring relationship does not have a strong foundation built on these pre-requisites, relationships seem to stay on a transactional level and never evolve into the intended transformational experience of growth and reciprocity. The perceived effectiveness of the mentor is based on whether the mentoring relationship contains these critical features and that there is a mutual sense of trust.

A Foundation of Pre-requisites Needed

The importance of developing a mentoring relationship with students that went beyond a surface-level, transactional exchange was very apparent with each participant. Each mentor felt that this evolution was an essential element for the continued progression of the relationship and in determining successful outcomes for the student's growth both personally and professionally. While each mentor saw their roles as a guide early on in the mentoring dyad, each participant made it clear that the goal was to develop it into a deep and enriching relationship for the mentee. The mentors in the

study felt that in order for the relationship to be successful, the relationship itself had to develop into a deeper level other than simply being based on typical faculty student interaction. They all suggested that this depth could not be achieved without a certain set of pre-requisites that were necessary to allow for the relationship to develop. This finding is supported by Pitney and Ehlers (2004) as they identified the need for the mentor to be approachable and accessible as part of the first dimension, as well as the mentee showing the initiative to seek out mentorship for the mentoring relationship to continue to develop. The mentors felt that the approachability that each mentor offered allowed for the development of the pre-requisites to more easily occur.

The importance of trust and respect. The importance of trust in cultivating an enriching mentoring relationship with a student resonated with every single participant in this study. The mentors felt that trust needed to be established as a foundation for academic and personal growth to occur. This importance of trust as a link between academic and personal growth supports previous literature (Gilbert, 2003; Mitchell, Wood, & Witherspoon, 2010). This notion of trust also supports work done by Pitney and Ehlers (2004) as they identified trust as one of the interpersonal foundations that was essential in developing the mentoring relationship. The participants spoke of the trust of creating a safe space where emotions of the mentee were held in high regard and protected. They felt that this was very fundamental in creating an atmosphere where each member of the mentoring dyad could let their guard down and speak more freely. This idea of trust creating an environment where those involved in the mentoring dyad feel a level of safety in expressing their views freely with one another, is supported by the literature (Ortiz-Walters & Gilson, 2005; Rusbult, Martz, & Agnew, 1998). The idea and importance of trust creating a safe environment is also supported by Rousseau, et al.

(1998) meta-analysis on trust research. They found three commonalities on what defined trust: risk, expectations or beliefs, and a willingness to place oneself at risk with the understanding, assumption, and expectation that no harm will come as a result. The significance of trust is further supported by Buckley and Farrell (2007) as they found that a mentee's trust in a mentor is an important predictor as it relates to social support, connection, professional and personal development and role modeling. Interestingly enough, the literature suggests that Black students perceive Black professors as being viewed as significantly more culturally competent, trustworthy, and more supportive than their White professor counterparts (Sedlacek, 1999). This is an important insight to take note and its potential impact on creating a level of trust with a Black student. The discipline of counseling has extensive research conducted on Black student preference of counselors based on race. Townes et al. (2009) assessed the participants' levels of cultural mistrust, racial identity attitudes, and help-seeking attitudes, and found that high levels of cultural mistrust, low assimilation attitudes, and high Afrocentric attitudes significantly predicted preference for a Black counselor over a White counselor. This is important to note seeing that the counseling and mentor relationships share the common characteristic of a central theme of trust. One could argue that these factors have a direct impact on the ability of the mentoring relationship to be successful, if there are feelings of mistrust and hesitancy of true disclosure present with members of the mentoring dyad. This notion of disclosure and cultural trust was seen in work conducted by Thompson (1994) when the author found that there were lower expectations and less disclosing to White counselors with those Black clients who had a high level of cultural mistrust of White people.

Importance of interpersonal connection. Every single participant discussed at length at how invaluable it is as a mentor to develop an interpersonal connection with a mentee student, and how it needs to be present prior to the relationship evolving to the next level. The participants interviewed felt that trust allows for the development of psychosocial interpersonal support and stressed how important developing a sense of comfort was for the success of the relationship with their mentee. Yim and Walters (2013) research supports this finding on interpersonal comfort and the significance it has in establishing a level of trust where psychosocial support, role modeling, and empathy of feelings and concerns of the student are developed. This interpersonal connection goes beyond the superficial acquaintance type relationship where it is defined by the roles each originally came into the relationship with. The interpersonal connection seemed to be defined by a deep, close connection that was based on a sense of comfort and belonging by each member. A level of interpersonal connection seemed to be identified by the participants when each participant felt accepted for who they were and felt needed. Allen et al. (2005) research supports the importance of creating an interpersonal connection and the strong correlation it has with success of the mentoring relationship. Their research also concluded that this idea of interpersonal connection takes on a deeper meaning when diverse groups are involved. Each participant shared how vital the interpersonal connection with a student mentee is in creating an environment that assists in the mentor being seen as approachable, caring, and trustworthy. Yet, each participant questioned how well they truly did this when involved in a cross-cultural mentoring relationship.

Understanding the student mentee story and taking the time to listen and getting to know their background goes a long way in establishing a connection with a student. The participants discussed how understanding the mentee story allows for them to

establish an environment of trust and respect, which are the cornerstones to a successful and enriching relationship. The issue for the mentors when confronted with question of the role race plays is that the mentors struggled to relate to the story and upbringing of their mentees. While the mentors still identify with the importance of getting to know the story of the Black mentee there seems to be a struggle with understanding their story as it is recognized as being so different from how the White mentor grew up. What to do with this story was brought up quite often in the conversation with the participants. There is a struggle in being able to relate to the student and the navigating the circumstance of difference that surround the relationship. Tatum's (2002) extensive research on racial awareness and development supports the obstacles and struggles in developing this level of interpersonal connection that the White mentors disclosed in their interviews. As a result all of the mentors interviewed defaulted to the next identifier and chose to find a more common ground to try and develop a connection with the Black student mentee. This resulted in a disclosure of struggle, uncertainty, and ambivalence in navigating the cross-cultural mentoring relationship.

The Struggles of a Cross-Cultural Mentoring Relationship

To date this is the first study to investigate the phenomenon of cross-cultural mentoring in the field of Athletic Training involving a White faculty mentor and a Black student mentee. Cross-cultural mentoring relationships are complex and filled with uncertainty. This finding is supported by the research done by Stanley and Lincoln (2005) that found White faculty face the challenge of being regarded as genuinely caring and legitimate to Black students and require trust, honesty, and the willingness to learn about self. The cross-cultural mentoring experience of White faculty participants in this study with Black student mentees was found to be different at times than those mentoring

relationships with White students. Not only did this notion come out in the responses provided by the participants, but it was also noted through the change in tone of the interviews when the concept of race was introduced. Each member discussed how there was an awareness of a difference that was present. While the effort from the mentors is the same in trying to create a mutually beneficial relationship built on the pre-requisites mentioned earlier, the journey itself is filled with uncertainty, struggle, doubt, and ambivalence. The mentors described their struggle and uncertainty in how best to go about creating this environment that included the concepts of mutual trust, respect, and interpersonal comfort. This idea of having to rummage through feelings of uncertainty and discomfort is supported by Louis and Michel (2013) as it was found that faculty question their competency as a mentor when in a cross-cultural mentoring relationship. The awareness of difference, whether it be skin color, family dynamic, cultural background, societal treatment, and/or socioeconomic status is something that the White faculty interviewed stated having difficulty navigating.

The mentor's default reaction to this unease, was to look to for a commonality they had with the student. They looked for a common interest where there was a sense of comfort felt by the mentor. While recognizing and acknowledging the difference that exists, the White mentors tried to treat every student the same in their approach. According to the Terry Cross Model of Cultural Competence Continuum (1988) the mentor's approach falls on the continuum as being culturally blind. Within this phase, individuals believe that all people should be treated in the same way regardless of race. The continuum is based on the premise of respect and appreciation of individuals and cultural differences. The continuum contains six phases and begins with the phase of cultural destructiveness in which individuals view culture as a problem and that cultures

other than themselves should be forced into a mainstream mindset. The last phase along the continuum is identified as advanced cultural competence where the individuals have moved beyond educating themselves, accepting, appreciating, and accommodating cultural difference and begin actively to educate less informed individuals about cultural differences. For the individuals in this study their approach according to Cross, as Cultural Blindness, seems to stem from an uncertainty or fear of being accused as being judgmental, identified as having pre-conceived bias, or being labeled as a racist. The participants in the study cited this uncertainty and the struggle that results in creating an interpersonal connection and in the approach and behavior to take with the Black mentee. They struggled with how best to communicate with the Black student and overcome their pre-conceived biases about racial group norms. This is supported by research done by Louis and Michel (2013) as faculty are found to struggle with communicating and delivering information and how it was received by their mentees. The participants in the study mentioned over and over how the struggle to communicate effectively and relate were sources of discomfort and angst and as a result the struggle with how best to approach the relationship continued.

A colorblind approach. The continued struggle with how best to navigate the mentoring relationship, as well as the ability to relate to the differences surrounding race, resulted in a colorblind approach on behalf of the mentors. As a result of the struggle to relate to the Black student story and upbringing, the participant's behavior was to treat everyone the same regardless of skin color. This can be a dangerous route to take within the cross-cultural mentoring dyad. Research suggests that the idea of not addressing the differences and inherent imbalances of power associated with cross-cultural mentoring relationships can prove detrimental, as it can lead to avoidance and detachment on behalf

of the mentee (Vodde, 2001). Interestingly enough the racial and cultural conditioning research highlight the possible factors that contribute to the reluctance and/or success of a student of color to engage in a cross-cultural mentoring relationship with a White mentor: (a) trust and interpersonal comfort, (b) power and paternalism, (c) acknowledged or unacknowledged racial awareness and associated privilege, (d) risk versus benefit to mentor and mentee and, (e) role of reciprocity (Johnson-Bailey & Cerveo, 2004; Stanley & Lincoln, 2005; Thomas, 1993). While the mentors acknowledged the awareness of difference between them and their Black student mentees, the role race played in the overall relationship seemed to not be dwelled upon. Reasons for not dwelling on race varied from it being considered taboo to discuss, to a fear of being called discriminatory or racist. These thoughts are supported by the extensive research done in counseling and psychology by Tatum (2002) on racial development and awareness. The reasons listed above were also found in Tatum's research as it was found the obstacles most often cited for having difficulty in discussing race are: the belief that race is taboo, the belief today's society is justly-guided and race-neutral, and the desire to not be connected to the realm of racism. Additionally, research by Louis and Michel (2013) support the feelings of angst, doubt, and fear noted by the participants in this study. Louis and Michel suggest this may present a challenge to the White mentor in sustaining a successful cross-cultural mentoring relationship.

The White mentors in this study believe that each student, regardless of race, share the same difficulties as students trying to navigate through college life and felt that it was not right to treat the Black student mentee any differently. This thought process is in opposition to the extensive research done by Johnson-Bailey and Cerveo (1998, 2000, 2004) that posits the reluctance to address race is the exact opposite approach one should

take when in a cross-cultural mentoring relationship. The authors claim that to get past the barriers and boundaries of race, one must regularly discuss and talk about the barriers and boundaries. The mentors in this study chose to want to treat everyone the same. This behavior, however, goes against their overall thought and admittance that every mentoring relationship and every person are not the same, each with their own unique features and characteristics. Each participant went back and forth with this contradicting thought and approach to mentoring. On one hand the participants recognized the uniqueness of every person and relationship, while at the same time stressing how they focused on trying to treat everyone the same when it came to mentoring. This approach puts into question the overall effectiveness of the White mentor on the growth and development of the Black student mentee as well as the success of the mentoring relationship. The participants shared the common thought that the goal of the mentor is to get the relationship to evolve over time, and that the focus should be on the development of the professional and personal growth of the student mentee. The struggle and contradicting thoughts surrounding the role that race plays and approach taken by the mentors, may result in a relationship that never develops a level of trust and interpersonal connection that the literature cites as necessary for the successful evolution of the mentoring relationship.

New Conceptual Framework

In chapter one, I used a conceptual framework (Figure 1) to identify all the possible factors that could be explored as it pertained to White faculty in cross-cultural mentoring relationships with a Black student in CAATE accredited undergraduate athletic training programs. This model assisted in providing a framework to build a

literature review that took into account the four major components of mentoring, cross-cultural relationships, White faculty, and the Black college student.

After the data analysis and collection of themes, a revised conceptual framework (Figure 2), was drafted to provide further clarity from the insights gained. This conceptual framework provides a more accurate description of the findings as it pertains to the how White faculty members understand and experience the cross-cultural mentoring relationships with Black students in CAATE accredited undergraduate athletic training programs. The circle on the left explains how White faculty members perceive their role in the mentoring relationship. The White faculty members see themselves as guides toward a student's personal and professional growth and development. While the role that faculty play in creating a sense of belonging has been well documented in the student engagement and retention literature, this was not explored as part of this study. The mentoring relationships that seem to be most successful are those that the mentor takes time to understand the mentee story and are able to create an environment where trust and interpersonal comfort persist. The importance of trust as a cornerstone to the development of the mentoring relationship cannot be stressed enough.

The middle two sections represent external and internal factors that play a role in the approach and behavior of the cross-cultural mentoring relationship. An external influencing factor that seems to play a role in the cross-cultural mentoring dyad is inherent privilege that the mainstream society provides to the White faculty member. What we do know is a successful faculty-student interaction needs to be based on the notion that although the faculty member holds a position of power, there is a space of reciprocity where both come away with having grown and learned something. This can prove difficult in a cross-cultural mentoring relationship. Previous literature has stated

that it takes a sense of vulnerability and risk on both parties to get to a point where trust can be developed. There is much that still needs to be learned when it comes to issues of race and the role that power plays in gaining trust in a cross-cultural mentoring relationship, which can prove difficult to navigate.

The internal factors that seem to influence this sense of vulnerability and risk are: personal fear and doubt, racial unawareness of the White faculty member, and the thought that talking about race is taboo. Further the role that the perceived racial identity plays has on the development of trust is an important aspect to consider within the context of the mentor/mentee relationship in the field of athletic training. The results of this study suggest that the lack of racial awareness might be a reason why the mentors experienced ambivalence on how best to navigate the cross-cultural mentoring relationship. Additionally, this study found that the creation of trust may be impeded by feelings of ambivalence, doubt, fear, and misinterpretations of those feelings from the White faculty on how best to proceed.

The circle on the right explains the how White faculty members in this study experience and understands the mentoring relationship. It was found that the White faculty awareness of difference is a source of struggle as it pertains to being able to relate to the student. Further, for the White faculty member the awareness of difference between them and the Black student mentee, creates a source of struggle for the mentor. The mentor struggles on identifying what approach to take is best, and the mentor often struggles with their ability to relate to the student's story of their upbringing and family background. As a result, each participant took a colorblind approach with how they interacted with their Black mentee. Each mentor stressed the desire to treat the Black student mentee the same as any other mentee. Moreover, as a result of the awareness of

difference the White faculty mentors struggle with ambivalence on how to approach mentoring with a Black student.

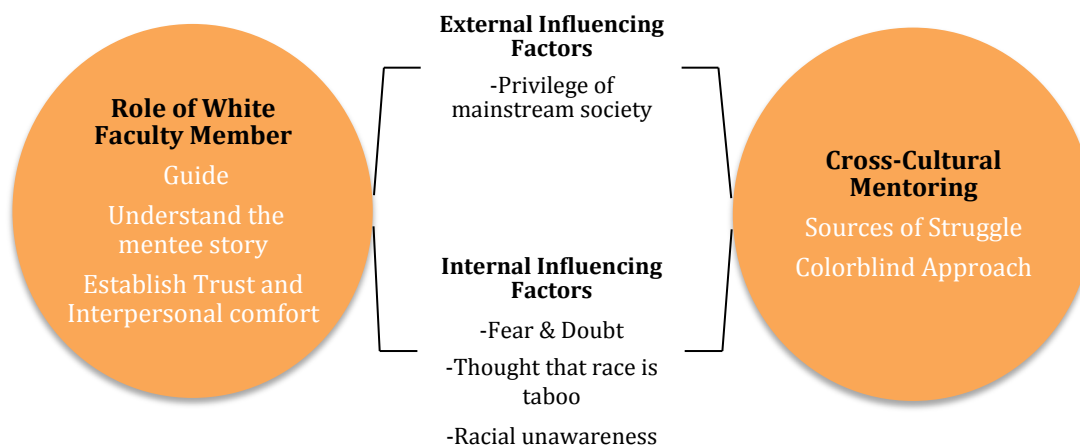


Figure 2. New conceptual framework

This study utilized the Cross Model of Cultural Competence (1988) as it offered both an institutional and individual framework to work from. It describes cultural competency as movement along a continuum that is based on the premise of respect and appreciation of individuals and cultural differences. The model proved to be fairly accurate in assisting in identifying where each White faculty was in reference to their understanding of the cross-cultural mentoring relationship with a Black student. The success of the cross-cultural mentoring relationship at some level hinges on the ability of both members in the mentoring dyad to become more aware of their racial identity and the cultural competence that accompanies identifying as a racial being.

Recommendations for Practice

As I have stated earlier in this paper, the need to better understand the cross-cultural mentoring relationship is a growing concern as the student body continues to become more diverse in higher education. The student population is increasing in diversity at our universities and requires faculty to develop a larger skill set related to

cross-cultural mentoring. In student affairs and administrative professions training for these cultural competence skills are frequently offered. For faculty the opportunities are not as common, however; and many times, individuals without assistance or support have to rummage through feelings of discomfort, personal biases, cultural unknowns, socio-cultural differences, unfamiliar cultural stimuli, and a host of other elements that may result in one questioning his/her competency as a faculty member and mentor. The results of this study provide further evidence that within the realms of CAATE accredited undergraduate athletic training programs, there needs to be a conscious effort made to discuss the role race continues to play in mentoring relationships with our students. The failure to address the underlying prejudices and attitudes of both members of the mentoring relationship can provide additional barriers in getting to that level of trust that the participants mentioned. If trust is not established it can be posited that this has a likelihood of a mentoring relationship that never truly evolves and ultimately ends in disengagement. I would like to suggest that there needs to be an increase in racial consciousness and awareness applied, not just to the White faculty members within the athletic training construct, but also needs to be explored and discussed across all disciplines of higher education.

Be Comfortable Talking About Race

The findings of this study suggest that the mentors are well aware of the pre-requisites that must be present for the successful development and evolution of the mentoring relationship. Each one of the participants understood the importance that trust played in allowing for a space to be developed where the student felt comfortable and safe. Further, the mentors realized that creating an interpersonal connection was essential in establishing an atmosphere where trust and respect could be fostered. The issue seems

to arise when the awareness of difference is recognized and an unresolved struggle ensues on what to do about it. The participants in this study all noted that there was a struggle with how to best relate to their Black mentee's upbringing and or background story seeing that it was so vastly different from how they grew up. Additionally, they each commented on how they just could not relate to being Black and how that played out in the development of the student. Instead of trying to learn more about the role race plays in the lives of their mentees, the mentors decided to shift their focus to finding commonality. While this would seem like a logical step in creating a sense of comfort and connection, I would argue that it is only creating a sense of comfort for the mentor. In choosing to ignore or deflect the difference, there is never an opportunity presented to address the role race plays in the mentoring relationship. White faculty members miss out on an opportunity to gain insight into what it is like to see the world through the eyes of a Black student, which I would argue is an extremely important step in creating a sense of interpersonal comfort, connection, and trust. The extensive research conducted by Johnson-Bailey and Cerveo (1998, 2000, 2004) mentioned earlier supports this thought of addressing the role race has in the mentoring relationship. Mentors need to begin to ask the questions about why there is a fear that exists when it comes to addressing the concepts surrounding race. What is it about race that makes them uncomfortable? What is the importance of addressing the barriers that race present in the mentoring relationship? Why are we as White faculty so reluctant to learn about race when it comes to the impact it has on behalf of the student? Based on the literature and finding from this study, it is time for White faculty to begin to place oneself in the position of the Black student mentee. This approach has the potential of positively impacting the trajectory of the development of the mentoring relationship. In their scholar personal narratives,

Johnson-Bailey and Cerveo discuss how their cross-cultural mentoring relationship with one another evolved when they discussed the implications of race. They felt that addressing the barriers that are created by race actually had a positive impact on the development of the mentoring relationship. This, of course, takes vulnerability on behalf of the mentor and an exposure of potential inadequacy in knowing how to best navigate through the process. These are two things that go against what is traditionally thought of as the role of the mentor in the relationship. Literature in the counseling, psychology, and mentoring disciplines may shed some light on why this approach may be of benefit for the success and development of the mentoring relationship. It involves the issues surrounding the role power has within the context of the cross-cultural mentoring relationship.

Unpack The Role of Power In the Mentoring Dyad

The central focus of the mentor dyad is the acquisition of knowledge, skills, personal and professional development of the mentee. There is a traditional thought that the role of mentor as part of the mentoring dyad is to be the disseminator of knowledge, which carries with it an inherent hierarchical structure (Bowman et al., 2001; Johnson-Bailey & Cerveo, 2004; Ragins, 2008). As the one with more experience and expertise, the typical thought is that the mentor is there to act as a guide and provide their knowledge in the assistance of the mentee's journey towards professional and personal development. This general thought resonated with each mentor in this study. They were all clear in stating that their approach was to serve as a guide rather than lead them down a path where they thought the mentee should go. The mentors were there to allow for the mentee to experience personal exploration and growth, while providing feedback and lessons from past experience to help inform the mentee journey. As a result, there is a

certain level of assumed positional power that the mentor inherently carries. In a cross-cultural mentoring relationship race confounds the role of power in a mentoring dyad, especially when the mentor is a White faculty member. The notion of power takes on greater significance in exploring, due to the subtle ways in which it can manifest itself within the mentoring dyad. This is something that the seminal and extensive work by Ragins (1997) on diversified mentoring suggests must be explored by each member of the mentoring dyad. Diversified mentoring is complex and entails a “mentor and protégé who differ in group membership associated with power differences” (p. 482). This description parallels the characteristics of the cross-cultural mentoring relationship as it pertains to this study and as Ragins argues, is important in exploring. By understanding and spending time getting to know where each member of the mentoring dyad grew up, may allow a sharing of the experiences relative to the political and societal hierarchies that were present where they grew up. It allows for each member to share their experiences of growing up and where they lived, and some of the influences power and privilege had on each of them.

Each mentor in the study expressed the importance they place on understanding their mentee’s story. This is another area that the mentors in the study took time in developing. They each talked about the importance getting to know the student and their story had on the ability to create an interpersonal connection. Once the mentors found out how different their story and upbringing was from their mentee, however, they struggled on what to do with it as it was so vastly different than their story. It is my recommendation that exploring and unpacking the difference between the stories of both the mentor and mentee will provide insight into the subtleties of power and its influence in the social and political world each grew up in. Ragins (1997) contends that exploring

the role power has in mentoring relationships is not that different, and in many ways mirror the distinguishing factors behind minority and majority group distinctions. The benefit of doing this has the potential to shed light on the barriers that may very well exist in the behavior and psychological development of the cross-cultural mentoring relationship as it pertains to each member. White faculty mentors need to understand the importance of addressing where and why these barriers are present within their cross-cultural mentoring relationships, and what they may be doing or not doing to reinforce these power differences. This type of action, of course, takes vulnerability on the mentor's part to initiate a conversation that they may not feel comfortable or are ill equipped to have, and there are not many strategies on how best to go about it. A reason for this may be due to the fact that so many studies have focused on the lens and perspective of the mentee student in cross-cultural mentoring relationships. There has been much that has been learned about the mentee perspective and insight into the experiences of being in a cross-cultural mentoring relationship. I think this might actually be one reason why White faculty members feel ill equipped to handle a conversation like this, because the focus has always been on the mentee. There has always been a deliberate focus on the development of the mentee. As the results of this study indicate, there needs to be an intentional effort made on the part of the White faculty member to look inward and begin to unpack the feelings of doubt and ambivalence that may be present when it comes to issues surrounding race. I would like to offer that we as White faculty need to take a look into the mirror and begin to position ourselves in the conversation and be aware of who we are and what that means in the mentoring relationship.

There Needs To Be A Mirror

There needs to be a mirror is a way of expressing how important it is for the White faculty members to look at themselves as racial beings and begin to acknowledge the level of racial awareness and consciousness they possess. Work by Mitchell and Witherspoon (2010) demonstrate the need for faculty understanding of themselves as racial beings. They further posit that institutions need to focus on the importance for White faculty to develop an awareness of themselves as racial beings and how to assist in creating a space for it to occur. Helm's (1990) White Racial Identity Development Model and Rowe et al. (1994) White Racial Consciousness Model, speak to the importance of White racial identity and awareness. Each stresses the importance in considering the role that race has in the mentoring dyad, and how each member interprets the role that being of a certain race informs the context of the relationship. To date, gaining a better understanding of the impact that White racial consciousness and White skin privilege has on the mentoring outcome has not yet been explored in the Athletic Training literature.

In this study the participants each declared a certain level of discomfort or hesitancy in addressing the issues of race. Each participant in the study acknowledged that there was an awareness of difference from their mentee, and struggled to relate to their story and upbringing. Further, the mentor approach to developing the pre-requisites of trust and connection was one in which they chose to find common ground rather than addressing the notions surrounding race. When it came to the daily interaction and process of mentoring, the mentors defaulted to intentionally trying to treat the Black student like everyone else. They all chose not to see race, a decision that the literature

identifies as a barrier and obstacle that reinforces the difficulty to openly discuss race (Tatum, 2002).

Tatum's (2002) research indicated that once the obstacles were addressed openly and honestly there was a commitment from White's to unlearn their own forms of racism and understanding of their own Whiteness. We as White faculty must go down this road and learn to unpack our learned biases, prejudices, and inherent privilege that come with being White. As long as White faculty let fear, doubt, and the idea that race is too taboo to discuss control the mindset, we will perpetually feed the mainstream thought of the dominant society. Work by Arminio (2001) illustrates the importance of White people addressing themselves as racial beings as one of the only ways to begin to deconstruct the mainstream oppression that is still present in our society today. Arminio further posits that this most often will result temporarily in a level of race related guilt that can prove crippling to the success of the mentoring dyad. However, the objective of addressing White racial awareness and the privilege that comes along with it, is to increase the awareness of the disparities that exist, and to work towards ensuring that all people receive equal benefits. Many of these benefits go unnoticed and unrecognized by those who are White, and is a byproduct of the privilege that comes with being part of the dominant White mainstream group (Holladay, 2002). This is not something that happens overnight and it is an ongoing learning and developmental process. The process, however, is an important one to undertake as it has been proven to increase multicultural competency and dismantle White privilege (Hays, Chang, & Havice, 2008). White faculty need to seek out and educate themselves on a growing body of literature that addresses the notion of White privilege and the impact that it has in the cross-cultural

mentoring relationship. A suggested list of resources to assist with this is provided (Appendix G).

Further, it is important for White faculty to continue to explore how being White influences the dynamics of their everyday life, and the power and entitlement that goes along with it in their mentoring relationships. For instance, someone whom is a White faculty member reading this study has a choice to make. On one hand they can deny that the notion of White privilege exists and continue on as they always have. On the other hand they can begin to question how the notion of being White and the inherent advantages that accompanies being White, plays out in their life and in their mentoring relationships. They can begin to identify themselves as racial beings and begin to reflect on how this impacts those that they come into contact that are part of a minority group. This reflection is especially important when applied to the cross-cultural mentoring relationship. While doing this reflection may prove difficult, the success of the mentoring relationship may hinge on the ability of the White faculty mentor to grow in awareness of themselves as racial beings and the White privilege that accompanies it. Just speaking from personal experience, in interactions with Black students in my own mentoring relationships, admitting and acknowledging my White privilege and the unfair advantage it gives me has always had a positive effect. More often than not, this “ownership” of my White privilege creates a sense of what has often been referred to me as “being real” and results in an increase level of trust and connection on behalf of the student mentee. It neutralizes the issue of race and creates a space where reciprocity can develop. This creation of a space of reciprocity typically leads the White person to better understand and interact with social groups outside of our own groups. Having the willingness to learn about self and others and the importance of sharing power and

privilege, is of significant importance in developing successful mentoring relationships (Stanley & Lincoln, 2005). This willingness to learn about self then creates a space for fostering cultural competence for both members in the mentoring dyad.

Be Intentional In Developing Cultural Competence

Shingles and Cartwright (2011) define cultural competence as a developmental process not a goal that is attained. It is considered to be a continual process of understanding how one's culture is experienced in comparison to another by which people learn to value and respond respectfully to people of all cultures. There are different models of cultural competence that exist: Campinha-Bacote (2010) model of cultural competence as it relates to the delivery of healthcare services, and the Terry Cross Model (1988) of cultural competence. Regardless of the model that is used in the context of the cross-cultural mentoring relationship, the common theme that each one of these models stresses is the importance of moving from simple awareness to the integration, immersion, and repeated exposure to cultural encounters. The result is a person who is continually developing adaptation of one's culture in the context of another person's culture. It is important to be aware of cultural differences for competency and just general communication when serving our students we are mentoring. Instead of choosing to ignore the role race plays in the mentoring relationship like many of the mentors did in this study, the research and the models mentioned above suggests that engaging in conversation and reflection is the action that should be taken. The action of reflecting on the position that each White person has in the context of the cross-cultural mentoring relationship and what impact it has on the development of the mentoring relationship is essential. If I were offering suggestions to a faculty in a cross-cultural relationship I would make sure that they understood what makes mentoring relationships

successful. There has been some great work on identifying key features that need to be present in a mentoring relationship, with the most influential being that of trust and interpersonal comfort. Students want to feel a sense of belonging and fit, devoid of the positional power that a faculty member holds. More than anything they want to feel like there is a space for them to be open and honest. My suggestion would be to know these key features going into a conversation. Make it more about the student than you, as no student wants to feel like they are being talked at. Moreover, I feel that being honest and transparent about the privilege that you understand that you have as a faculty member is something very important to disclose. Telling and showing the student that you have an equal desire to learn and grow alongside them is very important. In the end you just have to be willing to be honest with yourself about the gap that exists between you and them, and why the gap is there.

In doing so, there is a continual development of cultural knowledge and skill that then can be applied directly in identifying how best to approach and navigate the cross-cultural mentoring relationship. Many college campuses offer yearly diversity training, and while this is a good start, much more needs to be done on looking in the mirror and reflecting where the White faculty is on the cultural competence continuum and how this is impacting those they interact with. There are resources available through the NATA quiz center, that provide continuing education units on cultural competence training. Recent research on cultural competence by Grantham (2015) presents a series of self-evaluating questions that can prove helpful as a vaulting point for further exploration and discussion. Additionally, there needs to be an intentional effort made on behalf of the White faculty to seek out if programing is offered on their campus that addresses the issues of race, power, and privilege. Unfortunately, each of the members of this study

said that they were unaware of any such program being available on their campuses. Each of the participants in this study stressed how much of priority it is in developing programming that addresses strategies on how best to unpack race and the privilege in the mentoring relationship, the athletic training profession, and higher education in general. Each participant stated that they would love to have an opportunity to attend trainings or become part of an ongoing program that addressed cultural competence. This is an area that seems to be primed for the development of a mentoring program on how best to approach the issues surrounding race in the context of the cross-cultural mentoring relationship. It is the opinion of the researcher that the common thought of this being under the purview and role of the Ethnic Diversity Advisory Committee (EDAC) of the National Athletic Trainer Association (NATA), is the exact thought process that reinforces the power dynamics of the dominant mainstream of society. For too long we as a White race have been outward focused and have placed the responsibility of all in the hands of a designated few. All this does is help reinforce and perpetuate a system of oppression and feelings of fear, doubt, and inadequacy in regards to race relations and cultural competence. It is my recommendation that to overcome the fears, doubts, and ambivalence that the mentors in this study expressed in regards to race within the context of the cross-cultural mentoring relationship, each faculty member must be intentional in taking ownership of how best to become part of the solution.

Recommendations for Future Research

To my knowledge, this is the first research study in the athletic training profession that has examined the White faculty's understanding and experience of the cross-cultural mentoring relationship with a Black student. Further, this is one of only a handful of studies in the disciplines of mentoring in higher education that specifically look at the

experience of the White faculty mentor. A majority of the published research in the fields of sociology, counseling, psychology, and education focus on the experiences of the mentee. Additionally, there are only a handful of studies in the field of athletic training that investigate issues surrounding mentoring. Not only is further research on the experience and role of the White faculty needed in our profession, I would also argue that this perspective is necessary to continue to be explored in the other disciplines in higher education. Much of the research on mentoring has focused on experiences of mentees and we have learned a great deal from it, but this only takes one side of the experience into consideration. As discussed in the literature review, this is an area of research that is incredibly scarce and has great need in exploration.

As discussed in chapter two, the research highlights the important role the faculty-student interaction has on student engagement, retention, and content mastery. The positive or negative impact that the cross-cultural mentoring relationship has on the successful retention and engagement of students needs to be explored. What role does this interaction have on the overall success rate of the student's ability to persist and ultimately achieve a first-time pass on the Board of Certification (BOC) exam that all graduating athletic training students must take? It would also prove beneficial to explore the retention rate of those who identify as non-White and the reasons they decide to stay or leave the pre-professional education track.

While the scope of this study was strictly geared towards the experiences of the White faculty member, there needs to be further investigation into the experiences of the Black student mentee in CAATE athletic training programs. While there is some research on this phenomenon outside of the field of athletic training, there is no such study that I am aware of within our athletic training profession. One such study could

involve a dual exploration of the cross-cultural mentoring relationship experiences of both members associated in the mentoring dyad. Additionally, it would be interesting to repeat this study with those White faculty members who are in mentoring relationships with students who identify as something other than Black or White. This would be a great benefit in contributing to a body of literature that is currently so scarce in its depth of knowledge.

Another area of interest would be to explore the context of cross-cultural mentoring relationship looking specifically at the role gender plays. As stated earlier in the literature review, there is extensive research on the role that gender and the gender makeup of the group have on mentoring relationships. (Allen et al., 2005; Ragins, 1999; Ragins & Cotton, 1993; Scandura & Williams, 2001). There have been studies that have looked at the influences cross gender relationships have had compared to same gender relationships, on the mentoring effectiveness of the group. Allen et al. (2005) findings suggested that interpersonal comfort played a much larger role and was significantly correlated to gender similarity. How this applies in the context of the athletic training profession has the potential of being significant in the impact it could have on the evolution of mentoring. This is especially important when you take a look at the underlying issues of power that come into play, as well as the current demographic breakdown of the profession in which females comprise 54 percent of the certified athletic trainers in the NATA (NATA Ethnicity Demographic Data, April 2015). Additionally, I suggest we need to develop an accurate picture of the demographic landscape of the both our students and faculty in our professional educational programs much like we have in the NATA membership demographic data. At the time of this

study no such data existed to draw from to inform the direction and scope of what the demographic landscape of our undergraduate programs looked like.

Limitations

There are currently over 330 undergraduate athletic training programs in the United States, and at least over 600 core faculty members associated with these programs. Of the over 250 institutions and faculty that were associated with them, my respondent pool only consisted of seven participants with five meeting the inclusionary criteria. This indicates one of two things; that there are many more stories that have yet to be explored, and/or this topic is so sensitive that many just chose to avoid it all together. A committed focus on garnering more participants through intentional and personal recruitment could provide a different perspective of cross-cultural mentoring as it pertains to White faculty and Black students.

Finally, with qualitative research, my personal journey as a White male faculty member and inherent biases have the potential to have impacted how I approached the interview protocol with each of those that were interviewed. However, positioning myself in these interviews was very important in establishing the transparency for my interpretation of the data, as well as the providing a framework to operate from as it related to the purpose of the selection of this topic.

Final Reflection

Being a person that in many ways is at the apex of the world of privilege, I constantly find myself learning more about how little I still know. My unearned capital due to my skin, gender, and class, place gaps in my understanding of what the student struggles with on a daily basis. I think it is in these moments of discomfort where I begin to drill down deeper into an awareness of difference that exists between myself and the

student. The moments usually are times for me to reflect on where the gap between the student and I lie, and what exactly I can learn from it. These are moments of great growth and painful reminders of the unearned privilege that I have.

One thing that I found myself doing during moments of this study, was making certain assumptions about the participants upbringing. I found myself assuming certain privileges of the participants. Whether it was an assumption of the neighborhood demographic that the participant grew up in or the socioeconomic status he or she lived in, these were assumptions I found myself constantly having to guard against. In essence, I was making generalities of my own race and profession, a thought that seemed all too familiar to me. It just reinforced how the idea of unlearning one's own privilege is a continual evolution, much like the findings and data of this study. The more I look at the data the more I find, and I am beginning to see that I will continue to unearth more as I continue to evolve as an educator and White person.

Our student body is only going to continue to diversify. This study began to bring to light how White faculty members in undergraduate CAATE Athletic Training Programs experience some of the issues related to race. While the participants in this study demonstrated a solid understanding of what features are needed to be effective, there was a gap that existed between their approach and what the literature suggests about addressing race. We need to explore in greater depth the racial consciousness of White faculty members and the role it plays in cross-cultural mentoring relationships. For me personally, I have realized as a result of this study that it is still very easy to make generalities of individuals. We must guard against this. Not all White people come from the same neighborhood, socioeconomic status, or upbringing, and neither do all Black people. In some instances we may have Black students that come from a higher

socioeconomic status and affluent neighborhood than ourselves, but must always remember that this does not negate the fact that they will still face the daily struggles of being identified as Black. They will face discriminatory actions such as being followed more closely in stores and being trailed by law enforcement for long periods of time. At some point in their lives, unfortunately, they could very well be called a “thug” and more likely than not be thought of as a result of policies like affirmative action.

We as White people need to begin to reflect on what this means to us, and how we directly or indirectly reinforce the dominant norm in our mentoring relationships. The intricacies of power and the role race plays, confounds the complexity of the mentoring dyad considerably. If the goal of mentoring is not just the successful development of the mentee, but also the evolution of both members of the mentoring dyad, then I challenge each White faculty member to walk into that area of discomfort and uncertainty and talk about race and power. Personally, this space of vulnerability is challenging to walk into due to so many unknowns. There is risk of failure that is surrounded by doubt and fear. The results of this study and the dialogue that I had with each participant solidifies this idea that there are many White faculty members that are fearful of where a conversation like that of issues of race and power will go. At the same time, each member also stressed how they would jump at the opportunity for further conversations on issues of race and power, because of the possible benefits that they could gain. I believe this is exactly what we need to do. We need to continue to have conversation and embrace the journey of racial consciousness. While the risks of failure and the sense of fear and doubt will always exist, the benefits of personal growth and refinement as a mentor are waiting on the other side.

Summary

The purpose of this research was to understand the faculty's lived experiences of the cross-cultural mentoring relationship with students. Specifically, this study's aim was to tease out how the relationship is experienced, understood, and interpreted by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs. To guide the focus and exploration of the phenomenon of cross-cultural mentoring the following research questions were developed and answered during the data collection and analysis process:

Overarching question: How do faculty mentors understand and experience the mentoring relationship? Specifically, how is the relationship understood and experienced by White faculty who are mentoring Black students in CAATE accredited undergraduate Athletic Training Programs?

Sub-Questions:

1. What critical features of mentoring are identified by the faculty?
2. How do these features inform the behavior and approach of the mentoring relationship?
3. How do these behaviors and approaches influence the faculty's perception of their effectiveness as a mentor?
4. What is the perception of the faculty on the role race plays in the dynamics of the mentoring relationship?

A phenomenological research design was utilized to explore the research questions to gain an understanding of how White faculty experience a cross-cultural mentoring relationship with a student who identifies as Black/African American in CAATE accredited undergraduate athletic training programs. Information was gained

through open ended guided interviews and reflection journaling with White faculty members in a current mentoring relationship with a Black student within a CAATE accredited undergraduate athletic training program. A total of five faculty members at five institutions were interviewed. Each participant was interviewed twice, with a written reflection piece submitted between the first and second interview. Questions about the mentor's approach and resulting behaviors with the student were explored as well as their interpretations of the role race played within the mentoring dyad. One a-priori theme and set of sub-themes were defined, as well as two emerging themes and sub-themes through the data analysis process. The resulting themes assisted in understanding how the cross-cultural mentoring relationship with Black students are experienced, understood, and interpreted by White faculty.

The findings of this study are applicable to White faculty members involved in a cross-cultural mentoring relationship with a Black student mentee. The thematic statements that compose the essence of the phenomenon of cross-cultural mentoring relationships are: 1) mentoring is a journey, 2) pre-requisites necessary for productive mentoring that include trust, the importance of interpersonal connection and understanding the mentee story, 3) awareness of difference and the sources of struggle that result, and 4) a colorblind approach. Narratives of each of the participants in how they embodied the themes that emerged provide a better understanding of how White faculty members should attempt to navigate the cross-cultural mentoring relationship.

The findings of this study combined with an extensive literature review provided a conceptual framework that begin to explain how White faculty members experience and understand the cross-cultural mentoring relationship. Additionally, the conceptual framework provided insights for the White faculty member on how to better confront,

interpret, and identify their own personal struggles with cross-cultural mentoring. One important thing to note is that these struggles are ongoing and remain largely unresolved, which lends itself to the idea that mentoring is a continual evolution for both members of the mentoring dyad. The findings of this research begin to provide and assist White faculty with strategies to address the critical factors involved in navigating the cross-cultural mentor relationship and the insights on what is needed to build trust.

As the demographic make-up of the student body of our campus continues to become more diverse, the increasing need for research on how best to navigate the cross-cultural relationship will continue to be a priority. Further, within the field of athletic training there is much work to be done to explore the area of cross-cultural mentoring and the competence needed to appropriately navigate these relationships. The role that racial awareness and White privilege has on these relationships, while uncomfortable to discuss initially, have potential to greatly inform the development of strategies and programming to assist both members of the mentoring dyad towards the successful evolution of relationship. Understanding and interpreting the connections made within this context will thus provide more concrete understandings on how to better navigate the cross-cultural relationship and build bridges of trust.

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Appendix A

Recruitment Email

Email to Participants

Dear Faculty Member or Instructor,

I would like to ask for your participation in an interview based qualitative research study on mentoring titled, "Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs." This research fulfills my dissertation requirement to obtain a Doctorate of Philosophy in Higher Education Leadership. From my work in the field as both a clinician and now as a faculty member, I see a growing need to become more culturally aware and to possess the competencies to be effective mentors to an increasingly diversified student body.

This study seeks to begin to identify how the perceived connections of race influence the outcome of the mentoring process. Understanding and interpreting the connections made within this context will thus provide new understandings on how to better navigate the cross-cultural relationship and build bridges of trust.

With the findings of this study I hope to be able to provide insight for the White faculty member on how to better confront, interpret, and identify their own personal struggles with cross-cultural mentoring. It is my hope that the findings will assist and begin to provide strategies to address the critical factors involved in navigating the cross-cultural mentor relationship and the steps needed to build trust, a component critical to a successful mentoring relationship.

No information is being collected through this study that could be used to identify research participants so your participation will be anonymous.

There will be two rounds of interviews that will take roughly one hour to conduct and can be done over phone or Skype. An additional communication over email will be asked in the form of one reflection piece based on the conversation generated from the first interview. Your replies will be confidential and you may choose not to answer any question during the process.

If you are interested in being a participant please contact Scott Michel at (814) 824-2403 or via email at smichel@mercyhurst.edu. Thank you in advance for your assistance. If you have any questions or concerns, please do not hesitate to contact me.

Sincerely,
Scott Michel, MA, AT, ATC
Doctoral Candidate
Clinical Coordinator
Mercyhurst University

Appendix B

Reminder Email

Reminder Email to Participants

Dear Faculty Member or Instructor,

This is a reminder that you are invited to participate in an interview based qualitative research study on mentoring titled “Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs.” If you have already agreed to participate, I thank you for your participation.

This research fulfills my dissertation requirement to obtain a Doctorate of Philosophy in Higher Education Leadership. From my work in the field as both a clinician and now as a faculty member, I see a growing need to become more culturally aware and to possess the competencies to be effective mentors to an increasingly diversified student body.

This study seeks to begin to identify how the perceived connections of race influence the outcome of the mentoring process. Understanding and interpreting the connections made within this context will thus provide new understandings on how to better navigate the cross-cultural relationship and build bridges of trust.

With the findings of this study I hope to be able to provide insight for the White faculty member on how to better confront, interpret, and identify their own personal struggles with cross-cultural mentoring. It is my hope that the findings will assist and begin to provide strategies to address the critical factors involved in navigating the cross-cultural mentor relationship and the steps needed to build trust, a component critical to a successful mentoring relationship.

No information is being collected through this study that could be used to identify research participants so your participation will be anonymous.

There will be two rounds of interviews that will take roughly one hour to conduct and can be done over phone or Skype. An additional communication over email will be asked in the form of one reflection piece based on the conversation generated from the first interview. Your replies will be confidential and you may choose not to answer any question during the process.

If you are interested in being a participant please contact Scott Michel at (814) 824-2403 or via email at smichel@mercyhurst.edu. Thank you in advance for your assistance. If you have any questions or concerns, please do not hesitate to contact me.

Sincerely,
Scott Michel, MA, AT, ATC
Doctoral Candidate
Clinical Coordinator
Mercyhurst University

Appendix C

HSIRB Notification

WESTERN MICHIGAN UNIVERSITY



Human Subjects Institutional Review Board

Date: June 1, 2015

To: Donna Talbot, Principal Investigator
Scott Michel, Student Investigator for dissertation

From: Daryle Gardner-Bonneau, Ph.D., Vice Chair *Daryle J. Gardner-Bonneau*

Re: HSIRB Project Number 15-04-34

This letter will serve as confirmation that your research project titled "Cross-Cultural Mentoring Relationships between Faculty and Students in Undergraduate Athletic Training Programs" has been **approved** under the **expedited** category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note: This research may **only** be conducted exactly in the form it was approved. You must seek specific board approval for any changes in this project (e.g., *you must request a post approval change to enroll subjects beyond the number stated in your application under "Number of subjects you want to complete the study."*) Failure to obtain approval for changes will result in a protocol deviation. In addition, if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

Reapproval of the project is required if it extends beyond the termination date stated below.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: May 31, 2015

Appendix D

Informed Consent Forms

Informed Consent

Western Michigan University

College of Education and Human Development

Principal Investigator: Donna Talbot, PhD

Student Investigator: Scott Michel, MA, AT, ATC

Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs

You have been invited to participate in a research project titled “Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs”. This project will serve as Scott Michel’s dissertation requirements of the Doctorate of Philosophy in Higher Education Leadership. This consent document will explain the purpose of this research project and will go over all of the time commitments, the procedures used in the study, and the risks and benefits of participating in this research project. Please read this consent form carefully and completely and please ask any questions if you need more clarification.

What am I trying to find out in this study?

Mentorship is increasing as a central theme in higher education. Increased diversity of the student population at our universities requires all facets of the academy to have a larger skill set related to cross-cultural competency. The relationship between the college professor and his/her student is one that is critical because it involves not only academic pursuit but also personal evolution. Strayhorn and Terrell (2007) defines this form of mentorship as “process by which a student or protégé is positively socialized by a faculty member” (p.70). The benefits of these mentoring relationships are astounding and students who interact with professors have been found to be more successful academically and graduate from college at higher rates (Astin, 1993).

Mentoring, however, is not an easy process; especially when the faculty mentor and the student mentee are of different races and/or ethnicities. The purpose of this study is to analyze the phenomenon of cross-cultural relationships of White faculty mentors of Black student mentees. Specifically, this study will tease out how the cross-cultural relationship is experienced, understood, interpreted, and dealt with by White faculty mentors of Black student mentees in CAATE accredited undergraduate Athletic Training Programs. This study will begin to identify how the perceived connections of race influence the outcome of the mentoring process. Understanding and interpreting the connections made within this context will thus provide new understandings on how to better navigate the cross-cultural relationship and build bridges of trust.

Who can participate in this study?

The target population will be those White faculty who are currently in mentoring relationships in CAATE Accredited Undergraduate Programs. The inclusion criteria for participants of this study is informed by the boundaries set for by IPA design, and based off public data from the District databases of Undergraduate Athletic Training Programs.

- 8-10 White Faculty Members currently in a mentoring relationship with a Black student

- The specificity of this study and uniqueness of the type of relationship in the context of Undergraduate Athletic Training curriculums that this calls for is rare, and in essence, defines the boundaries of the relevant sample (Smith & Olson, 2007).

The exclusionary criteria are those White faculty currently not in a mentoring relationship with a Black student.

Where will this study take place?

Participants who agree to participate in this study will participate in two open-ended guided interviews, held via phone or Skype. The appropriateness of this type of interview is largely dictated by the boundaries of travel and small sample to draw from based on demographic makeup of current CAATE undergraduate programs.

What will you be asked to do if you choose to participate in this study?

Participants will be required to participate in the following sequence:

- First round interview on mentoring – One hour
- Reflective Journal Prompt – sent to you three days after interview
- Second follow up interview on mentoring – One hour –
 - scheduled at conclusion of first interview and will be within 1 to 2 weeks of initial interview

During the interviews, participants will be asked to respond to a series of questions related to their experiences of cross-cultural mentoring. Questions focus on various topics, particularly your experiences mentoring someone of a different race and your views and perspectives of how awareness of race may or may not impact the outcome of your mentoring relationship. The participants will also be asked to journal electronically their personal reflections after the first interview is conducted with a guided prompt. The opportunity to journal will be provided three days after the interview has been completed and will be conducted via email.

Each round of interviews should take participants no more than one hour to complete. The added procedure of reflective journaling will cost participants no more than an additional one hour of their time. At the conclusion of the data analysis a narrative of my interpretation of each participants experience will be sent to provide for member checking purposes.

What information is being measured during the study?

The essence of an interpretive phenomenology is “to explore in detail how participants are making sense of their personal and social world, and the main currency is the meanings of particular experiences, events, states hold for participants” (Smith & Osborn, 2007, p. 53). For this study the focus will be on the faculty perspective of the cross-cultural mentoring relationship with the student. The goal of this type of design is to explore and gain a fresh perspective of personal experience and the individual’s personal understanding of the experience rather than an objective assessment of the experience itself (Smith & Osborn, 2007).

What are the risks of participating in this study and how will these risks be minimized?

This study will pose little if any risk to you as a participant. It should be noted that you as a participant may find some of the feelings that result from the questions offensive or troubling. Should you wish to exit the interview, there are no penalties for discontinuing participation. You will not suffer any prejudice or penalty by your decision to stop your participation. You will experience NO consequences either academically or personally if you choose to withdraw from this study. Given the nature of the study I, as the researcher, understand the sensitivity related to the ethical issues of this setting and will remain “grounded in the moral principles of respect for persons, beneficence, and justice” (Marshall & Rossman, 2011, p. 47). While anticipating all possible scenarios surrounding ethical situations is not realistic, I, as the researcher, understand and am aware of the role that I will play in the data collection of this study and possible dilemmas that may arise (Welland & Pugsley, 2002). Additionally, the researcher understands the necessity of being open to the fact that ethical consideration is ongoing and that care must be taken in understanding the sensitivity of this issue on you as a participant. Great care will be taken to allow for the all participants to feel safe to withdrawal from the study at anytime.

What are the benefits of participating in this study?

This study seeks to address the deficiency in the research by gaining a picture of the perspective of the mentoring dyad through the lens of the White faculty. Up to this point there is no literature within the Athletic Training profession that deals with taking a look at the White faculty perspective. This study will begin to identify how the perceived connections of race influence the outcome of the mentoring process. Understanding and interpreting the connections made within this context will thus provide new understandings on how to better navigate the cross-cultural relationship and build bridges of trust.

With the findings of this study I will be able to provide insight for the White faculty member on how to better confront, interpret, and identify their own personal struggles with cross-cultural mentoring. The findings will assist and begin to provide strategies to address the critical factors involved in navigating the cross-cultural mentor relationship and the steps needed to build trust.

Who will have access to the information collected during this study?

Any recorded names and information will be kept in a locked location and will not be released to anyone or used directly in print. Any reports, publications, or presentations on this data will use pseudonyms in place of names. Any responses that are shared from these interviews will be either aggregated or will be assigned a pseudonym so that participants' identities are concealed to the greatest extent possible.

You can choose to stop participating in the study at anytime for any reason. You will not suffer any prejudice or penalty by your decision to stop your participation. You will experience NO consequences either academically or personally if you choose to withdraw from this study.

The investigator can also decide to stop your participation in the study without your consent.

Should you have any questions prior to or during the study, you can contact the primary investigator, Scott Michel at (814) 824-2403 or via email at smichel@mercyhurst.edu. You may also contact the Chair, Human Subjects Institutional Review Board at 269-387-8293 or the Vice President for Research at 269-387-8298 if questions arise during the course of the study.

This consent document has been approved for use for one year by the Human Subjects Institutional Review Board (HSIRB) as indicated by the stamped date and signature of the board chair in the upper right corner. Do not participate in this study if the stamped date is older than one year.

I have read this informed consent document. The risks and benefits have been explained to me. I agree to take part in this study.

Please Print Your Name

Participant's signature

Date

Appendix E

Interview Protocol Round 1

Interview Protocol (Round 1)

Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs

Time of Interview: _____
Interview: _____

Date of _____

Location: _____

Interviewer: _____

Interviewee: _____

Thank you for consenting to participate in this study. I would like to record the interview so the study can be as accurate as possible. You may request that the tape recorder be turned off at any point of the interview.

Participant background information:

Years as a mentor _____ Length of mentoring
relationship? _____

Years as a professor _____ What level(s)? _____

Focus of discipline as a professor _____

Degrees obtained _____

Part I: Mentoring Experience

1. Talk about how you define, describe, and experience mentoring?
 - Probe:
 1. If they talk about themselves being mentored: Now what about when you are the mentor?
 2. If they talk about being the mentor: Now what about when you are the mentee?
2. How did you make those relationships successful?
 - Probes:
 1. Talk to me about trust in relation to mentoring.
 2. Can you describe some actions you have taken to create a level of trust?
3. Looking back over your years and experiences as a mentor, what struggles have you encountered with mentoring?
 - Probes:

1. If conversation talks about their struggles: ask about when the student was perceived to be struggling?
 2. So what do you think caused these struggles?
 3. Take a moment and describe to me the approach you take?
 4. Are there different factors that you consider?
4. What developmental changes have you seen in yourself as a result of being in a mentoring relationship?
 - Probes:
 1. What changes did you note in your students?
 5. Looking back over your years and experiences as a mentor, what advice would you give to a first time mentor?
 6. In closing, is there anything else that you would like to share in reference to your mentoring experience?

Please remember to provide me with copies of your reflection journaling via email three days from now, and any other documents you feel will provide additional information.

Thank you for participating in this interview.

Set-up 2nd interview time: _____

Appendix F

Interview Protocol Round 2

Interview Protocol (Round 2)

Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs

Time of Interview: _____
Interview: _____

Date of

Location: _____

Interviewer: _____

Interviewee: _____

Thank you for consenting to participate in this study. I would like to record the interview so the study can be as accurate as possible. You may request that the tape recorder be turned off at any point of the interview.

Participant background information:

Years as a mentor _____ Length of mentoring
relationship? _____

Years as a professor _____ What level(s)? _____

Focus of discipline as a professor _____

Degrees obtained _____

Part II: Cross-cultural Mentoring Experience

1. Using your reflection response as a starting point please take a couple of minutes to describe your overall feelings since our last conversation?
 - Probe: What type of insights were gained?
2. During our last conversation you shared some insights on what you thought made your mentoring relationship successful. Now think about when the mentee is Black or African American. Is the experience the same for you?
 - Probes:
 1. So why do you think so?
 2. Take a moment and describe to me the approach you take?
 3. Are there different factors that you consider?
 4. Describe to me any times that you struggled with cultural differences?
3. So following on what you were talking about can you speak specifically on how race plays a role within the mentoring relationship?
 - Probes:

1. Describe to me your behavior.
2. How did the idea of race make you feel? How did it make your student feel?
4. How do you make those relationships successful when different races are involved?
 - Probes:
 1. Talk to me about trust in relation to mentoring someone of a different race.
 2. Can you describe some actions you have taken to create a level of trust?
5. Looking back over your years and experiences as a mentor, what struggles have you encountered with mentoring someone of a different race?
 - Probes:
 1. If conversation talks about their struggles: ask about when the student was perceived to be struggling?
 2. So what do you think caused these struggles?
 3. Take a moment and describe to me the approach you take?
 4. Are there different factors that you consider?
6. Looking back over your years and experiences as a mentor, what advice would you give to someone who is in a cross-cultural mentoring relationship?
7. In closing, do you feel the cross-cultural mentoring experience has changed you in anyway?

Thank you for participating in this interview.

Appendix G

Reflection Prompt

Reflection Journal Prompt

Cross-Cultural Mentoring Relationships Between Faculty and Students in Undergraduate Athletic Training Programs

Email Prompt:

In the first interview we explored the beliefs and understandings of the mentoring experience. Please reflect and share your comments on our conversation. What, if any, additional insights would you like to elaborate on and share?

Appendix H

Resources on White Privilege

Resources on White Privilege

Johnson, A. G. (2006). *Privilege, power, and difference* (2nd ed.). Mountain View, CA:

Mayfield Publishing Company.

McIntosh, P. (1988) White privilege and male privilege: a personal account of coming to

see correspondences through work in women's studies, *Work in Progress*, No. 189

(Wellesley, MA, Stone Center Working Paper Series).

Tatum, B. D. (2002). Talking about race, learning about racism: The application of

racial identity development theory in the classroom. *Essential Readings on Race*,

Chapter 31, 329-344.

Utsey, S. O. & Gernat, C. A. (2002). White racial identity attitudes and the ego defense

mechanisms used by white counselor trainees in racially provocative counseling

situations. *Journal of Counseling and Development*, 80, 475-483.

The following books by author Tim Wise are additional resources to consider:

Dear White America: Letter to a New Minority

White Like Me: Reflections on Race from a Privileged Son

Speaking Treason Fluently: Anti-Racist Reflections From an Angry White Male

Color Blind: The Rise of Post-Racial Politics and the Retreat from Racial Equality