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Cross-cultural mentoring of racially and ethnically diverse counselor educators: A grounded theory study

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2022

Abstract

Cross-cultural mentoring of racially and ethnically diverse counselor educators: A

grounded theory study

by

Ashley Louetta Keaton

MA, Argosy University, 2012

BS, Georgia State University, 2008

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Counselor Education and Supervision

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Abstract

Individuals from racially and ethnically diverse backgrounds are underrepresented as counselor education faculty. In the current literature, these counselor educators report limited mentorship due to a lack of culturally diverse faculty to serve as mentors and ineffective mentoring approaches. The purpose of this study was to discover an emergent theory of cross-cultural mentoring based on the experiences of mentors to racially and ethnically diverse counselor educators. The research question addressed how to provide competent cross-cultural mentoring to racially and ethnically diverse counselor educators. The study followed Kathy Charmaz's approach to constructivist grounded theory using purposeful sampling, snowball sampling, and semi-structured interviews to gather data. Study participants consisted of 6 counselor educators who are recipients of the David K. Brooks, Jr. Distinguised Mentor Award, the Locke-Paisley Outstanding Mentor Award, the Compadrazgo/Comadrazga Award, and their referred colleagues who perform cross-cultural mentoring. Constructivist grounded theory data analysis of memoing, constant comparison, initial, focused, and theoretical coding produced a theoretical model of cross-cultural mentoring. The resulting model illustrates the knowledge, skills, attitudes, and activities mentors utilize with racially and ethnically diverse counselor educators. The theory depicts the mentoring environment, mentor qualities, evolution of the mentoring relationship, and 16 indirect and direct mentoring actions. The emergent cross-cultural mentoring theory is a systematic tool counselor preparation programs can implement to combat inequities in the current academic environment and address the issue of underrepresented racially and ethnically diverse counselor education faculty.

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Dedication

The journey to complete my education is an actualization of more than just my dreams. It is the fulfillment of the promises made to my family and my ancestors. I dedicate this dissertation to my grandmothers Idell Allen Harvey, Louetta Harvey Jacobs, and Julia Pauline Keaton, who loved me unconditionally and nurtured my thirst for knowledge. My only wish is that you were here to read these words. Our family has come a long way from the fields and factories of North Carolina. I hope that you are proud of me.

I also dedicate this dissertation to my parents Angela Regina Jacobs and Raymond Gregory Keaton. You all are the true loves of my life! Everything you have invested in me has helped me accomplish this goal. As my parents, you have been there every page of this study, giving me purpose, strength, and inspiration. As I achieve, you achieve. In my humble powers, you both earned honorary doctorates through this journey. I am completing my Ph.D., but my father is the first doctor in the family; no degree is necessary. I love you both forever.

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Dr. Mark Stauffer, my dissertation chair, thank you for epitomizing everything that this study represents. You opened my eyes to the possibilities of effecting change through research. Your guidance and patience as we tackled such a sensitive topic during an unprecedented time in our society are invaluable. I appreciate your unwavering dedication to my vision for a better future. You are an asset to counselor education, and I am grateful to have your leadership during this study.

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Chapter 1: Introduction to the Study

Introduction

The Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2016b) and the American Counseling Association (ACA, 2014) mandated counselor preparation programs to diversify faculty body. Despite the ACA and CACREP guidelines, individuals from racially and ethnically diverse backgrounds are underrepresented as counselor education faculty in CACREP-accredited counselor preparation programs (CACREP, 2016a). The CACREP *Annual Report* indicated that 74.33% of full-time faculty at CACREP-accredited programs are Caucasian (CACREP, 2016a). Some of the issues negatively affecting the representation of racially and ethnically diverse counselor educators include: (a) job dissatisfaction due to racially insensitive department/program climate (Frazier, 2011; Holcomb-McCoy & Addison-Bradley, 2005; Kim et al., 2014; Lerma et al., 2015; Minor, 2016), (b) limited opportunities to publish and present research (Behar-Horenstein et al., 2012; Haizlip, 2012), (c) inequities in the promotion and tenure process (Frazier, 2011; Herbert, 2012; Kim et al., 2014; Lewis & Olshansky, 2016; Minor, 2016), and (d) lack of mentoring (Frazier, 2011; Haizlip, 2012; Kim et al., 2014; Lewis & Olshansky, 2016; Minor, 2016; Rorrer, 2009). Specifically, mentoring is a strategy that assists racially and ethnically diverse counselor educators navigate and manage professional development issues in academia.

However, racially and ethnically diverse counselor educators have issues obtaining mentors (Behar-Horenstein et al., 2012; Frazier, 2011; Haizlip, 2012; Kim et

al., 2016; Minor, 2016) or receive ineffective mentoring (Behar-Horenstein et al., 2012; Herbert, 2012; Holcomb-McCoy & Addison-Bradley, 2005; Lewis & Olshansky, 2016). Due to Caucasians accounting for the predominant cultural group of CACREP faculty and their position of power, privilege, and influence they are appropriate mentors to shepherd racially and ethnically diverse mentees through obstacles. There is no current cross-cultural mentoring theory to guide senior counselor education faculty in assisting racially and ethnically diverse mentees in advancing their careers. Thus, the current study will contribute an emergent theory of cross-cultural mentoring by uncovering the knowledge, attitudes, and strategies used by those who serve as cross-cultural mentors. A cross-cultural mentoring theory for racially and ethnically diverse counselor educators will provide a framework for social justice to alleviate prejudice, discrimination, and oppression they face in academia as well as increase their representation as full-time CACREP faculty.

Background of the Study

Cross-cultural mentoring is a valuable tool increase cultural awareness in higher education. Alston (2014) showcased cross-cultural mentoring in which African American female faculty explored unshared cultural experiences with Caucasian female doctoral student mentees resulted in greater awareness of the self and others by both parties. Alston (2014) defined cross-cultural mentoring between African American female faculty mentors and Caucasian female doctoral students as a relational experience that fosters personal, professional, and possibly institutional transformation. However, Alston's definition of cross-cultural mentoring is not applicable to all cross-cultural

pairings and does not feature underrepresented racially and ethnically diverse counselor educators as mentees.

Moreover, counselor education researchers claimed that cross-cultural mentoring is necessary to break down negative cultural stereotypes and barriers that hinder the promotion and retention of a diverse faculty body (Behar-Horenstein et al., 2012; Bradley & Holcomb-McCoy, 2004). Researchers of the professional development of African American doctoral faculty stated that future research on effective mentoring in the recruitment and retention process could aid in the creation of structured mentoring programs that increase both faculty diversity and student body diversity at the graduate level (Alexander, 2010; Frazier, 2011; Haizlip, 2012; Henderson et al., 2010; Herbert, 2012; Murry, 2010). Minor (2016) explained that faculty support in the form of mentoring, advice, assurance, and collegiality from senior Caucasian colleagues was a determining factor for African American and Latino faculty in finding the "right fit" as new faculty (p. 43). Lerma et al. (2015) recommended that counselor education programs can increase Hispanic and Latino faculty by redefining and applying cultural sensitivity to pre-tenure mentoring practices. Hence, cross-cultural mentoring is necessary for the professional development of racially and ethnically diverse counselor educators because if not supported, they miss the opportunity to build collegial relationships with influential faculty.

Existing research literature has yet to focus on the effects of cross-cultural mentoring, let alone bolstering cross-cultural mentoring as a strategy to increase the representation of racially and ethnically diverse counselor educators to fulfill ACA and

CACREP faculty diversity guidelines. Behar-Horenstein et al. (2012) projected that systematic investigation of cross-cultural mentoring would allow mentor and mentee to test stereotypes and prompt perceptions of senior Caucasian faculty on junior racially and ethnically diverse faculty. Thus, there is a need for research targeted at investigating cross-cultural mentoring for racially and ethnically diverse counselor educator development to address the gap in the existing counselor education literature by providing those who have served as cross-cultural mentors the opportunity to share the significant experiences they believe influenced the mentoring relationship. Allowing counselor educators to share the critical incidents that shaped their intercultural interactions with junior colleague mentees will contribute to an emerging theory of cross-cultural mentoring for racially and ethnically diverse faculty development in counselor education.

Problem Statement

Mentorship is a necessity for the professional development of racially and ethnically diverse faculty (Edwards, 2015; Lewis & Olshansky, 2016; Minor, 2016). However, the problem is that mentoring racially and ethnically diverse counselor educators is scarce (Behar-Horenstein et al., 2012; Frazier, 2011; Haizlip, 2012; Kim et al., 2016; Minor, 2016) or ineffective (Behar-Horenstein et al., 2012; Herbert, 2012; Holcomb-McCoy & Addison-Bradley, 2005; Lewis & Olshansky, 2016). For instance, senior African American counselor educators have limited ability to mentor other African American faculty due to their scarcity and their priority of mentoring African American students (Haizlip, 2012; Herbert, 2012). Additionally, Lerma et al. (2015) reported that

the number of Hispanic and Latino counselor education faculty are so low that Hispanic and Latino students seek out other faculty of color as mentors. Kim et al. (2014) explained that international Asian female counseling and psychology faculty have difficulty establishing networks and finding mentors because they were excluded from informal peer networking activities coupled with their institutions lacking formal mentoring for junior faculty. Minor (2016) described that the lack of mentorship is an influential factor in the decision for minority rehabilitation counselor educators to leave their institutions early in their careers. Given that the most current faculty demographics of CACREP-accredited programs are 73.63% Caucasian (CACREP, 2016a), the likelihood that racially and ethnically diverse counselor education faculty at these programs will have a mentor of similar cultural background is low. Warde (2009) described how cross-cultural mentoring experiences positively affected the professional development of 12 African American male doctoral faculty not in counselor education regarding research, publication, and reputation or visibility within their institutions. Furthermore, Caucasian senior counselor education faculty have the power and privilege of gatekeeping which makes them appropriate mentor candidates (Behar-Horenstein et al., 2012; Frazier, 2011). Developing an emergent theory of cross-cultural mentoring that unites junior faculty from racially and ethnically diverse groups with senior faculty who have the power and privilege in academia bridges the gap between the current deficit of underrepresented diverse faculty and professional standard for counselor education programs to recruit and retain faculty that represent multiculturalism.

Purpose of the Study

The purpose of this qualitative study is to develop an emergent theory of cross-cultural mentoring that describes best practices grounded in the mentors' experiences of intercultural exchanges. Previous counselor education researchers proposed that an in-depth analysis of critical incidents and intercultural exchanges provide opportunities for mentors to gain insight into the challenges experienced by junior faculty from racially and ethnically diverse backgrounds (Behar-Horenstein et al., 2012; Minor, 2016). The lack of research on the impact of cross-cultural mentoring in the development of counselor educators from racially and ethnically diverse backgrounds indicates the need to explore the relationship dynamics during cross-cultural mentoring. Thus, the goal of this grounded theory study is to discover the mentors' experiences of the cross-cultural mentoring with racially and ethnically diverse counselor educators. Gathering the experiences of cross-cultural mentors provides insight into the multiple realities contributing to the underrepresentation of full-time racially and ethnically diverse faculty at counselor preparation programs.

Research Questions

To discover an emergent theory of cross-cultural mentoring of racially and ethnically diverse counselor educators, the sole research question for the proposed qualitative grounded theory study is: "How do counselor educators provide competent cross-cultural mentoring?"

Conceptual Framework

The conceptual framework for generating an emergent theory of cross-cultural mentoring for racial and ethnically diverse faculty development in counselor education is constructivism. Maxwell (2013) explained that in constructivism humans construct their perceptions and beliefs based on their prior experiences and interactions that occur in their personal reality. Therefore, in constructivism, multiple realities exist about a single phenomenon. Constructivists examine people's multiple realities and the implications of these realities for people's lives and interactions with others (Patton, 2002). Racial and ethnically diverse counselor education faculty reported their realities that current cross-cultural mentoring is either non-existent (Behar-Horenstein et al., 2012; Frazier, 2011; Haizlip, 2012; Kim et al., 2016; Minor, 2016) or ineffective (Behar-Horenstein et al., 2012; Herbert, 2012; Holcomb-McCoy & Addison-Bradley, 2005; Lewis & Olshansky, 2016). However, counselor educators who serve as cross-cultural faculty mentors have yet to articulate their realities in the research literature. The constructivist research paradigm is appropriate for gathering information about cross-cultural mentoring of racial and ethnically diverse counselor education faculty from the perspectives of the mentors to explain how their realities influence their mentoring behaviors. Creswell (2013) described constructivist research as focusing on the process of interactions amongst individuals and using individuals' experiences to generate a theory inductively. Thus, the rationale for using the constructivist framework is to capture cross-cultural faculty mentoring experiences grounded in the views, assumptions, and interpretations of the mentors.

Another conceptual framework pertinent to the development of an emergent

theory of cross-cultural mentoring is cultural competence. While exposure to different

cultures is the initial step to individuals developing cultural competencies (Fisher-Borne

et al., 2015); the individuals' reaction to these critical incidences is of concern for

uncovering the process of cross-cultural mentoring. For example, Arredondo et al. (1996)

provided professional counselors with the Multicultural Counseling Competencies

(MCC) guidelines for the knowledge, skill, and attitudes helpful for demonstrating

cultural competence when working with clients from diverse backgrounds. These MCC

guidelines are also mandates in the ACA (2014) code of ethics. Thus, it is important to

acknowledge the influence of cultural competence during the process of cross-cultural

mentoring as it is a crucial part of counselor educators' professional identity.

Furthermore, there is a current shift in the helping profession to move away from cultural

competence towards cultural humility (Fisher-Borne et al., 2015; Foronda et al., 2016;

Hook et al., 2016). Fisher-Borne et al. (2015) and Hook et al. (2016) explained that

cultural humility goes beyond competence to elicit ongoing self-critique and initiation of

social justice. Similarly, the Multicultural and Social Justice Counseling Competencies

(MSJCC) expand the traditional MCC to elicit tangible action towards social change and

advocacy (Ratts et al., 2016). Acknowledgment of cultural humility and MSJCC as the

future conceptual frameworks of cultural competence and intercultural exchanges is

essential to understanding the cross-cultural mentoring in counselor education. Exposure

to diversity and successfully navigating intercultural exchanges through cultural

competence or cultural humility shapes how mentors construct their thoughts about their cross-cultural mentoring experiences and the cross-cultural mentoring process.

Nature of the Study

The nature of the study will be a qualitative method with a grounded theory study design. The qualitative methodology allows researchers to explore phenomena and formulate theory rather than test an existing hypothesis. This grounded theory study is designed to generate an explanation of the process of cross-cultural mentoring through the lens of the mentors in counselor education who have experienced this process. Classical grounded theory has its foundation in positivism and pragmatism by which Barney Glaser and Anselm Strauss utilized systematic analysis to support objectivity (Gardner et al., 2012). Creswell (2013) explained that both systematic and constructivist grounded theory studies end in the development of a model, matrix, story, or proposition of interactions that represent the phenomena. However, Gardner et al. (2012) explained that the constructivist grounded theory, developed by Kathy Charmaz in 1994, emphasizes subjectivity by accepting that people cannot be completely objective and acknowledging that people understand phenomena in the reality of their time, place, and culture. Gardner et al. (2012) explained that researchers use constructivist grounded theory to develop a detailed understanding of a phenomenon by exploring social interactions and using the "voices of the participants and the views of the researcher" construct meaning. Interviewing counselor educators who served as cross-cultural mentors to a junior colleague of a different racial or ethnic background and analyzing their experiences with the constant comparative method generates an explanation of the

process of cross-cultural mentoring. Therefore, the constructivist grounded theory methodological design best suits the study's purpose of understanding the knowledge, skills, and attitudes necessary for the competent cross-cultural mentoring of racially and ethnically diverse counselor educators from the perspective of the mentors.

Definitions

The following section defines the key constructs pertinent to this study: counselor educators, cross-cultural, mentee, mentor, mentoring, professional development, recruitment, retention, and underrepresented.

Counselor educator: "a professional counselor engaged primarily in developing, implementing, and supervising the educational preparation of professional counselors" (ACA, 2014, p. 20).

Cross-cultural mentoring: a mentoring relationship that involves two individuals who have unshared cultural characteristics (e.g., race, ethnicity, nation of origin, etc.) (Alston, 2014). However, Alston's definition of cross-cultural mentoring is not inclusive of the scope the current study as her definition only encompasses cross-cultural mentoring between African American female mentors and White female doctoral student mentees. This study aims to capture the definition and process of cross-cultural mentoring dynamics that include ethnically and racially diverse counselor educators as the mentee or both mentee and mentor.

Cultural competence: the process of applying cultural awareness, knowledge, and skill in the clinical setting, administration, research, policy development, and education (Foronda et al., 2016).

Cultural humility: "the process of openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals" (Foronda et al., 2016, p. 213).

Intercultural exchanges: interactions between individuals from different racial and ethnic backgrounds.

Mentee: a counselor educator (faculty or doctoral student) who is a junior colleague of an individual with more professional experience and expertise and receives guidance from the individual with more experience for professional development.

Mentor: a counselor educator who guides a colleague with less professional experience to increase the junior colleagues' professional development.

Professional development: gaining experience in the counselor educators' "roles and tasks of: (a) program expectations, (b) teaching and supervision, (c) research, (d) publications, (e) grants and funding, (f) service and conferences, and (g) networking" (Limberg et al., 2013, p. 41).

Recruitment: Edwards (2015) defined recruitment as the process of identifying and informing African American, Hispanic, and Latino faculty of support for increased access to a university. This study has an expanded focus of including other racial and ethnic groups in addition to African American, Hispanic, and Latino counselor education faculty. Therefore, recruitment will refer to the process of identifying and hiring racially and ethnically diverse counselor education faculty.

Retention: strategies institutions use to prevent faculty turnover (Minor, 2016).

Underrepresented: cultural groups that are a statistical minority regarding the numbers of full-time faculty in CACREP-accredited programs. According to CACREP (2016a) African American, Asian, Hispanic, International, Latino, Native American, Multiracial, and Pacific Islander counselor educators are statistical minorities. Combined these racial and ethnic groups only make up 23.95% of full-time CACREP faculty in comparison to 74.33% Caucasian faculty.

Assumptions

There are five assumptions critical for the meaningfulness of the study. First, counselor education and preparation programs actively seek to diversify faculty in alignment with the ACA and CACREP professional standards. Second, cross-cultural mentoring has elements that distinguish it from mentoring in which mentor and mentee share the same cultural background. Third, the mentee is willing and open to receiving guidance from a cross-cultural mentor. Fourth, individuals who served as cross-cultural mentors had some level of pre-existing cultural sensitivity or developed cultural sensitivity through the mentoring process to maintain a relationship with the mentee. The fifth assumption that is necessary to the context of the study is participants will have various levels of racial identity development and counselor education development with varied lived experiences of intercultural exchanges.

Scope and Delimitations

To address the deficit in the research on competent cross-cultural mentoring for counselor educators the scope of the study limits itself to participants who mentor in the profession of counselor education. Additionally, cross-cultural mentoring in the current

study focuses on racial, ethnic, and nation of origin differences as demonstrated in the

gaps and findings in the research literature and CACREP program statistics. For example,

ACA (2014) recognizes a mentoring relationship between a Caucasian Jewish male and a

Caucasian Catholic female as cross-cultural in origin of gender and religion at the

minimum. However, capturing this type of cross-cultural mentoring relationship does not

inherently provide insight on the issue of how to increase the presence of

underrepresented racially and ethnically diverse faculty at counselor education and

preparation programs. Equally, a delimitation of the study is not to directly compare

cross-cultural mentoring to same-culture mentoring, even though discriminant sampling

is a methodology for determining saturation (Creswell, 2013). Another delimitation is

that the study will capture the mentors' experiences of cross-cultural mentoring; thus, not

interviewing the mentees about their cross-cultural mentoring experiences only portrays

one side of the phenomena. The scope of the study is cross-cultural mentoring in the field

of counselor education though similar cross-cultural mentoring applies in social work,

psychology, and other academic fields. Lastly, since researchers have already captured

lack of cross-cultural mentoring and ineffective cross-cultural mentoring for counselor

educators, the study is strengths-based and seeking to capture cross-cultural mentoring

competencies and best practices.

Limitations

The major limitation in the methodological design of a qualitative grounded

theory study is the inability to remove researcher bias completely. Creswell (2013)

described that due to the interpretive nature of data analysis in grounded theory the

researcher must be mindful to suppress preconceived ideas about the phenomena and allow the underpinnings of the theory emerge organically. Charmaz (2014) further explained that the grounded theory research design methodological limitations of objectivity are due to the researcher's proximity to the participants and the data. Another weakness in the grounded theory methodology is that the researcher must organize and present the theory or model in a manner readily understood and usable by practitioners (Creswell, 2013). Therefore, I must use considerable care to produce a theoretical depiction that fulfills the study's purpose of addressing the need for cross-cultural mentoring competencies. Finally, due to the specificity of the present grounded theory study, transferability issues arise in the application of the theory to professions other than counselor education. Individuals who work in fields that do not have the same emphasis on cultural competence and increased diversity may not identify with the study's findings.

As an African American female doctoral counselor education and supervision student as well as a recipient of cross-cultural mentoring, I must acknowledge my close identification with the research phenomena in the study. My cross-cultural mentoring experiences are unique, and I must take care to not generalize my unique personal mentoring experiences with those described by the research participants or to the emerging theory. To manage subjectivity and researcher bias, I kept a reflective journal and had ongoing consultations with my research committee.

Significance of the Study

The proposed study can contribute to the counselor education profession by addressing the gap in the literature and effect significant social change in four areas. First, the study can aid in the creation of effective cross-cultural mentorship programs at CACREP-accredited universities and institutions (Behar-Horenstein et al., 2012; Frazier, 2011). Researchers reported that cross-cultural mentoring assists in the breakdown negative cultural stereotypes and barriers that hinder the retention of diverse faculty (Behar-Horenstein et al., 2012; Lewis & Olshansky, 2016; Minor, 2016). Second, research findings can serve as evidence for CACREP to include formal mentoring strategies for racially and ethnically diverse counselor education faculty in future standards. CACREP (2016) stated that accredited institutions show "systematic efforts to recruit, employ, and retain a diverse faculty" (p. 6). Thus, a grounded theory of formal cross-cultural mentoring can help programs meet this standard. Third, the study will provide a cross-cultural mentoring theory to build culturally competent faculty mentoring networks for racially and ethnically diverse graduate students (Kim et al., 2014; Lerma et al., 2015; Minor, 2016). Specifically, Lewis and Olshansky (2016) stated that a cross-cultural mentoring theory for faculty development would acknowledge power, whiteness, and privilege in academia. Gaining greater insight on how whiteness and acculturation affects the diversity of counselor educators provides opportunities to critically assess department culture and climate that transmits down to graduate students. Fourth, the study will support the exploration of cross-cultural mentoring to increase recruitment and retention of counselor education faculty from other multicultural groups. The proposed

grounded theory study could create social change within the counselor education profession to advocate that the faculty body become representative of the student body to limit cultural biases that obstruct the counseling profession's emphasis on multicultural competence. Therefore, the first step in developing a diverse counselor education faculty body is to cultivate cross-cultural relationships with those already in power within academia.

Summary and Transition

Although both the ACA and CACREP have mandates and guidelines to diversity the faculty body at counselor preparation programs (ACA, 2014; CACREP, 2016b), individuals from racially and ethnically diverse backgrounds remain underrepresented as counselor education faculty in CACREP-accredited counselor preparation programs (CACREP, 2016a). Current strategies for the recruitment and retention have not been effective in meeting the needs of racially and ethnically diverse counselor education faculty. However, counselor education researchers of multicultural issues suggested that cross-cultural mentoring helps address the biases and lack of support racially and ethnically diverse counselor educators face in their professional development (Behar-Horenstein et al., 2012; Bradley & Holcomb-McCoy, 2004; Lerma et al., 2015; Minor, 2016). However, a model of cross-cultural mentoring for the professional development of racially and ethnically diverse counselor educators currently does not exist. To begin the process of developing a comprehensive theoretical model of cross-cultural mentoring racially and ethnically diverse counselor educators it is imperative to examine the current barriers and professional experiences of mentees. Equally, it is important to acknowledge

who has power and privilege in academia and equip them with resources and tools to help them become active mentors to underrepresented groups of counselor educators.

      The subsequent Chapter 2 contains a review of the current research literature on the academic experiences of racially and ethnically diverse counselor educators, the status of current cross-cultural mentoring tools and theories, as well as a conceptual framework for an emergent theory of cross-cultural mentoring for underrepresented counselor educators. Chapter 3 covers the methodological approach for participant selection, data collection, and data analysis for the proposed grounded theory study. Chapter 4 and Chapter 5 include findings from the data and future implications of cross-cultural mentoring research in counselor education, respectively.

Chapter 2: Literature Review

Counselor educators develop professionally with mentorship; yet, many racially and ethnically diverse counselor educators do not have competent mentors. Counselor educators who belong to underrepresented racial and ethnic groups in academe reported that they feel isolated professionally due to their cultural differences with peers and colleagues (Jones-Boyd, 2016; Kim et al., 2014; Lerma, et al., 2015). In the literature, a plethora of knowledge exists about the barriers to cross-cultural mentoring racially and ethnically diverse counselor educators, specifically from the perspective of the mentees. African American counselor educators reported that race and gender differences with Caucasian colleagues created challenges with research collaboration, department socialization, more unfavorable critiques of work performance in comparison to peers (Behar-Horenstein et al., 2012; Frazier, 2011), and salary discrepancies (Brooks & Steen, 2010). Hispanic/Latino doctoral counselor education students expressed a disconnect between their cultural values of collectivism and the individualistic nature of higher education (Lerma et al., 2015). Asian female counselor educators explained that the complications of invisibility, hypervisibility, and tokenism cast them as outcasts in academe (Kim et al., 2014). Lastly, international counselor educators and international doctoral counselor education students shared that they navigated their academic journeys alone or with mentors from their home countries due to judgments, miscommunications, and misunderstandings with Caucasian peers and faculty (Woo et al., 2015). The extensive documentation of the cultural issues affecting the lack of mentorship explains

the underrepresentation of racially and ethnically diverse counselor education faculty; yet, documenting the issues is only the initial step in addressing this problem.

Also in the literature, researchers took the next step in addressing the issue of inadequate cross-cultural mentoring by recommending characteristics of culturally sensitive mentoring. Seminal research by Brinson and Kottler (1993) as well as Johnson-Bailey and Cervero (2004) gave the first check lists for culturally sensitive mentoring behaviors between Caucasian mentors and junior minority faculty. Despite the awareness of these researchers to address retention and mentoring needs of racially and ethnically diverse counselor educators, neither study produced an applicable theory of cross-cultural mentoring grounded in the experiences of those serving as mentors. More recently Behar-Horenstein et al. (2012) suggested that for Caucasian counselor educators to become proficient cross-cultural mentors, they must have high levels of cultural competence. Other experts reported that specific actions constitute competent cross-cultural mentoring such as collaborative work for professional development (Park-Saltzman, Wada, and Mogami, 2012), introduction into the mentors' professional networks (Park-Saltzman et al., 2012; Warde, 2009), and open dialogue about cultural similarities and differences (Lewis & Olshansky, 2016; Minor, 2016; Park-Saltzman et al., 2012).

Few grounded theories for cross-cultural mentoring exist in the current literature. However, Alston (2014) provided a Feminist grounded theory of the cross-cultural mentoring relationship between African American female faculty mentors and Caucasian female doctoral student mentees in non-counselor education fields of study which is helpful in conceptualizing general characteristics of cross-cultural mentoring. While

Alston (2014) provided her definition of cross-cultural mentoring and a model for cross-cultural mentoring, the limited scope and specific population of the study makes the results less applicable to other intercultural exchanges in academia. Alston's the grounded theory is not representative of the professional standards of counselor education nor does it address the underrepresentation of racially and ethnically diverse counselor education faculty. Thus, the current study will broaden the scope of this existing grounded theory of cross-cultural mentoring by not limiting the cultural background of the mentors and will include experiences of mentoring racially and ethnically diverse individuals.

Accordingly, what is missing from the literature is the perspective of those who practice cross-cultural mentoring and their insights on how to best develop cross-cultural mentoring relationships with racially and ethnically diverse counselor educators. Hence, there is a need for strengths-based research to address the barriers of mentoring racially and ethnically diverse counselor educators towards professional development. This study adds to the research literature by developing a grounded theory of cross-cultural mentoring for the recruitment, retention, and professional advancement of racially and ethnically diverse counselor educators.

Literature Search Strategy

A systematic search of counselor education, multicultural, education, and leadership topics in electronic library databases served as the information source for the literature review. Literature searches utilized the Academic Search Complete, American Doctoral Dissertations, eBook Collection (EBSCOhost), Education Source, Education

Resource Information Center (ERIC), Google Scholar, MEDLINE with Full Text,

ProQuest Dissertations & Theses Global, PsycARTICLES, PsycINFO databases and

search engines. Key search terms of *counselor education, counselor educator, cross-*

cultural, faculty development, mentor, mentoring, professional development, coupled

with racial and ethnic group specifiers of *African American, Asian, Hispanic,*

International, Latino, Native American, Multiracial, and Pacific Islander yielded

literature review documents. The literature review encompasses current research from the

previous ten years as well as earlier seminal articles due to the articles' relevance to the

progression of multiculturalism and diversity in the counselor education profession.

Conceptual Framework

The defining concept of the current study is cross-cultural mentoring of

underrepresented counselor educators, from here on denoted as CCM. Alston (2014)

defined cross-cultural mentoring as a relationship in which the mentor and mentee have

different backgrounds regarding race, ethnicity, or nation of origin. Lewis and Olshansky

(2016) explained that cross-cultural mentoring in academia is when a mentor uses

coaching and sponsoring to guide the mentee through professional development for

career advancement. Thus, CCM of underrepresented counselor educators entails a

mentor of one cultural background guiding a junior colleague of a different cultural

background towards career advancement to address barriers to diversity in counselor

education. The concept of CCM for underrepresented counselor educators resembles but

is distinct from other diversity concepts in the counseling profession and academia such

as Multicultural Counseling Competencies (MCC), Multicultural and Social Justice

Counseling Competencies (MSJCC), Cultural Humility, Cross-Cultural Supervision, and

Relational Cultural Theory.

Multicultural Counseling Competencies (MCC)

Arredondo et al. (1996) operationally defined Multicultural Counseling

Competencies as behaviors professional counselors use to address socio-political barriers

that negatively affect the lives of clients. Likewise, the ACA (2014) mandated that

regardless of a professional counselors' specialty area they all must adhere and

demonstrate multicultural counseling competency. The MCC serve as a professional

guide for counselors to develop their cultural awareness and skills to assist clients from

cultures different from their own. The current study aims to generate a theoretical

framework that operationally defines CCM of racially and ethnically diverse counselor

educators similar to how the MCC define beliefs, attitudes, knowledge, and skills

relevant to proficiently and ethically serving a diverse clientele.

Multicultural and Social Justice Counseling Competencies (MSJCC)

The Association for Multicultural Counseling and Development (AMCD) created

a committee to update the MCC to broaden the concept of culture to include intersections

of identities and incorporate social justice advocacy into the roles of professional

counselors (Ratts et al., 2016). The resulting Multicultural and Social Justice Counseling

Competencies (MSJCC) from the committee are a framework to assist counselors in

identifying and participating in social change initiatives. The MSJCC framed counselor-

client dynamics regarding power and privilege within the context of developmental

domains such as counselor self-awareness, client worldview, counseling relationship, and

interventions (Ratts et al., 2016). The developmental domains overlay the framework's four core competencies. The MSJCC creators provided examples of how to implement the core competencies of attitudes and beliefs, knowledge, skills, and action (Ratts et al., 2016). Specifically, the MSJCC of action is a noted difference from the MCC, and the action competency signifies an intentional effort to create change. The MSJCC acknowledgement of power and privilege as well as the commitment to address individual and systemic oppression makes it applicable to the difficulties of limited and ineffective CCM for racially and ethnically diverse counselor educators.

The MSJCC framework also includes concepts found in cultural humility which is another expansion of the MCC. Both MSJCC and cultural humility guide counselors to develop their self-awareness and self-critique through an ongoing, lifelong process (Foronda et al., 2016; Ratts et al., 2016). Additionally, MSJCC and cultural humility aim to address individual and systemic oppression (Fisher-Borne et al., 2015; Ratts et al., 2016). As the counseling profession's traditional conceptualizations of cultural competence evolve and expand to address the needs of clients, there is a similar need to develop and expand conventional mentoring by adding a targeted CCM theory for counselor educators.

Cultural Humility

Cultural humility is an expanded conceptual framework of cultural competence and is vital to understanding CCM. Fisher-Borne et al. (2015) and Foronda et al. (2016) endorsed cultural humility as a more transformative framework than cultural competence due to cultural humility deviating from the assumption that helping professionals can

master knowledge of other cultures; instead, cultural humility accounts for social justice

as a lifelong process. In this regard, cultural humility is relevant to CCM due to the

possibility of the mentoring relationship occurring over a lifetime in which both mentor

and mentee learn and evolve because of intercultural exchanges. Cultural humility

encompasses five attributes: openness, self-awareness, being egoless, supportive

interaction, and self-reflection (Foronda et al., 2016). Helping professionals use the

attributes of cultural humility to address power imbalances in society and during clinical

supervision (Fisher-Borne et al., 2015; Foronda et al., 2016; Hook et al., 2016). Thus,

exploring the concept of cultural humility within the practice of CCM could provide

insights on implications for using social justice to increase the representation of racially

and ethnically diverse counselor education faculty.

Cross-Cultural Supervision

Cross-cultural supervision and CCM in counselor education share familiar

dynamics of multicultural communication and interactions just at a lower level of career

development. Powers (2014, p. 21) stated, "race and culture significantly influence the

supervisory process; supervisee' perceptions of the supervisory relationship are directly

dependent on the supervisees' race and their perception of the supervisor." Thus, the

successful navigation of cultural differences in cross-cultural supervision reflects the

supervisors' cultural competence. The concept of cross-cultural supervision is relevant to

CCM in counselor education because if mentors have experience with cross-cultural

supervision, then the mentors might bring those learned interactions into a cross-cultural

mentoring relationship. Additionally, in some cases, the cross-cultural mentoring

relationship is a continuation of a previously established cross-cultural supervision relationship. The knowledge of best-practices in cross-cultural supervision offers counselor educators serving as cross-cultural mentors a general guide as to approach mentoring but a supervisee has different professional needs than a doctoral graduate or new faculty. Thus, a theory specific to CCM targets the developmental process and needs of the faculty mentees while decreasing the barriers to multicultural representation in academia.

Relational Cultural Theory

Lewis and Olshansky (2016) explained the use of Relational Cultural Theory to increase the representation of ethnic minorities and women in academia. Lewis and Olshansky (2016) postulated that new faculty could attain success by training senior faculty on cross-cultural mentorship that includes elements of Relational Cultural Theory such as mutuality, authenticity, reciprocity, empathy, connectedness. Applying Relational Cultural Theory as a structural approach to CCM begins to answer the question of how academic institutions can change organizationally implement formalized CCM. However, Relational Cultural Theory does not capture how cross-cultural mentoring relationships initially develop nor does the theory gather the perceptions or experiences of those senior faculty members expected to serve as mentors. Conceptualizing CCM using the Relational Cultural Theory is beneficial to gauge the feasibility of implementing CCM organizationally as well as general best practices. The current study also benefits from Relational Cultural Theory by addressing gaps in the theory such as drawing upon the

actual experiences of mentors to target how cross-cultural mentoring relationships begin

and how mentors navigate competently when cross-cultural issues arise.

Cross-Cultural Mentoring in Counselor Education

Although Multicultural Counseling Competencies, Cross-Cultural Supervision,

and Relational Cultural Theory share the cultural differences of CCM, these concepts and

frameworks do not capture the multifaceted relationships of CCM. For example, cross-

cultural supervision has a similar hierarchal nature as CCM; however, not all cs have a

gatekeeping component which occurs in all clinical supervision relationships. No

hierarchal dynamics exists in Multicultural Counseling Competencies as clients have

autonomy over their life decisions in the therapeutic relationship. Whereas in CCM the

mentors' prevalence of professional experiences and sometimes the mentors' role at an

institution creates seniority over the mentee which allows the mentor to influence the

professional development of the mentee. Relational Cultural Theory's approach to

building CCM competencies to increase the presence of racial and ethnic minorities as

well as women in academia through structural realignment shares the underpinnings and

purpose of CCM. However, Relational Cultural Theory is a feminist adaptation of a

theoretical framework that has its origins in the psychological development of Caucasian

males, and it is not distinct to the professional standards of counselor education.

Some of the first researchers of cross-cultural in counselor education drew upon

mentoring literature in the field of business as well as their own experiences of cross-

cultural mentoring as counselor education faculty to develop four focal areas that foster a

compatible working relationship (Brinson & Kottler, 1993). The researchers primarily

juxtaposition the experiences of Caucasian mentors with minority mentees due to the power and privilege senior Caucasian faculty members have in academia. The current study seeks to build upon the recommendations and findings of previous cross-cultural frameworks and mentoring research to develop a focused theory CCM grounded in the professional experiences of those who served as cross-cultural mentors to underrepresented junior colleagues. The theory would create a framework of the knowledge, skills, and attitudes necessary to address the barriers to the recruitment and retention of racially and ethnically diverse counselor education faculty.

Literature Review

Racially and ethnically diverse faculty experience academe differently than Caucasian faculty. Minority faculty occupy more nontenured and part-time instructor positions in comparison to Caucasian faculty; thus, minority faculty leave academia to seek professional advancement elsewhere (Brinson & Kottler, 1993). Lewis and Olshansky (2016) reported that faculty of color who do attain tenure are more likely than Caucasian faculty to leave the academy due to feelings of isolation in the culture and climate of their institutions. Minor (2016) specified that, unlike Caucasian faculty, faculty of color have expectations to teach courses related to diversity issues and serve on race-related committees and initiatives for the department and larger university community. The inability of higher education institutions to retain racially and ethnically diverse counselor education faculty threatens the ability of the institutions to expose students to diversity. The counseling profession has professional standards to uphold cultural competence and tolerance for diversity which behooves counselor education programs to

surround counseling students with counselor educators who have diverse racial and ethnic backgrounds, cultural knowledge, and professional experiences. Therefore, reviewing the professional experiences of racially and ethnically diverse counselor educators identifies barriers to their professional advancement and what strategies help or hinder the successful navigation of the barriers.

African American Counselor Educators

African American counselor educators experience multiple barriers to professional advancement, despite ACA and CACREP emphasis on cultural diversity. Although African American counselor educators are the second largest racial and ethnic demographic group of full-time faculty at CACREP-accredited programs at 12.47% (CACREP, 2016a), Affirmative Action has not led to increased representation and equality of African American counselor educators (Bradley & Holcomb-McCoy, 2004). Moreover, Haizlip (2012) reported that the discrepancy in the number of African Americans receiving doctoral counselor education degrees and the number of African American counselor education faculty is due to a lack of national and institutional strategies to recruit and retain African Americans as counselor education faculty. African American counselor educators encounter an unwelcoming work environment, overt racism and prejudice, lack of institutional policies to support diversity, and lack of mentoring which negatively affect their academic careers. Thus, chronicling the lack of change in the acceptance of African American faculty in counselor education programs recognizes the areas of growth for universities and institutions.

Discriminatory Work Environment

African American counselor education faculty describe an unwelcoming department climate such as differential treatment and academic bullying. African American counselor education faculty reported differential treatment such as disproportionate assignments to service activities (Haizlip, 2012; Holcomb-McCoy & Addison-Bradley, 2005). Cartwright et al. (2009) found that African American rehabilitation counselor educators encountered "unequal/different treatment" in which faculty had to negotiate informal procedures to resolve a complaint while their Caucasian counterparts did not have to take extra steps in the same situation. African American male counselor educators at CACREP-accredited institutions expressed receiving a lower salary than their Caucasian counterparts with equal experience and credentials (Brooks & Steen, 2010). African American female counselor educators noted differential treatment in their review and promotion process, sexism by colleagues, and sexism by students as significantly more stressful than African American male counselor educators (Bradley & Holcomb-McCoy, 2004). The comparison of African American male and African American female counselor educators' academic experiences indicate that while African American male counselor educators occupy higher ranking faculty positions, African American male counselor educators experience inequality (Bradley & Holcomb-McCoy, 2004; Brooks & Steen, 2010). However, African American female counselor educators struggle against the same cultural barriers as African American male counselor educators in academia; yet, African American female counselor educators belong to multiple oppressed groups and have added challenges of sexism and gender bias (Cartwright et al.,

2009; Frazier, 2011). The lack of equality in the handling, workload, and compensation of African American counselor education faculty is a type of silent aggression in academia.

Academic bullying is an overt form of aggression that contributes to a racially and ethnically insensitive department culture. Behar-Horenstein et al. (2012) and Frazier (2011) described academic bullying as the long-term systematic behavior of faculty in power that hinders the tenure and promotion of African American counselor educators. Social isolation, invalidation, and no collegial support are microaggressions African American counselor education faculty encounter during academic bullying (Bradley & Holcomb-McCoy, 2004; Cartwright et al., 2009; Haizlip, 2012; Holcomb-McCoy and Addison-Bradley, 2005). Holcomb-McCoy and Addison-Bradley (2005) explained that systemically African American counselor educators have a harder time advancing professionally in comparison to Caucasian counselor educators because African American counselor educators are not in positions of power in their departments and have little influence on decisions affecting the departments. Holcomb-McCoy and Addison-Bradley (2005) expressed that department chairs and leadership do not assist in unifying African American counselor educators with other colleagues, thus perpetuating an adverse racial climate. Academic bullying and a racially insensitive department climate negatively affect the job satisfaction of African American counselor educators. African American counselor educators indicated a significant negative correlation in the relationship between the scores on the Racial Climate Scale and the Minnesota Satisfaction Questionnaire-Short Form: $r(46) = -0.41$, $p < 0.01$ (Holcomb-McCoy &

Addison-Bradley, 2005). Thus, the higher levels of negative racial climate, the lower job

satisfaction for African American counselor educators. Furthermore, contrary to

Holcomb-McCoy and Addison-Bradley's general assumption that higher ranked tenured

faculty have higher levels of job satisfaction, faculty rank and tenure status did not

account for a significant relationship with the job satisfaction of African American

counselor educators. Hence, African American counselor educators with high rank and

tenure experienced low job satisfaction if they work in a department with a negative

racial climate. Frazier (2011) delineated reduced efficiency, increased absenteeism,

increased job turnover, adverse health effects, negative reputation or organizational

image, and low job satisfaction as consequences of academic bullying. Academic

bullying is a cultural bias African Americans face in academia, but it is not the same as

racism and prejudice.

Inequities in Promotion and Tenure

Racism and prejudice are ethnocentric American ideologies that permeate all

aspects of society including academia. African American counselor educators identified

racism and stereotyping as barriers to promotion and tenure (Bradley & Holcomb-

McCoy, 2004). Holcomb-McCoy and Addison-Bradley (2005) provided examples of

racism and prejudice towards African American counselor educators such as Caucasian

colleagues commenting that an African American faculty candidate was "very articulate"

or implying that the program will have to "lessen" standards to admit African American

students (p. 11). Cartwright et al. (2009) shared an instance in which African American

counselor educator felt directly threatened by a colleague's statements, "when you don't

get tenure you won't have to worry about that because you won't be here" (p. 175).

Another form of prejudice African American counselor educators experience is the

devaluation of research and publications related to African American issues. Haizlip

(2012) and Holcomb-McCoy and Addison-Bradley (2005) attested that department

leadership and colleagues refuse to support or collaborate with African American

counselor educator when their research focuses on racial issues or the African American

population. Racism and prejudice block African American counselor education faculty

from advancing their academic careers by negating their qualifications, discounting their

research agenda, and degrading their presence in the professoriate.

Inadequate Administrative Support

When African American counselor educators challenge systemic barriers to their

professional growth as faculty, they rely on departmental and institutional policies to

support their efforts for equality. However, the lack of institutional policies and

procedures that deter racial and cultural intolerance by both students and faculty leave

African American counselor educators with little recourse. Haizlip (2012) explained that

African American counselor educators have little departmental protection against

students who racially or sexually harass faculty, and she suggested that counseling

programs create a written policy and include the policy in the course syllabi. Some

African American counselor educators called for policies that promote the even

distribution of support and collegial resources. Behar-Horenstein et al. (2012) described a

department climate in which some faculty received more support and positive feedback

than African American faculty members. Fraizer (2011) emphasized the creation of

program policies to combat academic bullying and retain African American counselor

education faculty as an institutional accountability for promoting diversity. There is a

consensus amongst researchers that an institutional policy for mentoring African

American counselor educators is a beneficial strategy to address the barriers of faculty

retention (Behar-Horenstein et al., 2012; Fraizer, 2011; Haizlip, 2012).

Lack of mentoring for African American Counselor Educators

Lack of mentoring for African American counselor education faculty hinders their

ability to navigate the demands of being a professional educator. Researchers

distinguished mentoring as a necessary strategy to increase the tenure and promotion of

African American counselor educators (Bradley & Holcomb-McCoy, 2004; Frazier,

2011; Jones-Boyd, 2016) as well as address issues with the recruitment and retention of

African American counselor educators (Brooks & Steen, 2010; Cartwright et al., 2009;

Haizlip, 2012; Holcomb-McCoy & Addison-Bradley, 2005). Jones-Boyd (2016) found

that mentorship from senior-level faculty and independent same-culture mentoring

networks contributed to the success of tenured African American female counselor

educators. Frazier (2011) discussed mentoring as a strategy to increase African American

faculty's potential in obtaining tenure from both the perspectives of same-culture and

cross-cultural mentoring. Specifically, the researcher suggested that same culture

mentoring would be ideal, but the underrepresentation of African American faculty in

tenured positions makes it more likely that CCM might be more realistic in

implementation. To address the underrepresentation, recruitment, and retention of

African American, Brooks and Steen (2010) reported that mentoring creates a sense of

belonging amongst African American counselor educators in the department. Bradley and Holcomb-McCoy (2004) recommended further exploration of mentoring practices, strategies to reduce racial tension amongst faculty, and ways to address the alienation of African American counselor educators. The proposed study seeks to address the gap in the lack of mentoring for African American counselor educators by developing a CCM theory that institutions and departments could potentially implement as faculty development policy.

Competent mentorship can ameliorate the challenges African American counselor educators face in the academic climate. Establishing cross-cultural mentoring relationships with senior Caucasian and other influential counselor education faculty who are committed to recruiting and retaining African American faculty can ease the barriers to their professional advancement. African American counselor educators require allies in academe to listen to their negative experiences, support their research and publication agenda, consider the effect of departmental decisions on minorities, build collegial relationships that foster inclusion. African American female counselor educators experience multifaceted challenges due to their status in multiple oppressed groups. Cross-cultural mentorship for African American female counselor educators may have components different from mentoring African American males. It is important that the current study capture the nuances of CCM racially and ethnically diverse counselor educators.

Asian Counselor Educators

Asian female counselor educators noted the cultural biases they face in the academic setting. Kim et al. (2014) utilized the consensual qualitative research (CQR) method to explore the work-related stressors and experiences of 11 international Asian female faculty in counseling psychology, clinical psychology, rehabilitation psychology, and counselor education programs. Kim et al. (2014) reported that Asian female counselor educators feel like "strangers" and "outsiders" in academia (p. 147); their sentiments are verbatim with the academic experiences of African American female counselor education faculty (Hall, 2010; Herbert, 2012). Specifically, Kim et al. (2014) found four domains that Asian female faculty use to describe their work experiences: "(a) sources of challenges, (b) responses to challenges, (c) intrinsic rewards of being faculty, and (d) influencing factors" (p. 151). The sources of challenges domain included the difficulty of Asian female faculty finding mentors.

Additionally, Kim et al. (2014) noted that Asian female counselor educators face exclusion, lack of mentoring, hypervisibility, and prejudice consistent with barriers to professional development for racially and ethnically diverse faculty. Kim et al. (2014) revealed that Asian female faculty occupy more junior and untenured faculty ranks in comparison to Asian male faculty. For example, in the study only one of the 11 research participants was a full-time faculty. Asian female counselor educators share the professional experiences of low faculty rank, isolation, and limited support with those of African American female counselor education faculty. However, Asian female counselor educators deal with unique cultural challenges in academe that relate to their status as international faculty.

Asian female counselor educators identified unrealistic expectations of being a representative of their ethnic group as a primary source of job stress. They must cope with students and colleagues viewing them as passive, submissive, and youthful to address others discounting their professional abilities. For example, Kim et al. (2014) explained that Asian female counselor educators spend large amounts of time dealing with student behavioral issues such as interrupting and questioning the instructor, mocking the faculty's accent and clothing, and addressing student complaints and revising their courses to accommodate students' biases on evaluations. Moreover, Asian female counselor educators experience bias from colleagues and department leadership in the form of opposition towards research related to Asian and international topics. Asian female counselor educators stated that department leadership influenced their research by accepting publications in "major journals" rather than international journals and promoting research on "Asian American" issues (Kim et al., 2014, p. 153). Thus, the research participants expressed negative emotional reactions to their experiences in academe and characterized interactions with students and colleagues at microaggressions.

To cope with the work challenges and micro aggressions, Asian female counselor educators reported "working harder than others" and fostering collaborative professional relationships with other faculty members from ethnic minority groups or professionals from native countries (Kim et al., 2014, p. 155). Despite the barriers and additional undertakings Asian female counselor educators face in academe, they noted increased multicultural competence, greater capacity to connect and mentor students from racial and ethnic minority groups, as well as incorporating diversity issues into their courses as

rewards of being in academia. Kim et al. instructed the audience of the importance to investigate the strengths of having Asian female counselor education faculty due to much of research addressing only barriers. Additionally, Kim et al. notified the reader that there is little research data on the experiences of Asian counselor education faculty experiences because previous researchers do not differentiate between foreign-born or international Asian faculty and Asian American faculty. Further investigation of the differences between international and Asian American faculty could answer the question if Asian American faculty experience fewer barriers in academe because of their level of assimilation to American culture.

Additionally, what is missing from the literature on Asian counselor educators in the experiences of Asian male counselor education faculty and how those experiences compare to Asian female faculty. It is difficult to isolate the gender and ethnic barriers expressed by Kim et al. (2014) due to the participants including only female faculty. Having the experiences of both Asian male and female faculty could inform future mentors of unique considerations and skills necessary to assist Asian counselor education faculty mentees.

Hispanic/Latino Counselor Educators

The individualistic worldview and customs of traditional academia are problematic to Hispanic and Latino counselor educators who have collectivistic worldviews. While there is a dearth in the literature accounting for the professional experiences of Hispanic and Latino counselor education faculty, one study contained the post-degree reflections of Hispanic and Latino doctoral counselor education students.

Lerma et al. (2015) conducted a phenomenological study that explored the experiences of 23 Hispanic men and women who completed doctoral degrees in counselor education. Six themes of family role models, educational support, parental expectation, ethnic identity, acculturation/cultural expectation, and intrinsic motivation emerged from the researchers' qualitative interviews. Within the theme of educational support Hispanic/Latino doctoral counselor education students indicated that they sought mentorship from Hispanic/Latino faculty and when similar culture mentors were unavailable they sought mentors who were faculty of color. Those research participants who reported social isolation in academia attributed it to a lack of a collectivist orientation. Lerma et al. recommended that counselor education programs take steps to re-create "familia" in the academic environment to promote resiliency amongst Hispanic/Latino counselor education faculty and students (p. 171). The researchers endorsed redefining faculty mentoring policies, developing Hispanic-learning communities, and increasing the presence and number of Hispanic administrators as ways to create a collectivist academic environment for Hispanic/Latino counselor educators. Maintaining the existing individualistic cultural norms in academia is not culturally sensitive to racially and ethnically diverse counselor educators who have collectivist cultural worldviews; thus, it is important for a CCM theory to address cultural gaps.

Lerma et a. (2015) captured the broad academic experiences of an underrepresented group of counselor educators and emphasized the need for cultural sensitivity to support Hispanic/Latino counselor educators. The phenomenological study is one of the few pieces of research in which Hispanic/Latino counselor educators lend

their voices to the issues and motivations of racially and ethnically diverse faculty.

However, due to the scope of the research, they only briefly discussed mentoring of

Hispanic/Latino counselor educators. More data on how Hispanic/Latino counselor

educators acquire mentors and how the mentors meet the needs of mentees who have

collectivist worldviews will contribute significantly to the development of a CCM theory.

International Counselor Educators

International counselor educators face communication and acculturation barriers

in academe in addition to racial and ethnic differences. Woo et al. (2015) conducted a

consensual qualitative research (CQR) analysis on the doctoral supervision training

experiences of eight international counselor education students at CACREP-accredited

programs to understand the resources and support systems they use to cope with cultural

challenges in their education. Woo et al. (2015) corroborated that international counselor

educators receive negative feedback and evaluations from students and faculty due to

them having foreign accents, language barriers, and differences in cultural

communication as reported by Kim et al. (2014). International counselor educators

reported that they were unfamiliar with United States culture and history which

negatively affected their ability to relate to others; thus, they expressed feeling pressure to

assimilate (Kim et al., 2014, Woo et al., 2015). Similarly, Kim et al. (2014) and Woo et

al. (2015) demonstrated that international counselor educators had low engagement from

peers, faculty, and faculty supervisors due to cultural differences which resulted in social

and academic isolation. Some international counselor educators reported experiencing

more problematic issues than social isolation in academia such as deliberate

discrimination. For example, international doctoral counselor education students shared that Caucasian faculty supervisors unfoundedly questioned their clinical and supervisory skills and made culturally insensitive comments towards them (Woo et al., 2015). Likewise, Kim et al. (2014) explained that international counselor educators have limited opportunities to gain and learn supervision experiences due to their immigrant status disqualifying them from practicum and internship sites. International counselor educators find themselves excluded from peers and faculty in the academic setting due to cultural differences and some international doctoral counselor education students do not have equal access to professional development opportunities.

Regarding mentoring, international counselor educators lack mentorship from faculty at CACREP-accredited programs and seek mentorship from alternate sources. International doctoral counselor education students explained that they encountered cultural insensitivity and lack of support from faculty supervisors; thus, they established mentoring relationships with counseling professionals from their home countries due to the ability of the mentors to provide a safe, non-judgmental environment to discuss culturally sensitive topics (Woo et al., 2015). International counselor educators use peer networks as another mentoring alternative. Woo et al. (2015) described how international doctoral counselor education students collaborate with peers from other programs to get advice on how to manage the classroom, provide crisis assistance to supervisees, and present at professional conferences. International doctoral counselor education students acknowledged the presence of senior faculty as candidates for mentors. However, Woo et al. (2015) explained that international doctoral counselor education students viewed

senior faculty as unapproachable. The current study seeks to explore gaps in mentoring

such as this by asking how senior faculty communicate and display an openness to

serving as mentors. Moreover, Kim et al. (2014) and Woo et al. (2015) described that

there is limited research on the strengths of international counselor educators due to the

current literature only highlighting the barriers and challenges they face. A grounded

theory based on the knowledge, skills, and attitudes conducive to mentoring international

counselor educators contributes a strengths-based approach to faculty diversity.

Lacking Research on Multiracial, Native American, and Pacific Islander Counselor Educators

There is limited information as to how multiracial, Native American, and Pacific

Islander counselor educators participate and experience academe. Although there is a

dearth of literature about the professional experiences of multiracial counselor educators,

Henriksen and Maxwell (2016) explained that the multiple heritage population is the

fastest growing population in the United States according to U.S. Census Bureau data.

CACREP includes multiracial identifiers in the *Annual Report* and 1.85% of full-time

faculty identified as multiracial in the 2016 report (CACREP, 2016a). Additionally, ACA

(2015) outlined counseling and advocacy competencies that illuminate potential

challenges multiple heritage individuals experience in society. Like multiracial counselor

educators, CACREP (2016a) reported that individuals who identify as Native American

and Pacific Islander represent an insignificant portion of full-time counselor education

faculty, 0.46% and 0.08% respectively. Preliminary research on the unique cultural

experiences of multiracial, Native American, and Pacific Islander counselor educators in

academia will begin to address the gap of underrepresented racially and ethnically diverse counselor education faculty in CACREP-accredited programs.

Mentoring

As doctoral graduates and new faculty begin their careers as professional educators, mentoring assists them in adjusting to the added responsibilities and the new environment of their departments and institutions. The issues surrounding mentorship of new faculty include whether informal or formal mentoring is most beneficial and who is responsible for initiating the mentoring relationship. Zafar, Roberts, and Behar-Horenstein (2012) studied the mentoring experiences of six tenure-accruing international faculty and found that each department within the same Research I institution had differing policies or, in some cases, no policies for faculty mentorship. Similarly, Waller and Shofoluwe (2013) examined new faculty perceptions of mentoring at Historically Black Colleges and Universities (HBCU) and uncovered common sentiments that mentoring practices are as varied as the departments. In the departments that utilize formal mentoring strategies, a faculty member was given the freedom to choose two mentors from with the department while another department assigned faculty mentors in the form of a review committee for tenure (Zafar et al., 2012). New faculty reported both satisfaction and dissatisfaction with various types of mentoring. The faculty member who was able to choose his mentors reported a positive experience; however, the faculty member chose his mentors based on personal preferences, shared cultural backgrounds, and previous existing relationships with the mentors (Zafar et al., 2012). Those faculty with assigned mentors noted frustration with the mentors not being qualified or having

authority within the department (Waller & Shofoluwe, 2013) or the mentors meeting with the faculty once or twice a year to review a report of strengths and weaknesses to only advise when the faculty was not on track for tenure (Zafar et al., 2012). Formal mentorship of new faculty is not helpful when it mimics annual performance reviews rather than guidance towards professional and personal growth. Additionally, mentors who do not have the knowledge, skills, and influence of the department may not be appropriate to lead new faculty to succeed.

Proponents of informal mentoring emphasize the relational dynamics between junior and senior faculty. New faculty in non-counselor education programs reported that they preferred that mentor and mentee develop a relationship organically and the mentor provides protection and safeguards the well-being for the mentee (Waller & Shofoluwe, 2013; Zafar et al., 2012). Moreover, Zafar et al. (2012) explained that mentorship includes elements other than work products and if the parties involved understand culture and friendship then it strengthens the mentoring dynamic. Even at the administration level, new administrators perceived informal mentoring as more beneficial to their career trajectory than formal mentoring (Adedokun, 2014). Although conflicting opinions exists regarding the preference for formal or informal mentoring for new faculty, the consensus is that any form of mentoring is better in comparison to no guidance and support.

Another ongoing topic in mentoring new faculty is how the mentoring relationship develops. New faculty perceive individual deans and department chairs as having the ability to create a collaborative work environment and implement formal mentoring programs (Waller & Shofoluwe, 2013). Junior faculty have limited knowledge

of the department culture and personnel upon hire; therefore, it is unrealistic to place the duty of finding a mentor on new faculty. Likewise, Zafar et al. (2012) explained that new faculty from collectivist cultures overly adhere to the power distance between junior and senior faculty, and they argued that senior faculty must make themselves more approachable and available to counteract strong cultural norms. A new faculty member at an HBCU reported that he did not ask his university for a mentor because he felt the institution could not produce one (Waller & Shofoluwe, 2013). What does it say about department culture if new faculty enter academia and report not feeling confident that there are qualified mentors to assist their professional growth? Thus, Waller and Shofoluwe (2013) concluded that it is the responsibility of the institution to develop a formal mentoring program and assign qualified senior faculty as mentors to new faculty. However, there is little information about senior faculty's perceptions of mentoring, explicitly how they choose mentees and what messages they receive from the institution regarding new faculty development.

There are negative consequences to an institution's inability to successfully mentor new faculty towards professional development. Zafar et al. (2012) determined that lack of adequate mentorship for new faculty creates issues of faculty turnover which jeopardizes the financial and intellectual investments of the institution as well as interrupting student research projects. Thus, Waller and Shofoluwe (2013) advised that new faculty ask mentoring and workplace environment questions upon interviewing for a position. Lastly, the mentoring experiences of new faculty at HBCUs parallel those of faculty at Predominately White Institutions (PWI) in that lack of mentoring, ambiguity

about who is responsible for initiating mentorship, and differences in the preference for formal or informal mentoring also plague their professional development.

Mentoring Doctoral Students

Professional identity development of professional educators starts when students are in their doctoral programs; thus, it is important to capture the significant mentoring relationships and experiences established between faculty and doctoral students. Key relationship components of mentorship between faculty and doctoral students include initiation, advantages, and cultural interactions. First, although discrepancies exist about the party responsible for initiating the mentoring relationship, every relationship begins with an initial conversation. Grant and Simmons (2008) conducted a case study of mentoring experiences of African American female non-counselor education doctoral student at Predominately White Institution (PWI) and revealed that faculty mentoring enhanced the student's achievement in academia. The doctoral student in the Grant and Simmons' case study explained that her mentoring relationship began with casual exchanges with faculty throughout the student's matriculation of the program and peaked when the faculty mentor served as the student's dissertation chair (Grant & Simmons, 2008). Similarly, Limberg et al. (2013) utilized CQR to explore the professional identity of doctoral counselor education students including faculty influences on their development and reported students perceived informal conversations with faculty and mentors as validation and encouragement of their contributions to the program. Grant and Simmons (2008) emphasized that the doctoral program in the case study had a formal mentoring procedure as a part of the curriculum which the student concluded promoted

an atmosphere of guidance and support conducive for finding mentors. The initiation of a mentorship between faculty and doctoral students potentially improves the students' academic journey.

Second, doctoral students experience both tangible and intangible advantages of having mentors. Second-year doctoral counselor education students credited their mentors for modeling teaching styles and developing research and writing interests (Limberg et al., 2013). Doctoral students who publish and present with the assistance of faculty mentors generate a curriculum vitae that prepares them for the academy. Some doctoral students portray reinforcement from mentors as most influential in their professional development as an educator. In Grant and Simmons' (2008) case study, the African American female doctoral student described mentorship as providing "emotional intelligence, spiritual support, role-modeling, academic advisement, and networking opportunities" (p. 507). Likewise, international doctoral counselor education and supervision students noted emotional security, practical supervision skills, and resources as gains from establishing mentorships with individuals back in their native countries (Woo et al., 2015). Mentorship is an invaluable resource to expose doctoral students to the professional demands of the academy. Moreover, the authentic connection with their mentors is imperative as they learn their professional identity.

Third, positive cultural interactions support successful mentorship. An African American female doctoral student benefited from same-culture same-gender mentorship in which the mentor held a university or department leadership position (Grant & Simmons, 2008). Woo et al. (2015) reported that international doctoral counselor

education and supervision students felt so uncomfortable and judged by their faculty

supervisors that over half of the eight participants sought outside mentorship from

counseling professional in their home countries. Thus, same-culture mentoring is

beneficial in overcoming multicultural barriers in academia, especially when the mentor

holds a leadership position and has influence within the department. However, what is the

alternative if same-culture mentoring is not available? If the faculty is not culturally

diverse, then competent CCM becomes essential.

Mentoring Counselor Educators

Mentorship for counselor educators must include holistic support for them to

develop just as counselor educators provide holistic care to clients, supervisees, and

students. Borders et al. (2011) explained that mentorship of counselor educators consists

of two domains, career and psychosocial, to assist the counselor educator in developing

personally and professionally. Career mentoring focuses on the counselor educator's

work duties. Career mentoring includes coaching, protection, sponsorship, and

challenging the mentees' limitations (Borders et al., 2011). For example, new counselor

education faculty have difficulty developing independent research agendas; thus, research

mentoring improves their productivity (Borders et al., 2012). Another form of career

mentoring is when mentors share teaching information and resources regarding creative

classroom activities, university politics, and program expectations (Waalkes, 2016).

Psychosocial mentoring includes nonjudgmental acceptance, friendship, positive role

modeling, and confidentiality (Borders et al., 2011). Waalkes (2016) demonstrated

psychosocial mentoring when ongoing relationships formed from teaching mentorships

such as mentors and mentees meeting casually for coffee. Borders et al. (2011) made the case that the most effective mentors utilize both the psychosocial and career functions of mentorship. Again, Waalkes (2016) supported Borders et al. (2011) findings of the benefits of mentors using both career and psychosocial domains of mentoring when Waalkes reported that mentors facilitated personal growth by promoting self-reflection, increasing confidence, and supporting mentee initiatives for new programs. Although, comprehensive mentoring promotes the adjustment and achievement of new counselor education faculty, specific skills of teaching and research require targeted mentorship.

New counselor education faculty identify the need for more teaching preparation as they enter the academy. Waalkes (2016) reported that most of the teaching mentorship occurs during doctoral preparation; however, a new adjunct faculty stated that she sought mentorship from colleagues to cover gaps in her teaching philosophy not covered during her doctoral program. Waalkes identified that new counselor educators expressed the need for mentorship that provided useful feedback and assisted the educators in managing student issues and negative student feedback. Waalkes explained that new counselor education faulty found feedback from mentors and colleagues was just as useful as student feedback in building their teaching skills and confidence. However, Waalkes disclosed that new counselor education faculty are more likely to receive research mentoring than teaching mentorship. Professional organizations' emphasis on research mentoring for counselor educators supports Waalkes' claims that new counselor educators will benefit from teaching mentorship.

The Association for Counselor Education and Supervision (ACES) published research mentorship guidelines that help define the characteristics of mentors and mentees. Borders et al. (2012) reported that many counselor educators enter the professoriate with only working knowledge of research skills and low research productivity threatens the promotion and tenure of new counselor education faculty, specifically women and ethnically diverse faculty. Research mentorship assists junior counselor educators in sharpening their research knowledge for the advancement of their careers as well as increasing their ability to teach students research skills in the classroom and serve as advisors on student research projects. Borders et al. (2012) encouraged the use of ACES guidelines to increase the vigor, standards, and scholarship in the counselor education profession. The lack of research mentorship for ethnically and racially diverse counselor education faculty is more evidence for the need for a CCM theory.

The proposed study for developing a CCM theory will address the issues and limitations of formal mentoring training. Borders et al. (2012) explained there is a lack of training to prepare counselor education faculty to become research mentors, and they recommended more attention on "considerations for mentoring women and persons of color" (p.169). Moreover, Waalkes (2016) emphasized the need for teaching mentorship to assist marginalized counselor education faculty. Rorrer (2009) conducted a multiple regression and multivariate analysis of mentoring data from 226 counselor education faculty to examine the working alliance with the variables of ethnic identity, advocacy, empowerment, cultural empathy, and mentor type. The researcher reported that cross-cultural mentoring relationships had "significantly lower working alliances" than same-

culture mentoring relationships (Rorrer, 2009, p. 83). Thus, with evidence that CCM has lower levels of working alliance and mentors lack training in CCM, there is a need for a targeted framework that addresses inter-cultural exchanges.

A CCM theory will address the training gap of not having enough senior faculty mentors who are competent and comfortable assisting racially and ethnically diverse counselor educators by providing evidence of useful knowledge, skills, and attitudes. The ACES research mentoring guidelines encourage mentors to discuss cultural differences in the mentoring relationship (Borders et al., 2012). However, the guidelines do not reference a framework of behavior or best practices to accommodate the resolution of cross-cultural barriers. Borders et al. (2012) admitted that the ACES research mentoring guidelines do not encompass the multilayered relationships of mentors and mentees; they also over-rely on the institution to resolve mentor-mentee conflicts (Borders et al., 2012). The problem with relying on the institution to resolve conflicts between mentors and mentees is that it assumes that every institution has formalized procedures for mentoring, which is not the case.

The discussion of research and teaching mentoring topics offer preliminary guidance for the creation of a formal mentoring program; however, implementation of formal mentoring programs will vary based on the institution and department climate. Borders et al. (2011) suggested formalized programs for mentoring junior counselor education faculty must include direct participation of senior faculty and department chairs (Borders et al., 2011). Waalkes (2016) recommended systematic teaching mentorship strategies such as mentees observing mentors teach, mentors observing

mentees teach, and mentees teaching to a panel of mentors with panel feedback. Borders et al. (2012) advocated for formalized research mentorship in counselor education because those who received mentorship are more likely to reciprocate and become mentors themselves. Likewise, the implementation of a formalized CCM theory for ethnically diverse counselor educators fosters a department and institutional culture of inclusion and equality.

Cross-Cultural Mentoring

There is limited research on CCM within the field of counselor education that demonstrates effective mentorship and successful cross-cultural mentor-mentee dynamics. However, authors of cross-cultural mentoring research in other academic areas highlighted the barriers, components, risks, and benefits of cross-cultural mentoring (Alston, 2014; Carraway, 2008). CCM differs from traditional mentoring in that it requires action towards social change and shifting accountability to those who have power and influence over the department and institution. The need for cross-mentoring is evermore clear because as the diversity of counselor education students increases the faculty training and guiding them must diversify as well.

Issues to Overcome in CCM

All mentoring relationships have issues to navigate as the mentor and mentee become more acquainted with one another; but cross-cultural mentoring relationships have added layers of uncertainty and misinterpretations due to differing cultural norms. Brinson and Kottler (1993) explained that the sociocultural factors of distrust, power differentials, miscommunication, and isolation impede cross-cultural mentoring amongst

counselor educators. During cross-cultural mentoring, cultural stereotyping interferes with communication, understanding, and the development of trust while simultaneously creating self-consciousness, defensiveness, and hostility (Alston, 2014, Carraway, 2008). However, there are components of CCM that will assist mentors and mentees in getting over the inevitable hurdles of cultural differences.

Components of CCM

CCM encompasses many different key components of cultural awareness that are relevant to the current study's purpose of identifying the knowledge, skills, and attitudes of competent CCM. Trust, genuineness, positionality, open dialogue, and open-mindedness are crucial for successful CCM. First, cross-cultural mentoring must include the element of trust in that the mentee can express anger, frustration, and unhappiness with the institutional system or even the mentor without the mentor seeking retaliation (Johnson-Bailey et al., 2004). Alston (2014) explained that trust amongst mentors and mentees from different racial and ethnic backgrounds is intentional due to both parties deliberately working to improve confidence in one another. Trust is an essential element for all successful relationships, but trust is more so important in cross-cultural mentoring relationships due to unfamiliarity with the other's experiences and worldviews.

Productive cross-cultural mentors have authentic connections with their mentees. Mentors with the genuine desire to learn about cultural influences of others help create a cohesive cross-cultural mentoring relationship (Behar-Horenstein et al., 2012). Furthermore, genuine interest in the mentee's cultural experiences benefited cross-cultural mentoring relationships with international Asian counseling psychology doctoral

students regardless of the mentor's ethnic background (Park-Saltzman et al., 2012). Brinson and Kottler (1993) identified genuineness, expertise, and cultural sensitivity as foundational components of successful cross-cultural mentoring. Genuineness within the CCM dynamic establishes a strong bond between mentor and mentee and this bond impacts the mentee's status within the department.

Positionality is a component of CCM that helps racially and ethnically diverse faculty mentees gain access and visibility need for promotion and tenure. Behar-Horenstein et al. (2012) conducted their qualitative case study through the theoretical lens of the positionality theory, in which African American female counselor educators have lower positions and power in academe that they must partner with those in a higher position to advance professionally. Johnson-Bailey, Cervero, and Baugh (2004) explained positionality as an influencing factor in the success of cross-cultural mentorship for racially and ethnically diverse mentees because the acceptance of the mentees' teaching and scholarship depends on the sponsorship and endorsement from a respected colleague. Transparency in the cross-cultural mentor's position as shepherd of the mentee's professional destiny occurs through open and honest discussion.

Open dialogue allows racially and ethnically diverse faculty mentees to express their experiences to those willing to help. Bradley and Holcomb-McCoy (2004) recommended open dialogues or faculty meetings as strategies to address cultural differences and foster cross-cultural mentoring relationships. Open discussion brings forth cultural differences and issues within the cross-cultural mentoring relationship (Minor, 2016) as well as within the institution and department (Behar-Horenstein et al.,

2012). Open dialogue increases the awareness of cross-cultural mentors to increase tolerance and promote an open attitude towards resolving issues affecting racially and ethnically diverse mentees.

Senior faculty with power and influence within the department best serve racially and ethnically diverse faculty mentees when they keep an open mind about cultural experiences. Johnson-Bailey et al. (2004) documented the complexities and successes of a 13-year cross-cultural mentoring relationship between professors in the field of Education and reported that a Caucasian male mentor with strong cross-cultural mentoring skills accept his mentee's narratives of racism has reality and not the mentee being overly sensitive or paranoid. Behar-Horenstein et al. (2012) instructed Caucasian senior faculty who engage in cross-cultural mentoring to self-reflect on their biases, privileges, and knowledge of others' experiences then worked to overcome their limits to cultural competence. However, Behar-Horenstein et al. (2012) does not provide best practices and skills for non-Caucasian senior faculty who engage in cross-cultural mentoring. Researchers recognized various components of cross-cultural relationship; yet, the components lack operationalization and procedures for implementation.

Risks and Benefits of CCM

CCM does not occur without social consequences; thus, there are risks and benefits to participating in CCM. Some information exists about the risks to those who engage in cross-cultural mentoring. Johnson-Bailey et al. (2004) explained that senior Caucasian male faculty have protection in academia due to power and privilege, but unacknowledged or unwanted preferential treatment creates a defensive response within

Caucasian male faculty called "White guilt" (p. 13). Bradley and Holcomb-McCoy

(2004) concluded that African American faculty must use informal networking groups

due to Caucasian faculty feeling "discomfort and awkwardness" developing close

connections with mentees who do not have similar interests and characteristics (p. 269-

270). It is essential to know the risks senior Caucasian faculty mentors face when they

engage in cross-cultural mentorship, some mentors may encounter social stigma for

challenging the status quo by assisting the promotion of disenfranchised faculty

(Johnson-Bailey et al., 2004). Those Caucasian and other influential senior faculty

members who engage in CCM deserve a chance to express their experiences as mentors

to capture the sociopolitical forces that affect their decisions to assist underrepresented

faculty.

However, cross-cultural mentoring relationships benefit both the mentor and the

mentee. Brinson and Kottler (1993) reported that mentors experience emotional

satisfaction and increased work productivity from helping proteges. Cross-cultural

mentoring relationships assist senior Caucasian faculty mentors in developing a working

knowledge of the mentee's culture by acquiring knowledge and empathy (Johnson-Bailey

et al., 2004). Additionally, cross-cultural mentoring provides the mentors with

opportunities to gain insight into the challenges experienced by junior faculty of color

and have an open discussion about multicultural issues (Minor, 2016). Mentors enhance

their cultural competence when they engage in CCM.

Carraway (2008) explored the cross-cultural career mentoring experiences of

African American male mentees with Caucasian mentors at predominately white

organizations. Carraway explained that cross-cultural career mentors to African American males in predominately white organizations benefited mentees by providing coaching, challenging assignments, protection from adverse forces, and positive visibility. Carraway reported that cross-cultural mentoring develops the mentee by enhancing skills, identity formation, and relationship credibility. Thus, Carraway suggested future research on cross-cultural mentoring relationships with larger sample sizes, longitudinal data, and policy and procedure information from leadership and management to promote formalized cross-cultural mentoring strategies. Accordingly, the lack of existing research on the development and implementation of formal CCM procedures is yet another gap the proposed study can address by gathering best practices from cross-cultural mentors.

Traditional Mentoring Not Appropriate for Cross-Cultural Needs

Traditional mentoring is not appropriate for cross-cultural needs due to traditional mentoring perpetuating old ideologies that the mentor is the expert with all the answers. In traditional mentoring, the mentors usually mold the mentees in their image; but, the replication process does not fit the needs of cross-cultural mentoring where mentees champion research agendas to benefit populations from their cultural backgrounds (Johnson-Bailey et al., 2004). Moreover, existing cross-cultural mentoring resembles "academic cloning" rather than encouraging and advocating for new perspectives and strategies towards academic issues (Lewis & Olshansky, 2016, p. 384). The generation of a CCM theory with cultural competence will help those interested in becoming a cross-

cultural mentor move past outdated forms of mentoring and use strategies that create change for racially and ethnically diverse counselor educators.

Cross-Cultural Mentors as Advocates for Social Change

Creating social change is a critical function of CCM. Cross-cultural mentoring provides the mentors with opportunities to advocate on behalf of faculty of color (Minor, 2016). Furthermore, those who serve as cross-cultural mentors have responsibilities that go beyond their support of an individual; cross-cultural mentors must actively work to change the institutional and societal systems that limit the diversification of academia and the upward mobility of racially and ethnically diverse faculty (Johnson-Bailey et al., 2004). Behar-Horenstein et al. (2012) explained that negative sentiments about individuals and department culture trickled down from mentor to mentee and perpetuated a non-cohesive department and institution. Thus, the researcher's assumption in this study is that the mentors who are open to the inclusion and promotion of underrepresented counselor education faculty can create positive change in the department and institutional climate.

Shift in Accountability for CCM

Just as there are conflicting thoughts on whom should initiate the mentoring relationship, differing views exist on the accountability to promote CCM. The literature on cross-cultural mentoring represents the deficit model where the emphasis is on changing the behavior and experiences of the junior faculty rather than changing the system and people who create the problematic experiences for junior racially and ethnically diverse faculty (Behar-Horenstein et al., 2012). Brinson and Kottler's (1993)

more abundant recommendations for junior minority faculty in comparison to Caucasian senior faculty mentors is an example of the need for a shift in accountability for cross-cultural mentoring. Charging racially and ethnically diverse counselor educators with accountability for changing a system in which isolates them parallels with blaming the victim.

Brinson and Kottler (1993) began the discussion of cross-cultural mentoring as a strategy for retaining racially and ethnically diverse counselor education faculty. Brinson and Kottler suggested a bilateral approach to fostering cross-cultural mentoring relationships with recommendations for both mentees and mentors. Brinson and Kottler encouraged mentees to actively recruit senior faculty who have a history of serving as mentors, teach the mentor about their culture, and discuss the need for mentoring in public forums. Brinson and Kottler also advised senior faculty to publicly endorse cross-cultural mentoring within the institution as well as approach minority junior faculty to help, attend seminars and conferences focusing on minority issues, and volunteer time working with projects that benefit minority students, youth, and community organizations. While suggesting behavior modifications for both underrepresented counselor educators and senior Caucasian faculty is logical and democratic, it has yet to result in representation, promotion, and tenure for racially and ethnically diverse faculty. Brinson and Kottler's limited behavior modification recommendations for Caucasian senior faculty is indicative of the need for more information from the mentor's perspective on how they contribute to improving cross-cultural dynamics. The literature supports the efforts of racially and ethnically diverse junior faculty engaging senior

faculty for mentorship; however, the literature endorses that these efforts have not led to increased mentoring or faculty diversity. Therefore, a CCM theory from the mentor's perspective of cross-cultural shift accountability to those individuals who have the power to create change.

Examples of CCM Experiences

Current cross-cultural mentors to underrepresented faculty have creative ways to show their support for change. Park-Saltzman, Wada, and Mogami (2012) explained that cross-cultural mentoring of international Asian counseling psychology doctoral students is best when the mentor balances the advancement of the individual with Asian cultural values of collectivistic sense of self, hierarchal social relationships, upholding social integrity, and high context communication style. Carraway (2008) reported that Caucasian male mentors served as sources of support, friendship, acceptance, affirmation, and counseling to their African American male mentees (Carraway, 2008). These general examples of CCM begin to demonstrate the strategies to assist racially and ethnically diverse counselor educators.

Warde (2009) detailed the experiences of 12 African American male tenured professors not in counselor education about how they achieved tenure which included mentorship from senior colleagues of a different race and ethnicity. One African American male faculty mentee describes support from his senior Caucasian faculty mentor in the form of the mentor showing up to the mentee's presentations when other colleagues decline in introducing the mentee to a prestigious publisher which resulted in the mentee receiving a book deal. African American male faculty stated that meaningful

cross-cultural mentoring relationships provided them with a sense that they were "valued and fully integrated members of the department and institution" (Warde, 2009, p. 504). The CCM experiences of the research participants is evidence of successful cross-racial and cross-nationality relationships that promote underrepresented faculty. Warde admitted that the research findings contradicted his assumptions and previous evidence in the literature that cross-cultural mentoring is not readily available for African American male tenure-track faculty.

However, not all CCM experiences are helpful. African Americans in academia can have both positive and negative experiences with CCM. An African American educational leadership faculty revealed two cross-cultural mentoring experiences one with a Caucasian female who was sensitive to race and gender issues and one with a Caucasian male who was preoccupied with his professional advancement that he made the mentee feel uncomfortable discussing racial encounters and cultural politics (Grant and Simmons, 2008). The most culturally sensitive mentorship helps mentees reframe cultural differences as valuable contributions and assets rather than deficits and weaknesses (Park-Saltzman et al., 2012). CCM embodies inclusion and appreciation for differences to relieve the pressure to assimilate felt by racially and ethnically diverse individuals in academia. While examples of CCM occur in the literature, there is not a comprehensive CCM theory that targets racially and ethnically diverse counselor educators.

Status of CCM Theory

Existing theories of cross-cultural mentoring include the Relational Cultural Theory (RCT), Criticality of Authentic Connection, and David A. Thomas' model of cultural dynamics (Carraway, 2008) in cross-race developmental relationships. First, Lewis and Olshansky (2016) argued that a more impactful mentoring approach for junior minority faculty is mentoring that incorporates RCT. Lewis and Olshansky explained that RCT in the context of mentoring utilizes the interpersonal relationship to enhance the growth and effectiveness of mentorship; however, Lewis and Olshansky suggested that cross-cultural mentoring combines cultural competencies with RCT. Lewis and Olshansky's discussion of RCT included five key components: mutuality, authenticity, reciprocity, empathy, and connectedness. Additionally, Lewis and Olshansky framed cross-cultural mentoring of new faculty with RCT in the context of organizational structure in which training senior faculty mentors in RCT will better prepare them to be effective mentors to new minority faculty. Although RCT is more inclusive of culture than traditional faculty mentoring practices, RCT has foundations in the developmental experiences of Caucasian males and requires a synthesis with multicultural competencies to acknowledge power, whiteness, and privilege in academia. The proposed study seeks to address the gap in RCT by exploring what critical incidences in a cross-cultural mentoring relationship create these components and how do these components develop between individuals of different cultural backgrounds.

Second, Alston (2014) performed a feminist constructivist grounded theory study to discover the nature of cross-cultural mentoring relationships between African American female faculty mentors and Caucasian female doctoral student mentees. Alston

found significant categories in the mentees' experiences including: (a) shared cultures of oppression with the mentor; (b) negotiating power dynamics of age, academic role, and role reversal; and (c) a shared culture of intentional trust, communication, and learning. Alston identified the process of relational experiences between African American female faculty mentors and their Caucasian female doctoral student mentees as "criticality of authentic connections" (p. 119). She represented the process in the form of a periodic table that included critical elements in increasing order of importance, expectations, negotiating tensions, learning, and transfer of learning, respectively. Alston's study represents the closest study to introduce a formal grounded theory on cross-cultural mentoring; however, the study participants were not in the field of counselor education, and the aim of the grounded theory study was not to increase the diversification of counselor education faculty. Furthermore, Alston's grounded study captured the perceptions of both mentors and mentees which is beneficial is creating a broad picture of cross-cultural mentoring. Since racially and ethnically diverse faculty and counselor educators have detailed their cultural difficulties in academia, the proposed study will add the perspectives of senior counselor education faculty who engage in CCM as new data and evidence of strategies that could promote the retention and promotion of racially and ethnically diverse counselor education faculty.

Third, Carraway (2008) uses the theoretical framework of cross-race developmental relationships developed by David A. Thomas in 1993 to explore cross-cultural career mentoring of African American males in predominately white organizations. While Thomas's theory is detailed, it presents a pattern of cross-cultural

interactions based on compatible communication styles of direct engagement or denial and suppression, it only considers dynamics of African American and Caucasian cross-cultural mentoring pairs and it does not include the professional standards of counselor education. A CCM theory inclusive of multiple cross-race and cross-nationality pairs contributes to the goal of having more racially and ethnically diverse faculty represented in counselor education programs. Although existing cross-cultural mentoring theories address cross-cultural dynamics, none of the three cross-cultural mentoring theories meet the specific mentoring needs of racially and ethnically diverse counselor educators seeking representation, promotion, and tenure.

Justifying the Need for a CCM Theory

Advocates of cross-cultural mentoring note current limitations in the literature and provided suggestions for further research that justifies the need for a CCM theory. Though Holcomb-McCoy and Addison-Bradley (2005) noted that "cross-race/cross-gender mentoring relationships" are rare and commonly unsuccessful, they acknowledged the need for "comprehensive mentoring models" in which senior Caucasian and non-Caucasian faculty mentor underrepresented junior counselor education faculty (p. 12). Many counselor education researchers endorse open dialogues on race relations in cross-cultural mentoring as the main strategy to resolve cultural misunderstandings (Holcomb-McCoy & Addison-Bradley, 2005; Johnson-Bailey et al., 2004; Minor, 2016); however, Johnson-Bailey et al. (2004) argued that "literature fails to propose any solutions to these dilemmas" (p. 13). Thus, the current situation is that experts on cross-cultural mentoring stated the importance of having open dialogue; yet, they do not give guidance on how

cross-cultural mentors initiate, navigate, and escalate open discussions to meet the mentoring needs of racially and ethnically diverse counselor educators.

Behar-Horenstein et al. (2012) offered real-world applications of cross-cultural mentoring strategies such as providing formal training in incentives to those senior faculty willing to serve as mentors. It is important to note that these suggestions come from racially and ethnically diverse faculty members and do not include the perspectives of those who serve as mentors. Additionally, the suggestion of formal training for CCM is ideal, but it lacks physical implementation without a distinct CCM theory with known best practices. Behar-Horenstein et al. also made suggestions for institutions to systemically address issues affecting their retention and promotion of racially and ethnically diverse faculty such as having workshops for university and department leadership to educate them on the cultural experiences of underrepresented faculty as well as having departmental and institutional discussion forms to challenge the cultural status quo in academia. Additionally, Behar-Horenstein et al. expressed the need for empirical data of the perceptions of senior faculty regarding junior culturally diverse faculty. However, the researcher of the proposed study argues that while it is important to gather the perspectives of senior faculty on diversity within department climate, it is more important to frame the exploration of cross-cultural dynamics in a strength-based, solution-focused manner that fosters closer relationships amongst colleagues.

As stated in Chapter 1, it is likely that junior racially and ethnically diverse faculty will have a mentor from a cultural background different from their own due to the underrepresentation of senior culturally diverse faculty. Likewise, the quality of the

relationship between senior Caucasian faculty and junior African American and Latino/Hispanic faculty impacts the junior faculty's decisions to remain in the department or institution (Minor, 2016). If CCM does not occur, then racially and ethnically diverse counselor educators must rely on same-culture mentors who do not have power and influence or colleague mentoring networks who do not have adequate knowledge or experience to provide professional guidance. Thus, CCM is necessary due to the ineffectiveness of same-culture mentoring and informal mentoring networks to diversify and promote racially and ethnically diverse counselor education faculty.

Another glaring gap in the cross-cultural mentoring literature is the lack of CCM between junior counselor educator faculty and non-Caucasian mentors. While statistically, the majority of senior counselor education faculty are Caucasians (CACREP 2015), the literature paints a picture that non-Caucasian mentors do not participate in cross-cultural mentoring. There is undoubtedly valuable information in the perspectives of racially and ethnically diverse senior counselor education faculty who mentor other racially and ethnically diverse counselor educators. The current study seeks to address the gaps described by cross-cultural mentoring experts in the literature through the formation of a grounded CCM theory from those who serve as cross-cultural mentors.

Further justification for the construction of a CCM theory is that it will benefit racially and ethnically diverse students as well as faculty. Warde (2009) explained the institutions that have racially and ethnically diverse or predominately minority student bodies a more hospitable to diverse faculty in cross-cultural mentoring. However, as previously mentioned, faculty diversity is important to the development of racially and

ethnically diverse students. Thus, the interdependence of student diversity and faculty diversity supports the need for CCM strategies that increase the promotion, retention, and positive visibility of underrepresented counselor education faculty.

Evidence of effective cross-cultural mentoring establishes proof that mentors and mentees can overcome cultural differences and barriers (Carraway, 2008; Grant & Simmons, 2008; Johnson-Bailey et al., 2004; Warde, 2009). Racially and ethnically diverse counselor educators and other faculty draw attention to their professional difficulties and the need for cross-cultural mentorship that creates systematic and social changes to an inequitable academic institution. Current cross-cultural mentoring theories address improving cross-cultural dynamics, but the theories do not encompass the professional standards of counselor education nor do they include the perspectives of those who have taken on the challenge of cross-cultural mentoring. If Caucasian counselor educators are the majority and they along with other senior counselor educators have the power and privilege to mentor racially and ethnically diverse colleagues and are willing to do so, then what remains to be studied are the knowledge, skills, and attitudes they use to practice CCM.

Summary and Conclusions

Review of the literature represents the most current descriptions of the experiences of racially and ethnically diverse counselor educators and their barriers to effective mentoring. African American, Hispanic/Latino, Asian, and International counselor educators report similar difficulties in academia such as invisibility, social isolation, hypervisibility, racism, inequitable treatment, and lack of mentoring.

International counselor educators expressed added issues of language barriers and citizenship restrictions (Kim et al., 2014; Woo et al., 2015). By the academic experiences of African Americans saturate the research literature, other racial and ethnic groups such as Multiracial, Native American, and Pacific Islander counselor educators represent an immense void in the literature. Missing knowledge of the barriers certain counselor educators face impedes the ability for CCM to serve them.

Current literature on mentoring counselor education doctoral students and faculty focuses on increasing teaching, research, and supervision competencies (Borders et al., 2012; Limberg et al., 2013; Waalkes, 2016; Woo et al., 2015). However, there is a debate on who should initiate the mentoring relationship (Waller & Shofoluwe, 2013; Zafar et al., 2012), how mentoring relationships develop as the mentee progresses professionally, and which method of mentoring best supports racially and ethnically diverse mentees, informal or formal (Adedokun, 2014; Waller & Shofoluwe, 2013; Zafar et al., 2012). Though debating mentoring preferences of mentees will provide a background of possible CCM strategies, the debate lacks evidence of which strategies mentors perceive as implementable within the academic social system. The proposed grounded theory study seeks to capture the CCM practices mentors use to report which methods are most effective.

CCM theory for racially and ethnically diverse counselor educators is in its infancy. Establish cross-cultural mentoring theories do not meet the needs of underrepresented counselor education faculty. Lewis and Olshansky (2016) promoted combining RCT with cultural competencies to train senior faculty on cross-cultural

mentoring. RCT is not the best fit for a CCM theory because its foundation is the psychological perceptions of Caucasian males. Additionally, using RCT to train potential cross-cultural mentors does not include the experiences of those who have already engaged in CCM. Alston (2014) created a feminist grounded theory to assist African American female mentors make connections with Caucasian female mentees. Alston's theory is not applicable to diversify counselor education programs because it uses the experiences of Caucasian female doctoral students who represent a privileged cultural group at CACREP-accredited programs (CACREP, 2016a). Lastly, Carraway (2008) offers David A. Thomas' 1993 model of cross-race developmental relationships as a theory for cross-cultural mentoring; however, the model only includes interactions between African Americans and Caucasians. A CCM theory grounded in the experiences of counselor educators who serve as cross-cultural mentors will address the limitations in the literature. The grounded theory will uphold the counselor education professional standards of cultural competency, incorporate a variety of cross-cultural pairings, and address the gap of capturing the perceptions of those faculty members with the power and influence to create change for racially and ethnically diverse counselor educators. Review of the literature indicates a need for a grounded theory approach to cross-cultural mentoring underrepresented counselor educators to increase their visibility, promotion, and tenure. The following Chapter 3 will detail the methodology for the grounded theory study.

Chapter 3: Research Method

The proposed study uses the grounded theory design to develop an emergent theory of CCM for the recruitment, retention, and promotion of counselor education faculty based on the experiences of those who serve as mentors to underrepresented counselor educators. A grounded theory of cross-cultural for racially and ethnically diverse counselor educators will address the current gap in the literature and counselor preparation programs of inadequate mentoring for underrepresented counselor education faculty. This chapter will describe the methodological process for the constructivist grounded theory, the role of the researcher, participant selection, data collection, data analysis, and attempts to address issues of trustworthiness.

Research Design and Rationale

To develop a grounded theory of CCM for ethnically and racially diverse counselor education faculty the research question for the proposed study is: "How do counselor educators describe the knowledge, skills, and attitudes of competent cross-cultural mentoring?" Cross-cultural mentoring of counselor educators is a mentoring relationship that involves two individuals with different racial, ethnic, or nation of origin backgrounds (Alston, 2014) in which the mentor assists the mentee's professional development in the roles and tasks of counselor educators (Limberg et al., 2013). The central phenomenon of CCM is necessary for the successful recruitment and retention of racially and ethnically diverse counselor education faculty at CACREP-accredited counselor preparation programs; thus, a CCM theory grounded in the experiences of cross-cultural mentors might improve the underrepresentation of racially and ethnically

diverse counselor education faculty. Developing a theory from the experiences of cross-cultural mentors is a form of qualitative inquiry due to the interpretative nature of drawing meaning from the mentors' experiences.

Qualitative

The proposed study utilizes the qualitative research tradition to gather and organize meanings from cross-cultural mentoring relationships. Yilmaz (2013) explained that the definition of qualitative research evolved from the late 1990s to the present. Strauss and Corbin (1998) initially defined qualitative research as "findings not arrived through statistical procedures or means of quantification" (p. 10-11). Then Gay and Airasian (2000) defined qualitative inquiry as the "collection of data in the naturalistic setting to gain insights not possible from other types of research" (p.627). Yilmaz (2013) provided an integrated description from multiple definitions and described it as "a study of people, cases, phenomena, social situations, and processes to reveal descriptive meanings people attach to their experiences of the world" (p. 311-312). Therefore, per the definition of qualitative research, to study the phenomena of CCM from the naturalistic setting of counselor educators serving as cross-cultural mentors the qualitative research tradition best allows for the description of knowledge, skills, and attitudes that support meaningful intercultural exchanges. Moreover, the qualitative research tradition is suitable for the needs of the current study because it situates the observer with the ability to capture the voices not represented in the literature and empower individuals to share their explanation of events (Creswell, 2013). Since the research literature does not adequately express the accounts of cross-cultural mentors, qualitative inquiry provides

the opportunity for them to share their perspectives. The qualitative research tradition

uses open-ended interview, observations, documentation, and audio-visual data collected

from the natural setting of the phenomenon and uses the interpretation of experiential

data to develop broader meanings of the existing world (Creswell, 2009; Creswell, 2013;

Patton, 2002; Yilmaz, 2013). While the definition of qualitative inquiry is integrative and

evolving, it also has distinct research strategies and designs.

There are multiple study designs within qualitative inquiry. Case study,

ethnography, grounded theory, narrative study, and phenomenology are the most notable

study designs within the qualitative research tradition (Creswell, 2009; Creswell, 2013;

Patton, 2002; Yilmaz, 2013). With the phenomenon of CCM under investigation the

narrative and ethnographic approach would not fit due to these study designs focusing on

the life of a single individual and an entire cultural group, respectively (Creswell, 2009;

Creswell, 2013). A case study approach to examining the cross-cultural mentoring

experiences of those counselor educators who serve as mentors would provide

information on the specific intercultural interactions of one to three mentors; but, case

studies have the defining feature of having a bounded system of time, event, activity, or

program (Creswell, 2009). Since there is no consistency in the development of cross-

cultural mentoring relationships and mentorship occurs both informally and formally, it is

not beneficial to apply the bounded system restriction of the case study design on the

research phenomena. The phenomenology study design explores the lived experiences of

individuals who encounter a phenomenon and creates an extensive rich description of the

essence of the experience (Creswell, 2013). While a phenomenological study of

counselor educators' CCM experiences would result in a description designed to aid in the understanding of the essential elements in cross-cultural mentoring relationships, it lacks the intention to build a generalizable theory to address how the CCM process occurs. Researchers use the grounded theory study design to generate an explanation for a phenomenon that becomes a model for future processes (Creswell, 2013; Patton, 2002). A grounded theory study design satisfies the need for an emergent theory of CCM for racially and ethnically diverse counselor education faculty by organizing interactions in cross-cultural mentoring relationships into a logical and systematic model for practical implementation.

Grounded Theory

The proposed study will use the grounded theory study design to create a CCM theory for racially and ethnically diverse counselor education faculty. Hall, Griffiths, and McKenna (2013) explained that in the 1960s Barney Glasser and Anselm Strauss developed the grounded theory technique in response to the positivist paradigm that emphasized deduced hypotheses and empirical evidence; Glasser and Strauss aimed to demonstrate that qualitative inquiry can "develop theoretical explanations about human behavior" (p. 18). The resulting theory from the grounded theory approach comes from participants who have experience with the phenomenon, thus positioning or "grounding" the data and theory in reality. Currently, cross-cultural mentors of counselor educators do not have a CCM theory to guide them in promoting the professional development of underrepresented counselor education faculty. Therefore, it is essential to ground an emergent CCM theory in the knowledge and experiences of those who serve as cross-

cultural mentors. Moreover, Creswell (2013) stipulated that the grounded theory

approach is appropriate when attempting to address inadequate existing theories that do

not capture the complexities of a phenomenon. Existing theories of cross-cultural

mentoring such as RCT, Criticality of Authentic Connection, and David A. Thomas'

model of cultural dynamics (Carraway, 2008) in cross-race developmental relationships

do not adequately address the needs and professional challenges of racially and ethnically

diverse counselor education faculty. Thus, a grounded theory approach best fits the

purpose of the study to develop a theory to capture the knowledge, skills, and attitudes of

competent CCM.

Constructivist Grounded Theory

Within the grounded theory design there are multiple perspectives on the

interpretations, strategies, and procedures on how to implement the study design. The

most prominent types of grounded theories are the Glaserian "Classic," systematic, and

constructivist approaches. Hall et al. (2013) described the Glaserian "Classic" approach

to grounded theory as focusing on the method of formulating the theory without any

theoretical underpinnings and remaining objective as the theory develops from unbiased

interpretations. Strauss and Corbin's systematic grounded theory parts from Glaserian

approach in that the systematic grounded theory uses a "zig-zag" process of developing

the theory as data changes (Creswell, 2013, p. 86). Thus, the researcher cycles through

data collection and interpretation multiple times, unlike the Glaserian type where the

theory develops at the end (Creswell, 2013; Hall et al., 2013). Kathy Charmaz established

the constructivist grounded theory approach to recognize the multiple realities and

complexities of the world; she envisioned grounded theory as an interpretation of the

world rather than an absolute reality (Creswell, 2013; Gardner et al., 2012; Hall et al.,

2013). Charmaz developed the constructivist grounded theory to investigate "hidden

networks, situations, and relationships" to make visible "hierarchies of power,

communication, and opportunity" (Creswell, 2013, p. 87). With the limited voices of

cross-cultural mentors represented in the counseling education research literature and the

inadequacy of current cross-cultural mentoring practices, a constructivist grounded theory

approach offers the opportunity for cross-cultural mentors of racially and ethnically

diverse counselor educators to advance and prioritize interactions that foster competent

intercultural mentoring relationships.

Role of the Researcher

Yilmaz (2013) explained that the role of the researcher in qualitative inquiry is to

use personal interactions with participants to develop an empathic understanding of the

research phenomenon and present an emic or insider's point of view. Accordingly, the

role of the researcher in constructivist grounded theory is to use the voices of the

participants to co-construct the process of the social phenomenon under investigation

(Gardner et al., 2012). To capture a social process, grounded theory researchers initially

situate themselves as observers conducting their studies around the participants'

experiences then as the theory emerges the researchers find themselves providing a

comprehensive picture from inside the participants' perspectives (Fathi Najafi et al.,

2016; Patton, 2002). In this grounded theory study of CCM of racially and ethnically

diverse counselor educators, the researcher serves as the observer and data collection

instrument. The researcher as the data collection instrument will conduct semi-structured interviews of those who serve as cross-cultural mentors to identify how it occurred to understand their experiences as a process (Creswell 2013).

When the researcher's role is the data collection instrument, the researcher takes additional steps to clarify and manage personal biases that shape their interpretations of the study topic (Creswell, 2009). First, the researcher must reveal any personal or professional relationships with research participants and disclose any power differentials or conflicts of interests that might influence the study (Creswell, 2009; Patton, 2002). Second, Patton (2002) explained that the researcher, to refrain from imposing preexisting theoretical notions of the research phenomenon, will take advantage of "opportunistic investigation" and follow "emergent possibilities" (p. 318). Thus, I followed where the inquiry takes me and actively explored variants in the participants' experiences to capture multiple perspectives and realities. Lastly, as an African American female and current recipient of cross-cultural mentoring during my doctoral counselor education and supervision studies, I acknowledge my previous experiences, cultural biases, and assumptions that could present during data collection and analysis. Patton (2002) advised that qualitative researchers use field notes to capture researcher interpretations and experiences to facilitate reflexivity and recognition of patterns. Therefore, in my role as the data collector and data analyzer of the grounded theory study of CCM for racially and ethnically diverse counselor educators I report no current conflicts of interest or preexisting relationships with research participants. I acknowledge the influence of my

experiences as an African American female recipient of CCM, and I used reflexivity strategies to limit interference in the integrity of the research study.

Methodology

Participant Selection Logic

To meet the goal of developing an emergent theory of CCM for racially and ethnically diverse counselor educators, the study population will consist of counselor educators who served or currently serve as mentors to a junior colleague of a different racial or ethnic background. Purposeful sampling best fits the needs of the study due to the sampling method allowing for the intentional selection of a small number of unique people and cases that provided the best opportunity to produce detailed information and in-depth understanding of the research phenomenon (Creswell, 2013; Yilmaz, 2013). Therefore, the sampling strategy will begin with recruiting participants recognized as distinguished mentors by winning the David K. Brooks award (ACA, 2018). ACA (2018) described the distinguished mentor award winners as demonstrating academic, professional, personal, and organizational support towards strengthening the counseling profession, making these individuals' experiences pertinent to the study if they have mentored racially and ethnically diverse counselor educators. If participants from the list of David K. Brooks award recipients do not meet the sample size and saturation needs of a constructivist grounded theory study, it will be necessary to recruit additional participants from the ACA divisional mentorship award recipients. The final sampling procedure available to meet saturation goals is snowball sampling. During snowball sampling, current participants recommend other possible participants with similar

experiences to contribute to the study (Creswell & Poth, 2018). Thus, the proposed grounded theory study will utilize purposeful sampling strategies in participant selection.

Purposeful sampling requires participants to meet specific research criteria. In addition to winning the David K. Brooks award, the criteria for participant selection for the study is for the individual to be a counselor educator who served or currently serves as a mentor to a junior colleague of a different racial or ethnic background. Specifically, the individual must have mentored a doctoral counselor education student or junior counselor education faculty from a racially and ethnically diverse background. For example, a Caucasian faculty mentor to a junior African American faculty member, an African American faculty mentor to an international doctoral counselor education student, or an informal mentoring relationship between an Asian university administrator and Hispanic/Latino member of a counselor education professional organization would all meet criteria for the study. I used a screening form and demographic questionnaire to determine if participants meet the study criteria and their availability to contribute to the study. I discuss the screening form and demographic questionnaire in detail in the Instrumentation section.

Sample Size

The sample size for a grounded theory study depends on the point at which the findings reach saturation. Higginbottom and Lauridsen (2014) explained that theoretical saturation drives the sampling process rather than "the need for demographic representativeness" (p. 9). Thus, theoretical saturation is the point in the data analysis in which subsequent data collection adds no new insights to the study, and enough data

exists to develop a model (Creswell, 2013; Giles et al., 2016; Hennink et al., 2017). While there are no mathematical rules for the point of saturation in a grounded theory study, Creswell (2013) stated that saturation could occur between "20 to 60" participants (p. 89). However, Hennink et al. (2017) described grounded theory research that reached code saturation after nine interviews with meaning saturation met after 16-24 participants. Moreover, Giles et al. (2016) stated that the researcher could interview new participants or re-interview existing participant to reach saturation. Due to the research participants having high expertise and experience with mentoring in counselor education, the proposed grounded theory study of sample size will include 8-14 participants of counselor educators to meet theoretical saturation.

Instrumentation

Data collection instruments for the constructivist ground theory study will include a participant screening form, demographic questionnaire, and researcher conducted semi-structured interviews. The screening form will identify the appropriateness and fit of each participant for the study. The demographic questionnaire will identify relevant information about participants' background to provide context for their experiences and allow the interview to focus on CCM processes, knowledge, skills, and attitudes. The following subsections provide details of each data collection instrument.

Researcher. I conducted each participant interview in the grounded theory study by asking open-ended questions I designed based on current findings and gaps in the literature and subsequently approved by the dissertation committee. As the data collection instrument in the constructivist grounded theory study, my interviews with research

participants will develop a greater understanding of the research phenomena by gathering participants' experiences and constructing shared interpretations as research data (Gardner et al., 2012; Glaser, 2012). Gardner et al. (2012) acknowledged that constructivist grounded theory researchers could not separate themselves from participants as a way of avoiding bias. Therefore, I recognize my cultural background as an African American female doctoral student counselor educator and a recipient of CCM; I understand that my worldview and previous experiences are present during data collection and analysis. However, Glaser (2012) asserts that the researcher adequately manages biases by applying grounded theory analysis techniques to conceptualize latent patterns and core categories. I discuss additional strategies for managing bias in the Issues of Trustworthiness section.

Screening Form. The screening form is a self-report of the participants' mentoring experiences and availability to contribute to the study. The screening form included the following questions: (a) how long did you serve as a cross-cultural mentor to a junior colleague of a different racial or ethnic background, (b) was your mentee from an underrepresented racial and ethnic group, and (c) are you willing and able to participate in audio-taped 60-minute interviews?

For those participants who meet the research criteria on the screening form, I requested the dates and times they are available for interviews. Additionally, to address the various needs and preferences of participants, I gave chosen participants the options of face-to-face or phone interviews.

Demographic Questionnaire. In addition to the screening form. Participants will complete a demographic questionnaire to gather information for context and triangulation. The demographic questionnaire will include questions regarding participants': (a) age, (b) gender, (c) racial or ethnic identity, (d) country of origin, (e) licensure and certifications, (f) employment setting, (g) geographical location, and (h) did you receive cross-cultural mentoring.

Interview Protocol. Researcher conducted interview will serve as the primary source of data for the study. Levitt, Motulsky, Wertz, Morrow, and Ponterotto (2017) explained that qualitative researchers use interviews to gather "covert and internal" participant experiences that are difficult to observe (p. 10). Since CCM of racially and ethnically diverse counselor educators is both rare and encompasses internal processes such as attitudes and knowledge, participant interviews are more appropriate sources of data in comparison to observations. Traditional grounded theorists described grounded theory interviews as passive listening followed by focused questions based on emergent categories, and they prefer non-structured interviews (Glaser, 2012). However, the limitations of unstructured interviews are higher risks of researcher bias in the wording and ordering of questions (Patton, 2012). Creswell (2013) advised that semi-structured interviews support qualitative inquiry because semi-structured interviews have interview protocols that use subquestions of the fundamental research question to guide the interview. While interview data is susceptible to interviewee recall error, reactivity to the interviewer, and self-serving responses, an interview protocol ensures consistency in the line of questioning (Patton, 2012). Moreover, semi-structured interviews allow the

researcher to ask probing questions for more details (Patton, 2012) as well as ask the

participants what has not been asked to gain information that may be outside the

researcher's perception (Levitt et al., 2017). The probing and asking the unknown

strategies during semi-structured interviews address Glaser's concerns that semi-

structured interviews introduce researcher bias during constructivist grounded theory.

Therefore, the researcher used the following interview procedure for each participant:

1. Review and sign informed consent (see Appendix A)

2. Read and sign consent for audio recording (see Appendix A)

3. Read and sign the peer review consent form (see Appendix A)

4. Complete Screening Form (see Appendix B)

5. Complete Demographic Questionnaire (see Appendix C)

6. Researcher implemented interview protocol form (see Appendix D)

The interview protocol form includes the date, time, location, name of

interviewee, participant identification number, and the seven open-ended questions and

subquestions related to the research phenomena (Creswell, 2013). The initial interview

questions and subquestions are as follows:

1. How do you define competent cross-cultural mentoring?

2. How did you initiate and develop a cross-cultural mentoring relationship

with mentees?

a. How did you nurture the cross-cultural mentoring relationship over

time?

3. What lessons did you learn as a cross-cultural mentor?

a. What was successful in your cross-cultural mentoring relationship?

b. What limitations did you face in your cross-cultural mentoring relationship?

c. What feedback did you receive from mentees about cross-cultural mentoring?

d. What did you discover about yourself as a cross-cultural mentor and how did you grow as a mentor?

4. How did you overcome challenges in the cross-cultural mentoring relationship?

5. What makes a competent cross-cultural mentor for racially and ethnically diverse mentees?

a. What knowledge do competent cross-cultural mentors need?

b. What attitudes do competent cross-cultural mentors possess?

c. How do you model cultural humility to your mentees?

d. What skills do competent cross-cultural mentors use?

e. What actions do competent cross-cultural mentors use for social change and advocacy?

6. What are some best practices for cross-cultural mentorship?

7. How is cross-cultural mentoring different from mentoring someone of your same racial and ethnic background?

As a part of the consent form, the researcher requested access to research participants for follow-up questions and interviews if necessary. Follow-up interviews

allow the researcher to complete the constant comparative process of grounded theory

data analysis (Charmaz, 2017; Creswell, 2013; Giles et al., 2016). My goal with

subsequent interviews is to fill in gaps and refine categories during data analysis and

theory construction. Subsequent interviews will utilize the same interview procedure and

interview protocol form as initial interviews; however, the questions on the interview

protocol form will differ. At the end of every interview session as a part of the

participants' exit of the study, I ensured participants of their confidentiality and thank

them for their contribution to the research.

Procedures for Recruitment, Participation, and Data Collection

To recruit a purposeful sample of counselor educators recognized for their

mentorship abilities and CCM experiences, I used the published list of the ACA's David

K. Brooks distinguished mentor award recipients as the foundation for my study

participants. I recruited additional qualified participants from published lists of the ACA

divisional mentorship award recipients if the initial list of distinguished mentorship

award winners results in too few participants. Since the ACA (2018) published the names

of the mentorship award winners, I used online search tools to look up the recipients'

contact information. Once I identified potential participants, I emailed participants an

Invitation to Participate Form (Appendix E). After individuals agree to participate, I

emailed them the Informed Consent (Appendix A), Screening Form (Appendix B), and

Demographic Questionnaire (Appendix C) documents.

Although the informed consent, screening, and demographic procedures are

integral components of the research process, data collection will occur during researcher

conducted qualitative interviews. I collected data during one initial interview lasting

approximately 60-90 minutes and if necessary, follow-up interviews that will last no

longer than another 60 minutes. Grounded theory data collection uses the constant

comparative method in which the researcher will go back to participants for more data

after the initial interview (Charmaz, 2017a; Creswell, 2013; Giles et al., 2016). Thus, if

participants require multiple interviews, then I am only requesting 150 minutes of their

time in total. Participants will provide their permission and availability for interview

sessions during the informed consent and screening processes.

Recordings of participant interviews are the data source for the grounded theory;

therefore, I used audio recordings to capture participant responses. Due to the dispersed

locations of research participants, I provided participants with the options of face-to-face

or phone interviews. Face-to-face and phone interviews will have audio recordings

captured by a digital tape recorder. If participants require multiple interviews, they will

have the flexibility to use any combination of interview types. Participants will provide

their permission for recordings during the informed consent process. Transcripts of

recordings will contain the information for coding during data analysis.

Data Analysis Plan

Data in the constructivist grounded theory consists of recorded and transcribed

interviews from research participants about their CCM experiences with racially and

ethnically diverse counselor educators. Furthermore, interview questions about the

mentors' interpretations of the process and factors of CCM directly connect the data to

the research question, how do counselor educators provide competent cross-cultural

mentoring?" Data analysis in grounded theory produces an explanation of the process under investigation (Chun Tie et al., 2019). Moreover, Creswell (2013) explained that asking participants about how a process unfolds and what influences the process is how researchers focus interviews into data that can inform the development of a theory. Qualitative data analysis in the form of coding for themes will transform the raw participant data into an emergent theory.

 Coding. The coding procedure for grounded theory data analysis is a multifaceted process. Charmaz (2014) and Giles et al. (2016) described grounded theory analysis as a cyclical and simultaneous process of data collection, memoing, and coding. Memoing is when the researcher writes ideas on transcripts or in journals to identify primary codes that will later become a part of the theory (Creswell, 2013; Giles et al., 2016; Stocker & Close, 2013). Memoing is not limited to identifying codes; grounded theory researchers use memoing to manage bias (Chun Tie et al., 2019). Giles et al. (2016) explained that the benefits of memoing are that it prompts spontaneous thinking, allows space for reflexivity, and keeps the researcher focused on the participants' view of their reality rather than imposing current researcher assumptions and beliefs. The memoing technique is essential to grounded theory because it encompasses the entire data analysis system.

 Another underlying mechanism of grounded theory coding is the constant comparison. As categories emerge from memoing participant interviews, the researcher uses the constant comparison mechanism of data analysis to juxtapose subsequent participant interviews to existing categories (Chun Tie et al., 2019; Creswell, 2013). Giles et al. (2016) delineated that grounded theory researchers use constant comparison to:

(a) compare different people's beliefs, actions, and experiences, (b) compare data from the same individuals with themselves at different points in time, (c) compare incident with incident, (d) compare codes with categories, (e) compare categories with other categories, and (f) compare categories with memos (p. E36).

Thus, constant comparison keeps track of data analysis progression towards final theory development.

The constant comparison method forms interpretations of the data, informs further data collection needs, and establishes theoretical saturation (Creswell, 2013; Giles et al., 2016). Glasser (2012) critiqued the constructivist grounded theory method. Still, he characterized constant comparison as a strategy that helps researchers obtain objectivity. As new participant data changes and shapes the researcher's initial codes and categories, the researcher's input drops out, and the data becomes unbiased (Glasser, 2012). The proposed dissertation study will use the constructivist grounded theory approach, which relies heavily upon constant comparison as an analytical tool. Charmaz (2014) and Charmaz (2017) described constant comparison as building abstract codes from the date, which later become themes. Therefore, I used constructivist grounded theorists' principles to capture the multiple realities of participants within the research phenomenon of CCM racially and ethnically diverse counselor educators.

While memoing and constant comparison in grounded theory are overarching strategies of data analysis, grounded theory coding follows a specific formula of steps to uncover processes of an emergent theory. The process of standard grounded theory data analysis begins with open coding, followed by axial coding, then the final step of

selective coding (Creswell, 2013). In constructivist grounded theory, coding follows the procedure of initial coding, focused coding, and theoretical coding (Charmaz, 2014; Chun Tie et al., 2019). Initial coding identifies primary meanings from the participants' narratives and is the researcher's first pass at organizing preliminary data (Chun Tie et al., 2019). As subsequent data arrives the primary codes become more focused as the researcher dissects participants' experiences, actions, and interpretations (Creswell, 2013; Giles et al., 2016). During initial coding, the researcher will code and recode the data multiple times. The researcher uses recoding to determine the adequacy and strength of initial codes to promote them to the next level of coding (Giles et al., 2016). Once the researcher identifies potential codes, the next step in grounded theory data analysis is to examine the codes to determine categories.

In the standard grounded theory, axial coding connects initial categories found during open coding (Higginbottom & Lauridsen, 2014). Creswell (2013) detailed that axial coding further investigates each of the primary categories by establishing what factors created the core category (causal conditions), actions in response to the core category (strategies), situations that influence the strategies (intervening conditions), and outcomes from using the strategies (consequences). However, in constructivist grounded theory, the axial coding step is focused coding. Focused coding determines the adequacy of the codes and promotes them to categories and themes (Charmaz, 2104). During focused coding, the researcher uses constant comparison to collapse codes into themes. Focused coding provides the foundation for researchers to conceptualize the components of an emergent theory.

The theory emerges during the selective coding step of traditional grounded theory analysis. During selective coding, the researcher investigates the intersections of categories to develop a propositions model that depicts the final theoretical process (Creswell, 2013). At the end of selective coding, the researcher will have a substantive theory that explains a social process reflected in the patterns and actions of the participants' experiences (Creswell, 2013; Giles et al., 2016). Charmaz (2014) described this process of determining the relationships between themes as theoretical coding. Like the other stages of coding in constructivist grounded theory, theoretical coding includes constant comparison. The constant comparison tool helps the researcher uncover the directionality and linkages of the identified themes. Upon completing initial, focused, and theoretical coding, I created a visual model of the emergent theory as part of the study's findings.

Finally, I used hand coding during data analysis rather than a software program. I followed the hand coding procedure described by Giles et al. (2016) in which transcripts entered in a Microsoft Word document will have columns and colors added to classify coding phrases and reflexivity. Additionally, I recognize that there are conflicting views of the data analysis structure and process between traditional grounded theorists Glasser and Strauss and constructivist grounded theorist Charmaz. However, I used initial, focused, and theoretical coding to increase the transparency and replication of data analysis for future studies. Moreover, the current study is a constructivist grounded theory study not a traditional grounded theory study and will not include the step of creating a conditional matrix. I maintain that the current constructivist grounded theory

study emphasizes the participants' experiences, worldviews, and actions of CCM that are co-constructed into a theory as a part of the research process.

Issues of Trustworthiness

Credibility

Morrow (2005) and Shenton (2004) compared the elements of trustworthiness in qualitative inquiry such as credibility, transferability, dependability, and confirmability to internal validity, external validity, reliability, and objectivity in quantitative inquiry, respectively. Shenton (2004) explained that credibility answers the question, "How congruent are the findings with reality" (p. 64). Within the paradigm of constructivist grounded theory, multiple realities surround a single phenomenon. Therefore, in constructivist grounded theory, participants and the researcher co-construct reality. Member checking or respondent verification allows participants to validate the researcher's findings and interpretations as consistent with their experiences (Creswell, 2013; Leung, 2015; Morrow, 2005; Patton, 2002; Shenton, 2004). I used respondent verification as a credibility strategy in my constructivist grounded theory study because the method is efficient given my access to participants during multiple interviews. Likewise, the constructivist grounded theory process of constant comparison during participant interviews agrees with Morrow's (2005) recommendation that the researcher show and explain how data reached saturation as a part of credibility.

Another strategy I used to establish credibility is triangulation. Typically, triangulation occurs across data types and theoretical approaches (Creswell, 2013). However, Shenton (2004) described triangulation of sites as utilizing cases from different

locations to discover if variation within organizations results in stable findings. Thus,

interviewed cross-cultural mentors from various universities, institutions, and

organizations to support the data as having integrity.

      Lastly, the researcher's ability to show reflexivity is a component of creating

credibility. Multiple grounded theory researchers suggested that frequent debriefing

sessions and examination of the research process with superiors and academicians

increases opportunities to examine assumptions and biases, refine methodology, as well a

gain general feedback for steering the study (Creswell, 2013; Giles et al., 2016; Morrow,

2005; Shenton, 2004). Accordingly, I utilized meetings with my dissertation committee to

enhance credibility as the committee members are academicians and individuals who

have served as cross-cultural mentors to racially and ethnically diverse counselor

educators. Moreover, I utilized peer review in conjunction with reflexivity to minimize

researcher bias in the development of codes and categories.

Transferability

      A product of achieving credibility in qualitative inquiry is the researcher's

proficiency to acquire information that is transferable. Shenton (2004) defined

transferability is the ability of a qualitative research study findings to relate to other

individuals outside the study who have also experiences the research phenomenon.

Morrow (2005) explained that transferability answers the question, "How far researchers

may make claims for a general application of their theory" (p. 252). Transferability in my

constructivist grounded theory is significant due to the study's purpose of developing an

emergent theory of CCM that assists in addressing the underrepresentation of full-time

racially and ethnically diverse faculty at counselor preparation programs. Qualitative

researchers suggested that a researcher demonstrates transferability by producing "rich,

thick descriptions" of participant experiences, study setting, and research findings

(Creswell, 2013; Morrow, 2005; Shenton, 2004). Moreover, the same qualitative

researchers expressed the importance of transferability as a way for the audience to have

a comprehensive understanding of the phenomenon to compare their experiences and

identify shared characteristics (Creswell, 2013; Morrow, 2005; Shenton, 2004). Since the

proposed study is a grounded theory, Creswell (2013) recommended using action verbs

and quotes to portray physical descriptions and movement in the qualitative descriptions.

Thus, to promote transferability I used rich, thick descriptions of participants'

experiences and meanings to convey the knowledge, skills, and attitudes of competent

CCM.

Dependability

Morrow (2005) and Shenton (2004) explained dependability as the method of

reporting the research process and analysis techniques to the audience in enough detail

that the audience can assess the steps for appropriateness and replicate the study. Multiple

qualitative researchers recommend that researchers create audit trails detailing the

chronology of data collection, emerging themes, categories, and analytic memos as well

as reflexive appraisals of the research process (Creswell, 2013; Morrow, 2005; Patton,

2002; Shenton, 2004). Accordingly, I created an audit trail to show dependability by

having figures that explain the process of how codes, categories, and models emerge

from the data. Additionally, I shared my reflexive memos and summaries of committee

critiques and debriefing sessions that shaped the process of the study.

Confirmability

Confirmability is the counterpart to objectivity in quantitative inquiry.

Confirmability is the researcher's acknowledgment that while objectivity is not

achievable in qualitative inquiry, the researcher ensures the implementation of steps that

demonstrate academic rigor that findings represent the experiences of the participants and

not the beliefs and biases of the researcher (Morrow, 2005). Shenton (2004)

recommended that researchers show confirmability by reporting their predispositions,

preferences, and decision making as a part of a reflective commentary. Therefore, I wrote

a statement summarizing my reflexive notes and the procedures used to limit bias during

the study as a part of Chapter 4. Moreover, qualitative researchers explained that the audit

trails and reflective analysis procedures used to create dependability also establish

confirmability (Morrow, 2005; Patton, 2002; Shenton, 2004).

Ethical Procedures

To protect the rights of participants and prevent ethical risks, this dissertation

research project has been reviewed and approved by Walden University Institutional

Review Board (IRB). Walden University's IRB approval number for this study is 04-17-

19-0418822 and it expires on April 28, 2021. Walden University IRB has approved the

following procedures for the treatment of human participants and treatment of data.

Treatment of human participants. I invited potential participants to contribute

to the study by emailing them the Invitation to Participate Form (Appendix E). After

individuals agree to participate, I emailed them the Informed Consent (Appendix A),

Screening Form (Appendix B), and Demographic Questionnaire (Appendix C)

documents. Participation in the study is voluntary, and there will be no penalty if

participants decide not to be in the study. Additionally, if participants begin the study

and change their minds; they may stop at any time without consequence. All participants

will receive a copy of the informed consent. Participating in a study concerning topics of

racial and ethnic differences involves risks of minor discomfort comparable to discussing

difficult issues with clients and students in the role of a counselor educator. Additionally,

participation in the study requires audio-recorded interviews which may feel awkward for

those who have never been subjected to recording. I maintained participants'

confidentiality and limit access to participants' responses to the dissertation committee

and peer review. Thus, participation in this study poses no risks to participants' safety or

wellbeing.

　　　　While there is no tangible benefit from participation in this study, I hope that

participants find comfort and encouragement that participation in the study will

contribute important information to the creation of a CCM theory that will benefit the

recruitment, retention, and professional advancement of underrepresented racially and

ethnically diverse counselor educators. Participants' contribution to the study

demonstrations their commitment and willingness to advance cross-cultural knowledge

and multicultural competence in the counseling profession.

　　　　Secure Treatment of data. Participants' information will be kept private and

confidential. Participants' information is for research purposes only, and no one outside

the research team will have access to participant data. I identified your written

documentation and digital files with coded identifiers. Only I will have access to the

mapping of coded identifiers to corresponding participant information. Additionally, I

used pseudonyms when I report findings in this study and any future presentations or

publications. For example, I refered to participants as "Joseph, Mike, Maria, Kathy, etc."

in writings and presentations. Finally, for privacy and protection of participants' rights

and research data, I kept data secured behind multiple locked doors in my home, and

within password-protected files on a password-protected computer. As required by

Walden University, I kept original and copied participant data for at least five years.

Summary

The proposed study will use the grounded theory design to develop an emergent

theory of CCM to address the current gap in the literature and counselor preparation

programs of inadequate mentoring for underrepresented counselor education faculty. I

served as the primary data collection and analysis tool by conducting semi-structured

qualitative interviews with participants and hand-coding the interview data. Due to the

vulnerability of qualitative inquiry to researcher bias, I implemented respondent

verification, audit trails, and peer review to establish trustworthiness in the study. The

following Chapter 4 will contain an overview of the participants' data and data analysis.

Chapter 4: Results

The dissertation study used the constructivist grounded theory approach to examine the experiences of counselor educators who conduct CCM to answer the research question: "How do counselor educators provide competent cross-cultural mentoring?" The purpose of investigating the participants' CCM experiences is to capture their mentoring actions so that counselor educators who want to serve as cross-cultural mentors to racially and ethnically diverse mentees have a useful theoretical model for implementing. Chapter 4 begins with the descriptions of the research setting and a review of the researcher's role. Next, the researcher reviews the participant recruitment and selection procedures outlined in Chapter 3 and explains the IRB-approved changes to these procedures. This chapter also includes the demographic information of the participants included in the study.

After discussing the study's participants, the researcher provides a detailed explanation of the data collection and analysis process following the tenets of constructivist grounded theory. The researcher offers evidence of trustworthiness and a figure depicting the analytical procedures to show academic rigor and transparency in the data analysis process. Chapter 4 ends by the researcher describing the major themes in the data arranged into a theoretical model with examples of participants' narratives that support the theory.

Research Setting

In this dissertation study, the grounded theory approach uncovered an emergent Cross-Cultural Mentoring theory by focusing on the academic setting of counselor

education programs. Charmaz (2017b) explained that researchers use the constructivist

ground theory to capture life's social processes. As a current member of the counselor

education setting and a recipient of CCM, I entered academia in a new role as an observer

to gather information on the social processes mentors use to assist racially and ethnically

diverse counselor educators. Vitally I entered the counselor education program setting,

specifically CACREP-accredited programs, as this is the same environment where

racially and ethnically diverse counselor educators lack representation (CACREP, 2018).

In the study's research setting, I functioned as the conduit for the mentors' experiences to

become a functional application of CCM (Charmaz, 2017b; Fathi Najafi et al., 2016;

Patton, 2002). I collected the audio recorded interviews that were the medium in which

data transformed from the participants' words to an emergent theory.

Due to the participants' dispersed geographical locations, I conducted phone

interviews and recorded the interviews with a digital audio recorder. The participants'

physical setting is mostly unknown due to no visual context clues, but some of the

participants' geographical locations were Canada, Ohio, and Florida. For each of the

interviews, my physical setting was a home office with a locked door and a sound

machine to distort sounds from being identifiable. Despite the distance between the

research participants and me, the interview setting was quiet and free from interruptions

(Patton, 2002). Participants were notified twice, in the informed consent, and by me

before the interview questions started, that there would be audio recordings. Thus, there

were no other voices heard on any of the recordings. Lastly, there were no technical

issues with the audio recordings. I utilized a primary recorder with a noise cancellation feature and a backup recorder if the primary recorder failed.

Participant Recruitment

After receiving approval from the Walden University Institutional Review Board (IRB), I sent the first round of research invitation emails. First, I compiled a list of all the twenty-two winners of the David K. Brooks award for distinguished mentors (ACA, 2018). I then used internet research tools such as Google and Bing to find contact information posted publicly for each winner. During this process, the participant pool decreased due to some of the winners being deceased, having restricted contact information, or returning erroneous contact information. For example, two winners had their emails posted publicly but returned non-working email errors when contacted. Also, 13 awardees did not have publicly posted contact information, or only members of their specific institutions could view their contact information. Of the remaining winners with working contact information, I emailed them the invitations to participate two times with three months in between contacts. Moreover, I called and left voicemails notifying winners that I sent them invitations to participate for those who had published phone numbers.

After exhausting the ACA mentorship award winners' recruitment, I compiled a list of ACA divisional mentorship award winners, including the Association for Counselor Education and Supervision (ACES) Locke-Paisley Outstanding Mentor Award and the Association for Multicultural Counseling and Development (AMCD) Compadrazgo/Comadrazga Award. These additional award winners produced 11 more

potential participants (ACES, 2018; AMCD, 2018). I used the same process to recruit

these award winners, such as sending emails and calling, as the ACA distinguished

mentor award winners. Although the ACES and AMCD divisional mentorship awards

provided additional potential participants, the sample size decreased due to these winners

being on the ACA winners list and having private contact information. At this point in the

participant recruitment process, the published lists of ACA, ACES, and AMCD

mentorship award winners were exhausted, and more participants were needed to reach

saturation. Moreover, due to the grounded theory methodology for they study, I began the

process of theoretical sampling to bolster the data. In grounded theory, theoretical

sampling is when the researcher selects new participants to add new information, refine

themes, and test interpretations rather than approximate a population (Chun Tie et al.,

2019; Snodgrass et al., 2020). Therefore, I returned to the Walden University IRB and

obtained approval for additional sampling strategies.

The Walden University IRB approved additional sampling using the snowball

sampling method. Creswell and Poth (2018) highlighted the efficiency of snowball

sampling because it allows researchers to identify additional cases within the phenomena

under investigation by enabling participants to connect the researchers to others that share

the same experience. Thus, I circled back and ask for referrals from current study

participants of individuals who also had cross-cultural mentoring experiences in

counselor education. Subsequently, the participants recruited through snowball sampling

would also be asked for referrals, thus continuing the snowball sampling until data

saturation. Participant recruitment ended once data reached saturation (Creswell, 2013;

Giles et al., 2016; Hennink et al., 2017; Higginbottom & Lauridsen, 2014). Participant

recruitment for this grounded theory study spanned 11 months.

Participant Selection

The participant selection process started after the individuals returned the

invitation letter via email, expressing their willingness to participate in the study. I

emailed the participants a packet of Informed Consent (Appendix A), Screening Form

(Appendix B), and Demographic Questionnaire (Appendix C) documents. Chun Tie et al.

(2019) explained that in grounded theory methodology the researcher purposefully selects

participants who can answer the research question. The research question for the

dissertation study is "How do counselor educators provide competent cross-cultural

mentoring?" Thus, the screening form included questions about the participants'

mentoring experiences and availability to contribute to the study. The screening form

contained the following questions: (a) how long did you serve as a cross-cultural mentor

to a junior colleague of a different racial or ethnic background, (b) was your mentee from

an underrepresented racial and ethnic group, and (c) are you willing and able to

participate in audio-taped 60-minute interviews? During the participant selection

process, three potential participants who initially agreed to participate in the study

declined. These individuals reported that they did not meet the qualifications for the study

based on the screening form.

The study's final participants consisted of individuals who returned all the

participant selection documents and self-reported that they met the study's scope. After

confirmation of the participants' signed forms, I communicated with participants via

email to schedule the interviews. Scheduling of the participant interviews went smoothly, and only one participant needed a follow-up interview due to time limitations on the initial interview.

Demographics

At the beginning of the study, the potential participant pool was 34 individuals using the initial sampling method of contacting mentorship award winners from the ACA and its divisions. This sampling process produced only three participants due to four participants being deceased, two participants having erroneous contact information, 13 participants having private contact information, and 14 participants not responding. After the snowball sampling method, three more individuals participated in the study bringing the total number of participants to six. Thus, half of the participants were mentorship award winners who are CCM, and half of the participants were counselor educators with CCM experience.

Age and Gender

The age range of the six participants was 42-77 years old. Most of the participants, four of the six, were in their 40s. The participants' age range coincides with the rationality that senior faculty are more equipped to mentor a junior colleague of a different cultural background due to their expertise and power within their profession and institutions (Behar-Horenstein et al., 2012). Of the six participants, four were female, and two were male. The gender demographics of the study participants are in line with the larger demographics of CACREP-accredited programs where the majority of full-time counselor education faculty are women (60.49%) compared to men (36.43%) (CACREP,

2018). Thus, there are no irregularities in the age and gender composition of the study's participants.

Race and Ethnicity

There were no participant selection criteria based on the mentors' race and ethnicity in this grounded theory study. However, I found it imperative to denote the race and ethnicity of counselor educators engaging in cross-cultural mentoring to juxtapose with the multicultural findings in the current research literature. The participants' self-identified racial composition was three Caucasian/White, one Latina, one African American, and one Multiracial. Of those participants who provided ethnicity, one identified as White and one identified as Italian.

Country of Origin/ Geographical Location

For this study, country of origin refers to the country of the participants' birth, and geographical location refers to the participants' residence or workplace location. Five of the six participants reported the United States of America as their country of origin, and one participant disclosed being from Puerto Rico. There was more diversity in the geographical location of the participants. Additionally, some participants reported multiple geographical areas due to the nature of their work. For example, two participants identified as having an international location. One participant described teaching at international institutions, and one participant disclosed living in two different places, such as the United States and Canada. Within the United States of America, the participants represented the West, Midwest, Northeast, and South. Therefore, there was diversity in the geographical location of the six participants.

License and Certification

The six participants displayed breadth in their professional licensures and certifications. Moreover, most participants had multiple licenses and certifications. Three participants reported being a Licensed Professional Counselor (LPC). Two participants were Licensed Mental Health Counselors (LMHC). Two participants shared they had the Certified Clinical Mental Health Counselor (CCMHC) certification. One participant was a Canadian Certified Counselor. Three participants were National Certified Counselors (NCC). Of the three participants with clinical supervisor designations, two were Approved Clinical Supervisors (ACS), and two were Licensed Professional Clinical Counselor-Supervisor (LPCC-S). Two participants held the certification of Board Certified TeleMental Health Provider (BC-TMHP). One participant reported being a Certified Eating Disorder Specialist. Lastly, one participant, in addition to being a certified counselor, was a Licensed Psychologist.

Employment Setting

The employment setting for all the six research participants was academia, notably the university setting. Some participants specified working at the graduate level of counselor education, being an educator, or being an Associate Department Chair. Participants reported working in setting outside of academia such as private practice and a sports team clinician. All the participants worked in counselor education programs, which was the targeted environment of the study.

Cross-cultural Mentoring Experiences

The study's goal is to capture the process of CCM to develop a grounded theory; thus, knowing the participants' experiences with cross-cultural mentoring adds additional insight. While all the participants reported serving as a cross-cultural mentor, four of the six participants were also a recipient of CCM. The screening form indicated other vital characteristics related to this study not captured on the demographic questionnaire. For example, the range in years served as a cross-cultural mentor was eight to 15 years. In total, the participants reported over 67 years serving as cross-cultural mentors, with many of the mentorships still ongoing. Lastly, the screening form asked if the mentor mentored a mentee from an underrepresented racial and ethnic group in the form of a yes or no; however, some participants noted the mentees' cultural descriptions. Participants described engaging in CCM with African American, Latina, Chinese, and Filipino individuals.

Data Collection

Data collection in a grounded theory study is an interactive process between the researcher and the study participants. Charmaz (2017a) explained data collection as an iterative process that continuously informs the emergent theory's development. In this grounded theory study, I collected interview data from six participants. The locations of the participant interviews varied due to the participants being geographically dispersed. As the researcher, I conducted all the interviews from a home office in Atlanta, GA using protective measures to ensure privacy and confidentiality. I did not ask participants to disclose their locations during the interview, but they reported their geographical location

on the demographic questionnaire. Participants reported various locations such as Canada along with the Midwest, Northeast, West, and South of the United States.

The interviews' frequency and duration varied based on the speed in which the participants spoke and the level of detail given for each interview question. For example, most participants completed their interviews within 60-minutes apart from one participant who, due to time constraints, finished the interview in two sessions with a combined total of 76 minutes. None of the interviews exceeded the 90-minute initial interview time allotted from the data collection plan in Chapter 3. Additionally, the data collection plan allocated for 60-minute follow-up interviews; however, no participants required follow-up interviews as data met theoretical saturation with the sixth participant's addition. Moreover, participants did not request follow-up interviews for clarification after member checks of the data.

The content of the participants' interviews followed an interview protocol of seven questions and ten sub-questions; see Interview Protocol (Appendix D). The protocol is a data collection tool for semi-structured, in-depth interviews that limit researcher bias while allowing elaboration and exploration (Creswell & Poth, 2018; Fisher, 2019; Patton, 2012). For example, participants answered some of the sub-questions in their response to the initial question. Still, when asked the sub-questions, the participants contributed new information not addressed initially. I recorded all participant interviews on two digital audio recorders then immediately transferred the audio recordings to a saved and protected digital file on a laptop. As the data collection tool during interviews, I used minimal encouragers and reflective statements to show

engagement with the participants (Fisher, 2019). During the conversation, my verbal engagement was essential due to phone interviews not allowing for the visualization of non-verbal communication. However, phone interviews are a viable first choice for data collection with geographically dispersed participants. Researchers support phone interviews in grounded theory research because phone interviews use ordinary technical skills, decrease feelings of being judged, spur more honest responses due to anonymity, and maintain rapport and the message integrity (Ward et al., 2015). Accordingly, participants expressed no concerns with the phone interviews for this study. Finally, I made extensive memos during the phone interviews because there was no need to make eye contact with the participants.

There were no variations or unusual circumstances during data collection. The only difference from Chapter 3 is that the Walden University IRB approved the addition of participants who were not mentorship award winners. Fisher (2019) noted that the grounded theory methodology is flexible and encourages the use of diverse data sources. Thus the addition of participants who are not mentorship award winners but still serve as cross-cultural mentors to racially and ethnically diverse counselor educators creates diversity in the data. Fisher (2019) explained that diversity in the data increases the applicability of the grounded theory.

Lastly, before moving on to data analysis, memoing in a grounded theory study is relevant to data collection and data analysis. Glaser (2012) acknowledged that data collection and data analysis are interactive in the constructivist grounded theory. Charmaz (2017a) further posited that data collection and data analysis are simultaneous

because they inform each other when there is theoretical saturation. Thus, I used memos during data collection to track participant interviews, identify codes appearing from each subsequent interview, and self-monitor to decrease researcher bias. As data collection progressed, memoing became more salient to staying organized and following changes in the emergent theory as I was moving iteratively through increasingly large amounts of data (Stocker and Close, 2013).

Data Analysis

I used the constructivist grounded theory methodology to determine the theoretical process of CCM racially and ethnically diverse counselor educators. The grounded theory approach focuses on how participants create meaning to their experiences, and interviewing participants about their experiences provides the data to inform the theory (Chun Tie et al., 2019; Creswell & Poth, 2018). Data analysis in grounded theory is an inductive process of coding participants' interviews and textual data into larger themes then synthesized to a theoretical model (Snodgrass et al., 2020; Ward et al., 2015). Grounded theory data analysis involves an iterative and simultaneous process of memoing, coding, constant comparison, and theoretical sampling (Charmaz, 2017a; Chun Tie et al., 2019; Giles et al., 2016). I provide a detailed discussion of my use of each in the following sections.

First, I want to clarify the alignment of coding terminology between the constructivist grounded theory and its counterparts. Standard grounded theory described the coding process as open, axial, and selective (Chun Tie et al., 2019; Creswell, 2013). (Chun Tie et al., 2019) explained that a second grounded theory genre, described as

traditional, uses the coding terminology of open, selective, and theoretical. The constructivist grounded theory follows the same inductive coding rationality as its counterparts but refers to the coding progression as initial, focused, and theoretical (Chun Tie et al., 2019; Fisher, 2019). The current dissertation study uses the constructivist grounded theory coding terminology to keep in methodological alignment.

Memoing

Memoing uses external notes to capture researcher actions during the grounded theory study; memos depict decisions made to sampling, the formation of codes, relationships between categories, and theory construction (Charmaz, 2017a; Chun Tie et al., 2019). I used memoing in this constructive grounded theory research as a roadmap for my study. Stocker and Close (2013) supported memoing from the conceptualization of the study through theory construction. During the study's conceptualization, I used memoing to keep the study focused on the mentors' experiences of cross-cultural mentoring and developing interview questions targeted at gaining access to the mentors' actions. In theory development, I wrote memos chronicling every iteration of the theoretical model until the final version.

The prominent use of memoing occurs during coding, theoretical sampling, and constant comparison. During coding, memoing helps the researcher clarify and refine themes (Ward et al., 2015). In the early stages of coding, the descriptions of CCM were abstract, but memoing over time narrowed the abundance of codes to functional categories. Chun Tie et al. (2019) further explained that memos indicate an audit trail of ideas, events, and analytic processes. I made memos when my committee and I decided

to gather data from different individuals other than the original target population of ACA mentorship award winners. Additionally, I made memos of lingering questions after the data reached saturation and the answers to those questions eventually became the underpinnings of the visual theoretical model.

Memoing can be in the form of a reflective research diary or journal (Stocker & Close, 2013). Accordingly, I wrote memos about my cross-cultural mentoring experiences then placed them alongside the themes emerging from the data. Memoing created a safe space for my thoughts to limit personal biases in data analysis. Chun Tie et al. (2019) informed that memos delineate the researcher's feelings. I recorded my feelings, goals, and spontaneous ideas in a dissertation journal. While the memos in my dissertation journal did not contribute to developing the final theory, the memos served as my organizational tool.

Initial Coding

Coding is the analytical process used to identify concepts, similarities, and recurrences in the data (Chun Tie et al., 2019, pg. 4). During initial coding, I cyphered of participant interviews using memoing to track analysis towards larger data units. I followed the process of "line-by-line coding of text—i.e., tagging text passages with thematic labels" (Snodgrass et al., 2020, p. 408). My goal was to take large paragraphs of participant interviews during initial coding and break them down into digestible concepts. Glaser (2016) describes the output of initial coding as multiple descriptors that do not fit together. For example, when asked about how she models cultural humility with her mentees, participant Debra stated:

I think part of it is just acknowledging for myself when I'm having struggles with

it in terms of like, I don't know what to do about this, and I really messed up and I

said this and I shouldn't have because it made me sound like another white savior.

Not necessarily beginning with, okay, I need to challenge you on what you just

said or just what happened with a student, but in the past, this has happened, or

right now this is happening for me. Almost like it's really important to normalize

that we're going to mess up as mentors, particularly in cross-cultural situations,

but these are some things that have worked, these things haven't worked, I think

that's certainly one piece of it.

The participant's statement generated multiple codes such as "acknowledging mistakes,

trust-building, and challenging mentees" during initial coding. Glaser (2016) directed that

the first pass at coding directs the researcher towards which concepts to focus on

subsequent coding. Thus, the initial codes start data communication through constant

comparison to develop larger categories and themes during focused coding.

Focused Coding

While initial coding is a fragmenting process, focused coding refines data by

grouping codes into categories (Chun Tie et al., 2019; Snodgrass et al., 2020). Charmaz

(2014) explained that focused codes appear more frequently and have more significance

than initial codes. I began grouping codes that were recurrent across participants'

experiences and codes repeated across the various interview questions. I also synthesized

codes that were prominent but had descriptions that were too narrow. For example, cross-

cultural mentors described having to overcome challenges with racially and ethnically

diverse counselor educators not having previous mentors and not initially trusting the mentor due to cultural differences. The codes of "lack of mentorship" and "distrust" were pervasive in participants' interviews and participants mentioned these experiences in responses to multiple interview questions. Therefore, I grouped these initial codes into a larger focused code of "mentee experiences" to capture the importance of the participants' experiences inductively.

Furthermore, focused coding determines the adequacy of initial codes (Charmaz, 2014). Focused coding helped reduce my initial codes that were descriptive but not supported by subsequent participant data. I asked participants, "how did you initiate and develop a cross-cultural mentoring relationship with mentees" (see Appendix D). Kathy stated, "And so it's been interesting because I extend myself to her and then she doesn't really bite, then I extend myself a little bit more." Debra stated:

> One of the things that I did as a junior faculty member was I developed a research team. It was open, it was rotating. I was very intentional about involving part-time and full-time students. I was very intentional about inviting folks with different cultural backgrounds, both in terms of race, ethnicity, LGBTQ, gender. We don't tend to have a lot of male students, much less male students of color, but I was trying to diversify the team as much as possible.

Yet Mike stated, "Often a mentor relationship is periodic meeting, whether it be once a week or once every other week, or what have you, depending on the need. But I really try to work with someone more closely upfront." The responses to how they initiate the mentoring relationship continued to vary amongst participants to the point of no

cohesion. Thus, the initial codes of specific strategies to initiate CCM were not viable in focused coding. These discrepant cases triggered more in-depth analysis and further coding. Charmaz (2014) instructed that focused coding takes the researcher further into the comparative process. Marvasti et al. (2012) stipulated that concepts must earn their way into the analysis based on their usefulness and boundaries. Constant comparison of the participants' experiences initiating CCM demonstrated no consensus on strategies but revealed agreement that it is the mentoring relationship's flashpoint.

Constant Comparison and Theoretical Sampling

Constant comparison and theoretical sampling inform data collection needs and saturation in grounded theory methodology (Creswell, 2013; Giles et al., 2016). First, constant comparison inductively relates new data to itself and new data to older data to collapse codes into categories and themes that become building blocks of the final theory (Charmaz, 2014; Chun Tie et al., 2019). I utilized constant comparison to analyze each participant's interview data for similarities in responses to questions, as similarities provide insight into experiences participants emphasize. Then, I used constant comparison to analyze similarities and differences across all the participant interviews to determine which codes, categories, and themes were congruent enough for the emergent theory. Giles et al. (2016) shared that the researcher includes memos in the constant comparison process. As previously mentioned, my memos served as a roadmap to my analytical decisions, goals, reflectivity, and lingering questions. So, comparing codes, categories, and themes to my memos kept me on track methodologically. The constant comparison also helped me find gaps in the data that needed exploration or more

participant data. Thus, the constant comparison process starts with the first data generated and continues through the study's end (Chun Tie et al., 2019).

Second, theoretical sampling informed my grounded theory study's progress by allowing me to methodically choose participants who had experience with mentoring racially and ethnically diverse counselor educators. Initially, I selected participants from individuals who were award-winning mentors then explored if they had cross-cultural mentoring experiences. Once I exhausted contact with those individuals, I still had not reached theoretical saturation. Charmaz (2014) describes theoretical sampling as a tool to keep the researcher from becoming stuck as there are stops and starts during the constructivist grounded theory. After consultation with my dissertation committee, we decided to continue theoretical sampling with a new criterion of counselor educators who had cross-cultural mentoring experiences but were not award winners. Charmaz (2014) provided support for this strategy by explaining that altering sampling strategies creates more theoretical reach. Fisher (2019) explained that diversity in the data increases the applicability of the grounded theory. Thus, incorporating data from these new individuals offers differing perspectives and strengthens the congruence among subsequent codes and categories (Chun Tie et al., 2019).

Theoretical Coding

Theoretical coding occurs at later stages of grounded theory and deciphers the propositions that link themes together into a final hypothesis or model (Charmaz, 2014; Chun Tie et al., 2019; Giles et al., 2016; Marvasti et al., 2012; Snodgrass et al., 2020). During my theoretical coding I analyzed how to organize the themes into a concise visual

representation that can guide counselor educators through the process of mentoring

racially and ethnically diverse colleagues and doctorate students. While theoretical

coding is not a standardized process (Charmaz, 2014; Marvasti et al., 2012), a

constructivist grounded theory's final destination depends on the researchers'

transparency in their purpose and approach (Charmaz, 2014). Charmaz (2014) shared that

theoretical coding could center around specific strategy. My process for theoretical

coding was to examine how categories and themes were moving. I wrote memos about

what the categories were "doing" and going back to the constant comparison method to

see the directionality of themes or lack thereof.

For example, during theoretical coding, I distinguished themes similar in their

topic but differed in how the mentors describe their application. Counselor educators

discussed the role of academic work in cross-cultural mentoring; some mentoring actions

included the mentees, and others did not. Debra spoke to the theme of publication,

presentation, and research when she stated,

And I think another action is just collaborating with students and giving students

and junior faculty credit when they deserve credit. I'm very sensitive to

authorship, particularly at this point, that I don't need to be first author, and if I

don't deserve to be first author, I shouldn't be, and just having that piece is also

important.

In an unrelated interview question, she also stated, "Also, it's important action as

a mentor to make sure that you're bringing to the attention of other people, other faculty,

your community some of the work that your students are doing," which fits with the

theme of publicizing mentees' accomplishments. Although academic work is the foundational topic of the two themes, the mentors' actions indicated different directionality. The mentors' publication, presentation, and research actions occur inside the relationship with the mentees' knowledge. In contrast, the mentors' actions of publicizing mentees' accomplishments occur outside of the relationship without the mentees' awareness.

Some significant themes did not indicate any directionality in the mentors' actions. The themes of authenticity, genuineness, and intentionality provided insight into the mentors' purposes for engaging in cross-cultural mentoring. My examination of the context in which the participants discussed these non-directional themes revealed that the participants outlined the atmosphere of cross-cultural mentoring. These codes are related to each other in that they illustrate the environment conducive for cross-cultural mentoring to thrive. For instance, Mike stated, "The continuation of that relationship is around making sure that we're not ignoring or unintentionally diminishing the cultural components in every exchange that we have, to make sure that is a continuous part of our work together as a mentor-mentee." His words fit within the larger theme of intentionality, which is essential to all the other emergent CCM theory themes. By the end of my theoretical coding, I established the original visual model of CCM using all the data that met theoretical saturation. At this point, I sufficiently explained all the significant themes, and additional coding produced no new themes and confirmed preliminary analysis (Chun Tie et al., 2019; Snodgrass et al., 2020).

Hand Coding

Although there are qualitative coding software programs, I coded by hand during data analysis for this grounded theory study. I also used various materials and tools to code, including paper, highlighters/markers, dry erase board, Microsoft Word, and PowerPoint. My dissertation committee and I decided that the best way for me to keep track of the dynamic nature of the large amounts of data was to use tools where I could touch the data, spread the data out, and put pieces of data side-by-side with ease. Additionally, coding by hand using paper allowed me to document memos spontaneously as the thoughts occurred without waiting until I could log into a software program. Initial coding started with printing out interviews and memoing in the margins, which I then highlighted and color-coded during data analysis. Giles et al. (2016) and Ward et al. (2015) described the process of hand-coding using tables and colors in Microsoft Word to organize, classify, and categorize data into themes. I created color-coded tables in Microsoft word to transform the hand-coded data into a structure quickly passed to others for peer review. Additionally, due to the researcher, dissertation committee, and peer reviewers' geographical distance, using Microsoft Word documents during data analysis relieved peer reviewers from accessing or purchasing access to specific qualitative coding software.

I wrote memos in a reflexive journal, on the interview protocols, on the printed interviews, and in a dissertation notebook organized by chapters. I used memoing on paper as the prevalent means of theoretical coding. Memoing on paper rather than on the shared Microsoft Word documents allowed me to trace my thought processes over time

and keep my logic from biasing others during peer review. However, I made my memos available to peer reviewers as questions arose, and as the peer review process refined the final CCM theory.

In addition to hand-coding on paper and Microsoft Word, I used a dry erase board and markers to develop the CCM model. I took pictures of each successive iteration as propositions between themes changed. Like how I used Microsoft Word to convert hand-coded data into a sharable structure, I used PowerPoint to transform a hand-drawn template of CCM on a dry erase board into a computerized visual model. I provided peer reviewers with the PowerPoint model of CCM, and they provided feedback on how to refine the model to represent the linkage of themes better. Again, due to the researcher, dissertation committee, and peer reviewers' geographical distance, using PowerPoint during data analysis relieved peer reviewers from accessing or purchasing access to specific qualitative coding software. Coding in this grounded theory followed the constructivist grounded theory approach and used tools conducive to analyzing data and disseminating data to geographically dispersed individuals.

Evidence of Trustworthiness

Credibility

Shenton (2004) described that credibility refers to the accuracy of the results of a qualitative study. The primary way to establish credibility is member checking or respondent verification (Creswell, 2013; Fisher, 2019; Leung, 2015; Morrow, 2005; Patton, 2002; Shenton, 2004). As mentioned previously in Chapter 4, a transcription service transcribed the audio recorded interviews. I provided participants with the

interview transcripts to ensure the exactness of their statements. I also verified the interviews' accuracy by reading the transcripts word for word with the recordings playing simultaneously.

Another strategy to ensure credibility is peer review, where individuals with research experience evaluate the results for correctness, possible biases, and alternate interpretations (Powers, 2014). There were three peer reviewers for this grounded theory:

1. A counselor educator who was a recipient of cross-cultural mentoring.

2. A counselor education faculty member who had no prior experience with cross-cultural mentoring.

3. A doctoral counselor education and supervision student with no previous knowledge of cross-cultural mentoring.

I provided each peer reviewer with the de-identified interview transcripts, the coding of themes, and the emergent CCM theory's visual representation. Additionally, I met with peer reviewers for feedback sessions and reached a consensus among themes and the model's elements.

Lastly, to show credibility in this constructivist grounded theory, I demonstrated how I reached theoretical saturation. Fisher (2019) used memos to track progress towards saturation. Similarly, I wrote memos when incoming data presented new information and when data confirmed existing codes and themes. During the data collection process, I had to ask the Walden University IRB for an extension of time and sampling method as theoretical saturation was close but not met after exhausting the initial list of mentorship award winners. Participant data reach theoretical saturation after six individuals. For

example, data reached saturation across participants in that responses were congruent amongst mentorship award winners and those who just had the cross-cultural mentoring experience. Additionally, codes and themes reached saturation within interview questions where participants' descriptions of their experiences did not deviate as the interview questions changed. They shared themes of building authentic relationships, providing a safe space for disclosures, and resolving cross-cultural missteps, whether they were discussing research, advocacy, or the evolution of the relationship over time. Therefore, based on the consensus of data from the six participants, I expected additional participant responses would coincide and not deviate from the current saturation. The current codes seem to describe commons experiences in cross-cultural mentoring in counselor education fully.

Transferability

Morrow (2005) explained that transferability is the ability of the results to relate to others outside the study. I used triangulation, theoretical sampling, and high-quality descriptions to increase the transferability of the emergent theory of cross-cultural mentoring. Creswell (2013) and Shenton (2004) supported triangulation in diversifying the sites, locations, organizations, and populations where the researcher collects data. Accordingly, study participants represented various racial and ethnic groups, geographical locations, licensures, universities, and years serving as a cross-cultural mentor. The range in participants captures their collective wealth of cross-cultural mentoring knowledge and accounts for the nuances that make their experiences unique.

I used theoretical sampling as another technique to improve transferability. Theoretical sampling, like triangulation, increases the participants' representation to become aligned with the study's purpose; however, theoretical sampling strengthens the study's applicability (Charmaz, 2014; Fisher, 2019). For example, if all the research participants were mentorship award winners, then counselor educators looking to serve as cross-cultural mentors could perceive that they must be expert mentors to use the theory. Thus, theoretical sampling allowed me to gather data from counselor educators who had cross-cultural mentoring experiences but did have mentorship awards. These participants deepened the emergent CCM theory's applicability by widening the population of individuals who can use the theory to support racially and ethnically diverse counselor educators.

Lastly, successful transferability depends on the researcher's communication of the research findings. In qualitative research findings are presented as rich, thick descriptions to connect the themes to the participants' experiences (Creswell, 2013; Fisher, 2019; Powers, 2014). The case of the current grounded theory, the visual model of CCM depicts the overall flow and orientation of actions that occur during the process, but the participants' statements provide the examples of how they performed each action. I provide the detailed descriptions of the participants' actions within each theme of the theory in the results section of Chapter 4.

Dependability

Morrow (2005) and Shenton (2004) characterized dependability as the researcher's ability to report the data analysis process clearly so others can understand

and replicate the steps. The primary way I documented the data analysis process was the use of handwritten memos. Memos capture the grounded theory's evolving process, including constant comparison, thematic development, strategic choices, and reflexivity (Charmaz, 2014; Fisher, 2019; Ward et al., 2015). In turn, memos are bits and pieces of a more extensive audit trail that creates transparency in the researcher's rationale for decision during the grounded theory development (Chun Tie et al.,2019; Ward et al., 2015).

While most of my audit trail is my handwritten memos, I used photographs and figures to document my data analysis method. I took photos of all the iterations of the visual model of the CCM theory as it changed. Additionally, I created Figure 1 using shapes from Microsoft Word to show how themes emerged from the data and oriented into a CCM model. Figure 1 illustrates the data analysis logic for this constructivist grounded theory of CCM; I included in the figure my focus during constant comparison and my strategy for theoretical coding.
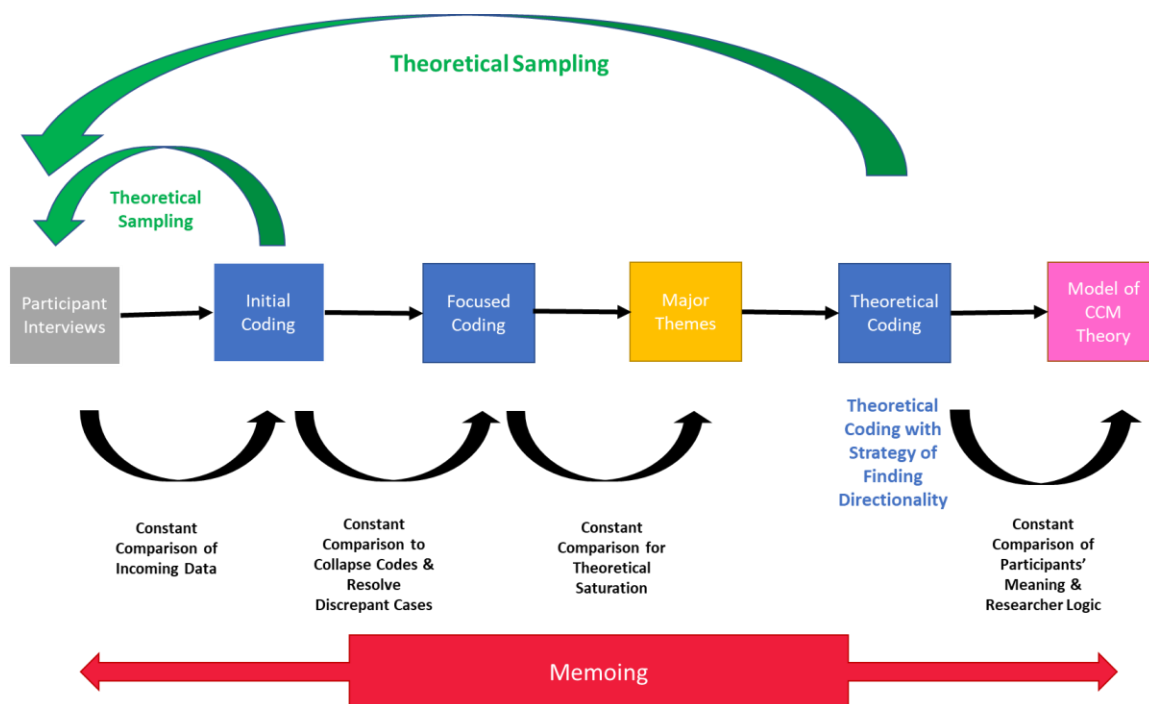
Figure 1. Data Analysis Logic.

The dissertation committee is another useful tool to help ensure dependability in qualitative inquiry. Fisher (2019) asserted that using expert review to stabilize the research process diminishes openings for methodological errors. Therefore, I had debriefing sessions with my dissertation committee and wrote memos to document methodological decisions. My dissertation committee also connected me with a methodological specialist, a counselor education faculty outside of Walden University, who had no knowledge of my study but was skilled in qualitative research. This content knowledge expert provided valuable feedback on how to create and maintain academic rigor.

Confirmability

Confirmability is the demonstration of academic rigor to show how the researcher addresses biases in qualitative inquiry (Morrow, 2005). I followed the guidance of Chun

Tie et al. (2019), who defines rigor as: "(1) the researcher's expertise, knowledge and research skills; (2) methodological congruence with the research question; and (3) procedural precision in the use of methods" (p. 7). Thus, to strengthen my constructivist grounded theory proficiency, I read the classic literature about this form of inquiry, studied recent dissertation studies using this method, and consulted with methodological experts. To keep in methodological congruence, I aligned my dissertation with Charmaz (2014), who advised researchers to use the grounded theory to make invisible processes known. At every level of the study, I examine how my decisions help me answer how do counselor educators provide competent cross-cultural mentoring? At any point I was unsure, I sought help from others. Lastly, I kept with procedural accuracy by following the study procedures approved by the Walden University IRB, and when the process needed adjustment, I sought additional approval from the IRB.

Confirmability also involves acknowledging unintentional researcher bias and revealing the ways to address the predispositions. Providing a reflective analysis of predispositions and positionality bolsters confirmability (Fisher, 2019; Shenton, 2004). Consequently, as a recipient of cross-cultural mentoring and an African American female doctoral counselor education and supervision student, my positionality is closely related to the study. The potential for bias comes from if I only attended to data and themes that confirmed my own cross-cultural mentoring experiences. The first strategy to combat my predispositions was my decision to use mentorship award winners and senior counselor education faculty as participants. Deferring to the participants places them as the experts on cross-cultural mentoring due to their professional accomplishments and knowledge.

Second, I made a concerted effort not to disclose to the participants that I was a cross-cultural mentor recipient. I wanted to assume the neutral role of data collector while conducting interviews. Additionally, I kept my anonymity during phone interviews, not allowing visual clues that could persuade participant responses. My fourth strategy to limit my predispositions from affecting the study was my reflective journal and memos. When I encountered themes and data that were contradictory to my own cross-cultural mentoring experience, I wrote about them separately from the data analysis. For example, when participants discussed participating in advocacy work with their mentees, I wrote how this was not a part of my mentorship dynamic. I reflected upon my plans to ask my mentors if they felt comfortable engaging in social change initiatives. Thus, I can juxtapose my cross-cultural mentoring experiences with those of the participants without influencing the outcome of the results. Fifth, peer review also helped me monitor my biases; having individuals with no cross-cultural mentoring knowledge created firm boundaries for codes and themes to only reflect the participants' expressions. My last strategy to limit my biases was to have conversations with other cross-cultural mentoring recipients and compare our encounters. The discussions helped me rationalize the large amounts of data and become comfortable with discrepant cases. It helped me stay grounded, knowing that there would be variety in the participants' experiences if we had such variety in our experiences.

Study Results

For this constructivist grounded theory, the only research question is: "How do counselor educators provide competent cross-cultural mentoring?" The answers to the

research question unearth the actions, abilities, and principles mentors use to conduct cross-cultural mentoring with racially and ethnically diverse counselor educators. The emergent themes are the building blocks of a larger model that shows their linkage and directionality. Therefore, others with interests in serving as cross-cultural mentors have a visual guide of the process. I discuss the major themes of the model to serve as a roadmap for applying the CCM theory. The arrangement of the themes depends upon their directionality or lack thereof. Directional themes show the actor and recipient of the themes, who has an awareness of the actions or the passage of time. Non-directional themes indicate principles or qualities and do not describe actions. The non-directional classifications of themes include environment and mentor qualities. The directional classifications of themes include mentor experiences, mentee experiences, mentor actions inside the relationship, mentor actions outside the relationship, and the evolution of time. I provide detailed explanations and examples of the themes housed under each classification. Figure 2 illustrates the major themes of the CCM theory and the orientation of the classifications.
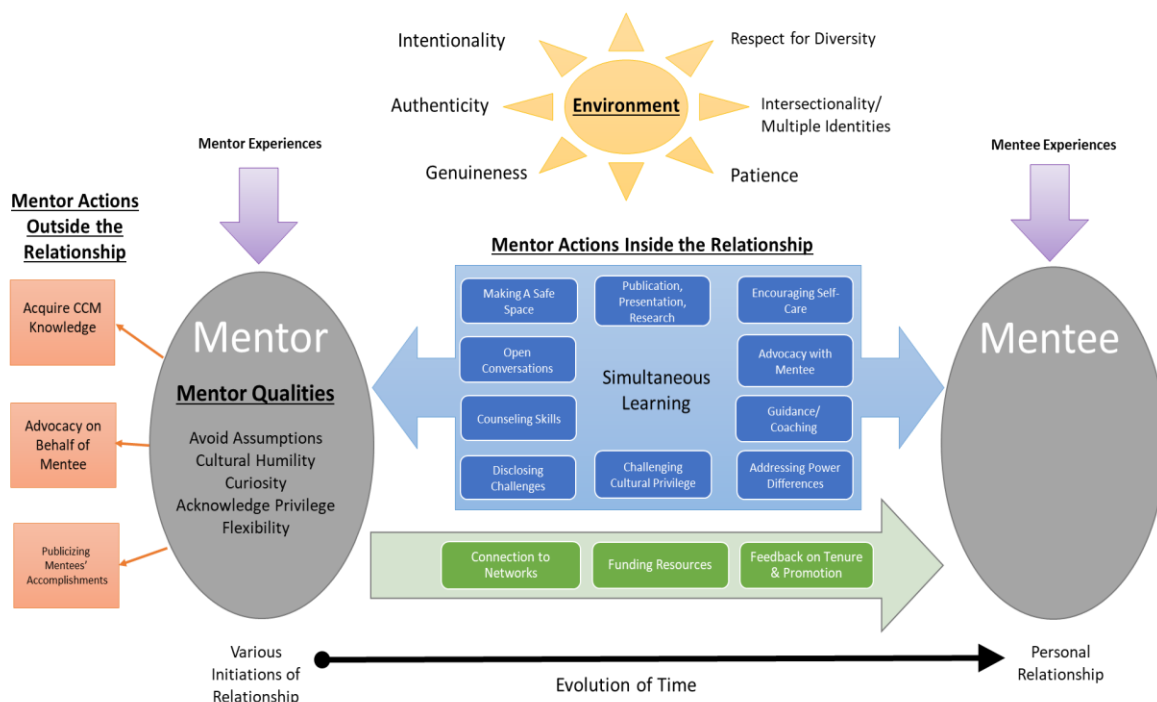
Figure 2. Model of the CCM Theory.

Non-Directional Themes

Non-directional themes are those that do not describe the movement or explicit actions of the mentor. These themes depict the principles or qualities that the mentors apply when working with racially and ethnically diverse counselor educators. The non-directional classifications of themes include the environment and mentor qualities.

Environment

The environment classification of themes refers to descriptions of the setting that is conducive to conduct CCM. Participants shared the overall tenets they consider essential to all elements of CCM. Mentors discussed the CCM environment throughout all the interview questions. The environmental themes included intentionality, authenticity, genuineness, respect for diversity, and intersectionality/multiple identities.

Intentionality. Intentionality is the mentors' conscious decisions during CCM.

For example, mentors described intentionality as their motivation for initiating the mentoring relationship, maintaining the relationship, and engaging in scholarly activities. Maria explained her intentionality in choosing counselor educators with whom to start a mentoring relationship:

> And I could tell you, I made it a point to not do what happened to me to others. So, when I approached my students and my colleagues who are different from me, I'm going to hold that awareness. I am going to be very intentional and mindful, and just acknowledging my limited knowledge. There is limited knowledge. And I always like to… I call them reality checks.

Mike described intentionality as his way of continuing the cross-cultural mentoring relationship:

> The continuation of that relationship is around making sure that we're not ignoring or unintentionally diminishing the cultural components in every exchange that we have, to make sure that is a continuous part of our work together as a mentor-mentee.

Debra reported her intentional efforts to conduct research with racially and ethnically diverse counselor educators:

> One of the things that I did as a junior faculty member was I developed a research team. It was open, it was rotating. I was very intentional about involving part-time and full-time students. I was very intentional about inviting folks with different cultural backgrounds, both in terms of race, ethnicity, LGBTQ, gender.

> We don't tend to have a lot of male students, much less male students of color,
>
> but I was trying to diversify the team as much as possible.

Thus, intentionality is a theme that is pervasive within CCM. Mentors who participate in CCM consciously create conditions that reinforce their commitment to assist racially and ethnically diverse mentees.

    Authenticity. Participants described the theme of authenticity as their ability to remain themselves in the mentoring relationship. Moreover, they presented authenticity to acknowledge their limitations. Mentors referenced authenticity when recounting how they nurture the relationship over time, overcome challenges, and conceptualize competencies necessary for CCM. Kathy detailed how authenticity connects the mentor and mentee on a individual level:

> Because I think to me the hallmark of a really good mentorship relationship is
>
> people being able to be authentic with you. And I don't think people can be
>
> authentic with you if you're not authentic with them, and if you don't make space
>
> for them to be able to be vulnerable in that relationship. That's something I really
>
> try to put a lot of time into. It's just who I am as a person. Who are you as a
>
> person? I want to get to know who you are.

She also detailed how authenticity creates realistic expectations that set the tone for the mentoring relationship:

> I try to just be open and authentic and genuine and I'm very self-deprecating. I
>
> just trying to keep it real, you know what I mean, with people and try to just be

like, I'm a human. I'm not perfect. I'm so fallible. I give up. I don't always have

the answers. I don't know what I'm doing. That's who I am across the board.

Similarly, Joseph shared that his authenticity comes from a mindset of unpretentiousness.

When asked how he overcomes challenges in the mentoring relationship, he stated, "Just

by being myself. Just by being authentic. I don't have to impress anybody or put on any

kind of air. I'm just who I am." Another mentor portrayed authenticity as a proficiency

when mentoring racially and ethnically diverse counselor educators. Mike conveyed

authenticity as a necessity for competent CCM:

> So, those are the biggest three pieces that if a mentor is able to openly express
>
> their limitations and accept responsibility for those limitations, recognize that they
>
> don't know everything because they haven't done everything in the world. And be
>
> able to truly and authentically accept and respect the individual in front of them
>
> for who they are and what they bring to the table. Those are the three main
>
> qualities, I think, are key.

The theme of authenticity, like intentionality, emerges from the data when participants

discuss multiple CCM aspects. Their descriptions provide context to the modesty they

create in the atmosphere when working with their mentees.

Genuineness. Genuineness is the perception of connectedness between the

mentor and mentee. Participants' meanings of genuineness differ from authenticity in that

authenticity refers to the ability to be one's self and displaying vulnerability. In contrast,

genuineness relates to the mentors' engagement with the mentees. Genuineness reflects

the comfort and cohesion cross-cultural mentors have with their mentees. Kathy

discussed genuineness as a component of establishing the mentoring relationship. She

explained, "You can't say like, you're going to be someone's mentor. I think most

mentorship relationships, most good ones, have to develop naturally and organically, and

they're really based on a warm connection." She also emphasized genuineness when she

evaluated her successful cross-cultural mentoring experiences:

> I guess, the advice that I would give anybody who's like, I want to do cross-
>
> cultural supervision mentorship. I think I would say, look, you have to just be an
>
> engaging, likable person. You have to just connect with people and extend
>
> yourself to them and try to find common ground, like what are common interests
>
> that you have."

Maria listed genuineness as an attitude mentor must possess for competent CCM:

> Possess. Attribute. Openness. Genuineness. Curiosity. To the extent that we
>
> possess it, sharing wisdom, based, really, to be sure, on our own lived experience,
>
> because my wisdom may not apply to you, but I'm going to share it from my
>
> vantage point, and then you can take it or leave it.

Maria portrayed genuineness as mentors sharing their experiences to create understanding

with the mentee. Other participants discussed genuineness in terms of creating the

atmosphere in a cross-cultural mentoring relationship. Joseph used genuineness to lower

power distances between the senior faculty mentor and the junior faculty mentee:

> So, I just think you have to nurture a relationship and let the person know that
>
> they can ask any question. Nothing will strike me as something they should

already know. All questions are okay. So, the reassurance and the affirmation is

what really makes the relationship work I think.

Likewise, Mike highlighted genuineness to increase the mentees' comfort level with

disclosing to a mentor of a different race and ethnicity:

Whether they be in the classroom or in their session or with their students, or what

have you. To make sure that they trust me enough to say that, and they see who I

am instead of what I look like.

Thus, participants reference the theme of genuineness during multiple phases of CCM.

They mentioned it in the initiation and maturation of the mentoring relationship. Several

mentors use genuineness to sensitively encourage racially and ethnically diverse

counselor educators to trust them. One mentor designated it as a necessary condition for

competent CCM.

Respect for Diversity. Participants' accounts of the respect for diversity theme

included showing tolerance and acceptance of cultures, perspectives, and values different

from the mentor. They also alluded to the mentors having a non-judgmental disposition

towards differences. Joseph mentioned respect for diversity when he clarified his views

about competence in cross-cultural mentoring. He described respect for diversity as a

form of sensitivity:

I like to use the word sensitivity because I don't think you can ever be competent

in another culture unless you lived it, breathed it, really understand it. But I think

you can be sensitive to a lot of nuances and that could guide your behavior.

Later, he elaborated that cross-cultural mentors value learning from other cultures:

> Well, somebody who's willing to learn about their culture and respects… I think
>
> respect, because different groups have different traditions and it might not be a
>
> tradition that my family introduced me to, but I have learned from that and I can
>
> respect it.

Like Joseph, Mike talked about respect for diversity when discussing competencies for

CCM:

> And then the other... Another quality, I could probably go on, that's really most
>
> important is truly honoring your mentee as a human first. Seeing them for who
>
> they are and accepting them unconditionally for who they are, flaws and all,
>
> because we all have them.

However, Maria shared that respect for diversity is essential to nurturing the mentoring

relationship. She stated, "I mean, they have great respect for me, and I know that. And I

respect them, and they feel that. So, I think that that's just a very mindful and deliberate

way of relating with them." Yet another participant accentuated this theme as knowledge

mentors need for CCM. Yolanda asserted, "I think, first of all, cross-cultural mentors

need to have a pretty good understanding that every culture has its own story, whatever

that is. Everybody self-defines their culture." Lastly, respect for diversity emerged from

Kathy's data while she informed about the mentor attitudes that promote effective CCM:

> I think openness to experience, openness to understanding people who are
>
> different from them in whatever way that is. I think attitude of respect for
>
> diversity, of just understanding differences and trying to not judge those so just
>
> being comfortable understanding about it, I think that that's really helpful as well.

Respect for diversity was a pervasive theme in the data. Participants mentioned it as a

mindset, attitude, and competency that guides the whole CCM process.

　　　　Intersectionality/Multiple Identities. The intersectionality/multiple identities

theme emerged when participants acknowledged that mentees identify themselves as

more than just their race and ethnicity. While the grounded theory focuses on racial and

ethnic differences between the mentor and mentee, humans distinguish themselves in

various ways, and these definitions appear in CCM. For instance, mentees can identify

themselves based on gender, race, ethnicity, nation of origin, etc. (Alston, 2014). The

research participants established that in CCM, the mentees' and mentors' multiple

identities interconnect, creating a multicultural dynamic that intersects at every exchange.

　　　　Mentors illustrated how they conceptualize intersectionality and multiple

identities as cross-cultural mentors. Maria explained how she incorporates these theories

into her mentoring style:

　　　　In terms of what informs those practices, I think a lot about intersectionality

　　　　theory, which is a sociological theory that is making its way into counselling

　　　　practice, and it's about understanding the many and multiple identities that people

　　　　carry with them, some visible, some invisible, and how we must not assume that

　　　　we know the person sitting across from us because of the way they look.

One participant conceptualized intersectionality and multiple identities as a

developmental process in CCM. Mike explained how doctoral counselor educators

experience multiple identities as their identities shift during maturation. He processed

with his mentees "how their identity is changing because everyone who goes through the

counselor process, whether it be at the master level or doctorate level, there's a change in identity."

Mentors also shared how they addressed intersectionality and multiple identities as cross-cultural mentors. Kathy reflected, "I think being humanistic and really trying to understand what your mentees multiple identities means to them and how you can connect with those and using them in reaching their goals is also really important and helpful." Similarly, Yolanda outlined a reflective dialogue she had with a mentee:

> And I think another strong point is to ask that person to tell you about their worldview and their experience unfiltered. Tell me what it's like to be you. What is it like for you to be working with me when you and I have visible differences? We have similarities, but we have things that aren't similar. Let's not pretend. So, tell me what it's like to be you and how is it going to be for you working with me, and how is it going to be you working with me when I'm black and female? Because almost every other group, there's some history between races, between sexes. So, every other group could have interesting ways of engaging with each other.

Finally, Debra provided intersectionality and multiple identities considerations she practices with racially and ethnically diverse female counselor educators:

> Particularly for women of color, I think being cognizant that they are often in caretaking roles, or if they don't have children themselves, they have other roles that are caretaking, or folks that are working full time, and being invitational about those conversations.

Debra's approach to addressing intersectionality and multiple identities showcases how CCM can fill gaps in the research literature. For example, Cartwright et al. (2009) and Frazier (2011) reported that African American female counselor educators belong to multiple oppressed groups. However, cross-cultural mentors with an understanding of intersectionality and multiple identities have a framework to accommodate their life experiences.

Patience. The theme of patience is the mentors' state of calmness and persistence when issues arise in CCM. While patience is a quality relevant to a person's demeanor, making it applicable to the next section of non-directional themes, the participants' meanings of patience go beyond a personal characteristic. Mentors connected patience to the mentoring relationship, lessons they learned, attitudes necessary for competency, and conflict resolution. Thus, their application of patience advances the theme to an overall tenet of CCM.

First, some mentors exercised patience when initiating the mentoring relationship. Kathy shared an experience where she attempted to serve as a mentor, but the mentee was reluctant. She reported, "And so it's been interesting because I extend myself to her and then she doesn't really bite, then I extend myself a little bit more." Kathy further explained that the flashpoint of the mentoring relationship came later after several outreach attempts. Joseph reflected upon his lessons learned when engaging potential mentees:

> Well, I'm very patient. Sometimes what I think is that there are a lot of students
> and also colleagues who have never had a mentor that paid attention to them, and

so when somebody takes time with them, they are just very appreciative, and they

do all they can to make suggestions and implement them.

Mentors also expressed patience in terms of non-reactivity with challenging situations

and mentees. Yolanda detailed lessons learned from her experience with a mentee with

limited cultural awareness:

So, what I learned is to have a little bit of patience sometimes with people who for

various reasons, don't engage the diversity that's right in their face. But it maybe

doesn't matter to them until it matters. Having patience with somebody who

engages the world that way has been a huge growth moment for me.

Likewise, other participants supported cross-cultural mentors exercising patience for

conflict resolution. Mike advised, "So, the mentor not taking it personal, especially when

the mentee is frustrated. Is it going to happen? It's supposed to happen. If it doesn't

happen then that person is not growing." Joseph echoed a related sentiment when he

listed patience as a critical element of CCM competency. Joseph justified, "Non-

judgemental-ness, patience, openness to differences, having high self-esteem so that, just

because your tradition is different than your mentee's tradition, you're not threatened in

any way." Therefore, mentors who incorporate patience and the other environmental

themes into their intercultural exchanges set the stage for other CCM interventions to

succeed.

Mentor Qualities

The second classification of non-directional themes is under the mentor qualities.

Like the themes under environment, mentor qualities do not describe actions in CCM.

Mentor qualities are the attributes, traits, and characteristics participants deemed valuable for CCM competency. Participants portrayed qualities they have and general qualities they believe are useful when mentoring racially and ethnically diverse counselor educators.

Avoid Assumptions. Participants depicted the theme of avoid assumptions as the mentors refraining from applying preconceived beliefs on the mentee. Participants' meanings of not making assumptions also extends to mentors recognizing that mentees define themselves. Maria emphasized not making assumptions to decrease the perpetuation of microaggressions. Maria stated, "I think it's difficult to renounce assumptions and stereotypes that we hold within, but it's really important that we challenge ourselves to do that, because we… It's very easy to commit micro or macroaggressions, even unintentionally." Mike illustrated how he abstains from making assumptions in his comments, "So, early on, the lessons I learned is don't assume, ever. Don't really make any assumptions. Ask a question instead of assuming. By someone's appearance, don't make assumptions, just ask." Comparably, Kathy provided an example of how she exercised not making assumptions due to her mentee having multiple ethnic identities:

> First of all, she has multiple ethnic identities and her experience and her values
> and her thoughts, of course she is. You can't look at her and say, all
> Filipino/Chinese/American have these values or they think that way. I just don't
> assume that about anybody.

Kathy further explained that not only does she not assume, but she presumes that she does not know the mentees' experiences:

> People have their own experience of their race and ethnicity and gender. They have their own experience and that means something different to everybody. And so I don't know, just from that perspective that's how I approach people. I assume I don't know a lot. How could I? And I also assume that whatever their experiences with their diversity is, their multiple identity is, that they will make me aware of that and what they need to tell me and share with me and get support from me as they need to.

Joseph also took the approach of not making assumptions and allowing the mentee to describe their culture:

> I just don't pretend that I know things that I don't know. I ask. Maybe I'm working with a gay, lesbian, bisexual or transgender person, that's a different subculture. Well, I will ask them what terminology I should use when I'm talking to them if I'm not sure. I just don't pretend that I know it all because I don't.

The mentors accentuated their neutral cultural stance when working with racially and ethnically diverse counselor educators to demonstrate competency. Some participants are conscious not to make assumptions so as not to oppress the mentees further. Other participants do not assume to create space for the mentee to share their cultural identities. The theme of mentors having the quality of avoiding assumptions leads to cultural humility due to these themes' relation to cultural sensitivity.

Cultural Humility. Foronda et al. (2016) defined cultural humility as "the process of openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals" (p. 213). Participants discussed cultural humility in the context of helpful qualities cross-cultural mentors have when making connections with mentees. They mentioned cultural humility as a mindset that helps them successfully navigate intercultural exchanges. Maria attached cultural humility to the core of her cross-cultural mentoring expertise. She declared, "Well, I think at the core of competency with anything cross cultural would be cultural humility, and the idea that no one knows what it is like to be the other better than the other." Debra emphasized cultural humility as self-awareness of how she presents herself to her mentees:

> As a mentor, I think some of these I've alluded to, that I think that as someone who identifies as white, I think we have a challenge, as someone who also is interested in multicultural issues, to not think, okay, well, I think I'm pretty woke, but I'm really not, there are things. I can't go around and tell students like, hey, I'm white but I get it, because I don't, and I think having that humility of knowing that I will never fully understand what it's like to be a student of color or a junior faculty of color.

Yolanda listed cultural humility as a foundational attitude cross-cultural mentors hold. She stated, "One that understands the difference between cultural humility and cultural competence, one who does not believe that at a certain point I've read all these books and understand the experiences of whatever people may be investigating." Mike

demonstrated how he embraces cultural humility in his comments, "First, by acknowledging the differences openly, whatever those may be. And for me, the differences are whatever that person identifies as their culture and how I identify with my culture." He further clarified:

> And I think that is the key to best practice with cross-cultural mentorship, is to not expect someone to have to remove, diminish, dismiss their own cultural identity to be a counsellor educator. They're both valuable, they're both important, we just have to figure out how they play together and where they can intertwine and where they need to be separate.

Lastly, Kathy said, "We were talking about cultural humility, about being curious, about communicating and expressing what you don't know, I think is really helpful." She mentioned both cultural humility and curiosity as healthy qualities for CCM.

Curiosity. The theme of curiosity is the mentors' quality of wanting to know about the mentees' life experiences and thoughts. Furthermore, the mentors' curiosity motivates them to ask questions and explore the unknown with their mentees. Maria shared, "Well, I'm always curious about people from other cultures." Likewise, Yolanda reported "I need to learn about you based on your experiences." Joseph described curiosity when discussing general qualities of a competent cross-cultural mentor. He stated, "Well, somebody who's willing to learn about their culture." Maria explained, "So, I think it's critical to approach any interaction that is cross cultural with a sense of curiosity, and this desire to learn more about the other person, and to just allow space for that knowing to happen." Both Kathy and Mike emphasized the role of asking questions

when mentors are curious. Kathy conveyed, "And then I think just being curious if there are things that you don't know or you're not certain about, just being curious and just asking about it." Mike explained how he uses his curiosity when processing with his mentees:

> But, also, really asking... When they bring up a challenge, or a question, or a problem, really taking them a little bit deeper than just a question and ask them what's coming up for them after they answer the question.

The mentors' curiosity is not limited to gaining knowledge about the mentees' culture; it also includes exploring the mentees' interpretations of encounters within the CCM process.

Acknowledge Privilege. The theme of mentors acknowledging privilege emerged as participants discussed personal privileges or experiences addressing their lack of privilege. Mentors who acknowledge privilege understand that racially and ethnically diverse counselor educators do not have access to the same opportunities or receive the same treatment as Caucasian and European backgrounds. For example, racially and ethnically diverse counselor educators reported not having access to mentors (Frazier, 2011; Haizlip, 2012; Kim et al., 2014; Lewis & Olshansky, 2016; Minor, 2016). In contrast, participants in the study shared that their mentors contributed to career advancement. Debra conceded, "Yes, I get I have this privilege, that I've been really blessed in my own life in terms of having the mentorship that I needed to succeed, that not many people have that. I think that's one piece of it." Joseph commented, "A lot of people have helped me along the way and so I like to give that same support back to

others" when he acknowledged his privilege of having mentorship in his career. Debra further expounded upon how she acknowledges her privilege:

> Some of the things that I've learnt about myself through reading about White fragility, that just sounds so academic, but just some of the defense mechanisms that white folks have, they have to show students of color or people of color that they're woke, but they're really not because they have to do that. People of color, students of color, they don't need White saviors.

Similarly, Kathy articulated considerations of how her privilege can affect the cross-cultural mentoring relationship:

> I think how it would be different is me being aware of, as a white woman, what is my privilege and what does that mean in the context of this cross-cultural mentoring relationship? And what might that mean to this person? How do we work around that?

Mike reflected upon how he learned to acknowledge his privilege in his statement, "And so, initially, not taking that time to recognize how I'm perceived and how I'm received was a limitation." Finally, Maria discussed her acknowledgment of privilege in the differences between herself and Caucasian faculty. She depicted how Caucasian students imposed behavioral expectations upon her, and she used it as an opportunity to highlight their privilege:

> And sometimes those two clash, because students will come to me and say, well, Dr. So and So is blah-blah-blah, and I'm like, yes, I understand Dr. So and So has a different way of relating with students than I do. And I'm not saying one is

better than the other, but I'm saying that I am more fluid in my exchange with

students who are different from me, and that includes students who come from

white and privileged backgrounds.

Participants underscored the quality of mentors acknowledging privilege as an awareness

of the disadvantages that racially and ethnically diverse counselor educators endure. They

accepted their privilege as beneficial in their career development and decided to serve as

cross-cultural mentors to afford their mentees a similar opportunity. Participants

considered the mentees' perceptions of their privilege during intercultural exchanges and

reflected upon how to navigate the issue in CCM. Cross-cultural mentors also

acknowledged others' privileges and confronted these biased cultural privileges when

people placed them on racially and ethnically diverse counselor educators.

Flexibility. Participants' responses converged into flexibility as a mentoring

quality when they described fluidity in mentoring approaches, variances in

communication styles, and balancing competing dynamics in the mentoring relationship.

Thus, the quality of being flexible refers to cross-cultural mentors' ability to adjust their

presentation, process, and goals to fit the mentee's needs. Debra suggested that mentors

"try to be as flexible as you can to give those people research experiences that might not

have other opportunities." She also explained how she gained awareness of the need for

flexibility:

And that's where I learned that flexibility was important, that folks didn't come

into the doc programs, e.g., with the same master's preparation, they had to learn

some of the things that folks knew in terms of mentorship but also just content about counselling.

Kathy framed her flexibility as her fluid approach to cross-cultural mentoring:

> Like I said before, I do a lot of mentoring and I do a lot of cross-cultural mentoring. I do more of that than not, actually. That's most of what I do, do. And I don't, I have never been super strategic about it.

Mike discussed how he is flexible in his cross-cultural communication style:

> I also discovered that I do have a tendency to come across as directive, sometimes overbearing. And I'm direct. I'm a very direct person and I think that is often received as, sometimes, unlikable or I'm not liking them, or I'm not appreciating them. So, I try to work harder at expressing my appreciation more, it's hard for me not to be direct, just because that's how I've always been in my life as a person, but to try and adjust and balance that with greater verbal appreciation is how I try to adjust that. To make sure that I'm sending the message of what I want to send, as opposed to what's only being seen.

Lastly, Maria emphasized flexibility when challenging mentees as a way of balancing trust-building with compelling mentee growth:

> And so, there are times when I can step into that and face the challenge, and other times I choose to let it go. I have to pick my battles, and so yes. But I always walk away feeling like, dang, I wish I could've done that. I hope that makes sense.

Mentor qualities of flexibility, cultural humility, curiosity, acknowledging privilege, and avoiding assumptions complete the last classification of non-directional themes in the CCM theory.

Directional Themes

In the theory of CCM, directional themes indicate movement and explicit actions of the mentor. These themes depict the flow of information, chronology, behaviors that occur during CCM. Due to the scope of the dissertation study only collecting data from those who serve as cross-cultural mentors, most of the directional themes primarily focus on the mentor's role. However, the research participants provided insight into themes that relate to the mentees and the mentoring dynamic. The directional classifications of themes include: (a) mentor experiences, (b) mentee experiences, (c) mentor actions inside the relationship, (d) mentor actions outside the relationship, and (e) the evolution of time.

Mentor Experiences

The theme of mentor experiences refers to the knowledge, skills, attitudes, observations, and life lessons mentors have and bring into their work as cross-cultural mentors. Kathy shared how her observations of others receiving mentoring influences her decisions to become a cross-cultural mentor:

> But it was funny because I was thinking in anticipation of our talk today, I really
> haven't mentored very many white guys. I'm a white female. I haven't really
> mentored very many white guys, which is interesting. But again, I think I just
> concentrate and push a lot of my energy more into places where I think it's needed

more. My experiences, like I've seen a lot of white males get a lot of mentorship

from white males.

Additionally, Kathy explained that she shares her experiences with her mentees and

allows room to discuss her limitations as a mentor. She described, "I think it's important

to, again, just be authentic and open and honest with people. Talking about your own

experiences I think can be helpful. And I think also talking about what you don't know is

helpful." Other participants echoed Kathy's sentiments that mentors bring into the

mentoring relationship knowledge of themselves and their limitations. Joseph stated,

"Yes, you have to understand yourself and be self-assured before you can do anything of

any value to anybody you're trying to mentor." Similarly, Yolanda described mentors as

"people who know they don't know everything, people who are open to seeing that while

there are beautiful things that have happened and there are certainly improvements in

many areas, there's still so much work to do." Mike outlined how he discusses the limits

of his experiences with his mentees:

> Well, the first and most important thing is knowing themselves. As a mentor, you
>
> have to know who you are, you have to know what your strengths are and where
>
> your limitations are. And be willing to openly express your limitations. To me,
>
> that is the key, is to be able to openly say I don't know that or teach me that or I
>
> was wrong, or I misunderstood.

Debra provided specific examples of the experiences that contributed to her role as a

cross-cultural mentor:

I think that mentoring can be effective as both formal and informal, and I also think that just because I mentor it doesn't mean I know how to mentor well in everything. I think that we can identify strengths in different mentors, where they can be an effective mentor in that way, e.g., I'm stronger at writing manuscripts and getting them published but I'm not as strong at getting grant funding. A student would benefit more being paired with someone that has that expertise. I think that would be a challenge, just making sure that the expertise is there and that someone may need multiple mentors for different things.

Likewise, Maria emphasized recognizing the limits of the mentors' experiences and gaining experiences from the mentees:

Yes. Well, I discovered that I don't know as much as I think I know. But you know what? I'm always surprised and humbled by what students have to teach me about themselves, about life. I also know that I'm lucky, I'm privileged, I'm blessed in so many ways.

Lastly, Debra recommended mentoring experiences that bolster mentee development. She suggested, "I think them having as many experiences around things that you would find on a vitae around service teaching and research and helping them get those experiences is really important." Counselor educators serving as cross-cultural mentors have previous personal and work experiences that affect the mentoring process. Research participants agreed that having knowledge of self, recognizing limitations, observing who receives most of the mentoring, and harnessing vitae competencies as experiences that mentors bring into the CCM process.

Mentee Experiences

Just as mentors bring their previous experiences into the cross-cultural mentoring process, mentees have experiences that affect the cross-cultural mentoring dynamic. Although the current CCM theory centers on the mentors' perspectives, actions, and experiences, the mentors shared insight into the backgrounds racial and ethnically diverse counselor educators have before entering CCM. The research participants identified distrust and lack of mentorship as experiences mentees bring into CCM.

Cross-cultural mentors noted that when racially and ethnically diverse counselor educators lack mentorship, they have limited practice and training in scholarly activities and limited role models. Debra explained that lack of mentorship puts racially and ethnically diverse consoler educators at a disadvantage when seeking tenure-track positions:

> I think in general some effective cross-cultural mentorship is just the awareness that there are different experiences for students and junior faculty of color in an academic setting. If you look at junior faculty of color, e.g., many times they haven't received the sufficient mentorship as a student themselves. And they're coming into academia, particularly maybe in a tenure-track position where they haven't been able to have the training or the experiences that, frankly, a lot of white students have, because of a variety of reasons.

Kathy identified with those who did not have mentorship and used it as motivation to serve as a cross-cultural mentor:

For me, I was very much like, okay, I didn't have those things and those are really
important. I don't want to be like the people around me who weren't helpful. I
want to reach out to people who I think could benefit from support or want
support, or maybe people who want it or need it and aren't asking for it.

Joseph remarked that he receives appreciation as a cross-cultural mentor due to the
mentees not having previous support:

Sometimes what I think is that there are a lot of students and also colleagues who
have never had a mentor that paid attention to them, and so when somebody takes
time with them, they are just very appreciative, and they do all they can to make
suggestions and implement them. Because lots of instructors all the way through
elementary, middle, high school, college, even graduate school don't take the time
because they'll think, this person just doesn't have the writing skills or effort, and
that's not really true. It's usually that no one's taken time with them to explain
what they need to do to succeed.

Thus, counselor educators who serve as cross-cultural mentors consider that racially and
ethnically diverse mentees might have never had previous support.

Cross-cultural mentors also reported having to address mentees' experiences of
distrust. Participants described racially and ethnically diverse counselor educators as
having cultural distrust towards mentors from privileged backgrounds or backgrounds
different from the mentee. Cross-cultural mentors allude to distrust as interfering in
mentees' help-seeking behaviors, initial openness, and overall comfort in counselor

education programs. Kathy recognized mentees' distrust in their hesitancy to approach

her for assistance:

> And a lot of it is some awareness that people from diverse backgrounds may not
>
> know how to ask for help, or they may be scared to ask for help. They may have
>
> had experiences of seeking help where they've been rejected, or not supported or
>
> felt like that wasn't available in some way.

Joseph described how mentees presented as reserved with him due to his White male

status:

> Well, sometimes people don't know whether your all-American man is to be
>
> trusted if they're from a different culture. They wonder if maybe there's an
>
> agenda they're not aware of and so I've just got to be patient with that as well
>
> because there isn't. A lot of people have helped me along the way and so I like to
>
> give that same support back to others.

Comparably, Mike explained that mentees struggle to get past his phenotype despite his

cultural identity:

> One of the biggest limitations was people getting, the mentees, getting
>
> comfortable with me at first. I present as a white male. So that is something that...
>
> Definitely not for how I identify, but that's how I'm perceived. So that's how I...
>
> That creates, almost, a natural, I would say, barrier. A socially natural barrier at
>
> times.

Debra recognized that racially and ethnically diverse mentees experience counselor

education programs differently, contributing skepticism towards the mentor:

And I'm not just talking about let's write about multicultural issues and the issues

that clients of color face or whatever, but I'm talking about let's also turn the

mirror on ourselves and talk about how we as white folks can perpetuate systemic

issues in counselor education that don't provide fair access or opportunities to all

students. And I think when you are the white-on-white kind of relationship, it's

very easy to not have those conversations because it's not in your face. I think

that's a huge difference.

Cross-cultural mentors face the concerns of racially and ethnically diverse mentees who

experience inequities in society and counselor education programs. Research participants

described mentees putting up social barriers with them due to their cultural presentation.

They also agreed that the mentor addresses the mentees' distrust and lack of mentorship

during their work with the mentee.

Mentor Actions Inside the Relationship

Research participants described the mentoring actions they perform directly with

their mentees. In the emergent CCM theory, these mentor actions occur inside the

relationship where the mentees have full awareness of the action's implementation. Some

mentor actions do not happen with the mentees' knowledge, which is discussed later in

the study results section. Mentoring actions inside the relationship flow in two directions:

activities done with the mentees and activities done for the mentees.

Actions Done with the Mentee

The first type of mentoring activities inside the mentoring relationship are actions

that the mentors and mentees experience together. Mentors perform these actions with

their mentees; thus, these mentoring actions in the current CCM theoretical model are labeled "actions done with the mentee." Mentor actions done with the mentees happen through a simultaneously learning process. During simultaneous learning, information flows between mentor and mentees, and they learn from each other. In the CCM theoretical model, simultaneous learning actions appear in the blue box with the double arrows depicting the back-and-forth flow of information, see Figure 3.

Mentor Actions Inside the Relationship

Making A Safe Space	Publication, Presentation, Research	Encouraging Self-Care
Open Conversations	Simultaneous Learning	Advocacy with Mentee
Counseling Skills		Guidance/ Coaching
Disclosing Challenges	Challenging Cultural Privilege	Addressing Power Differences
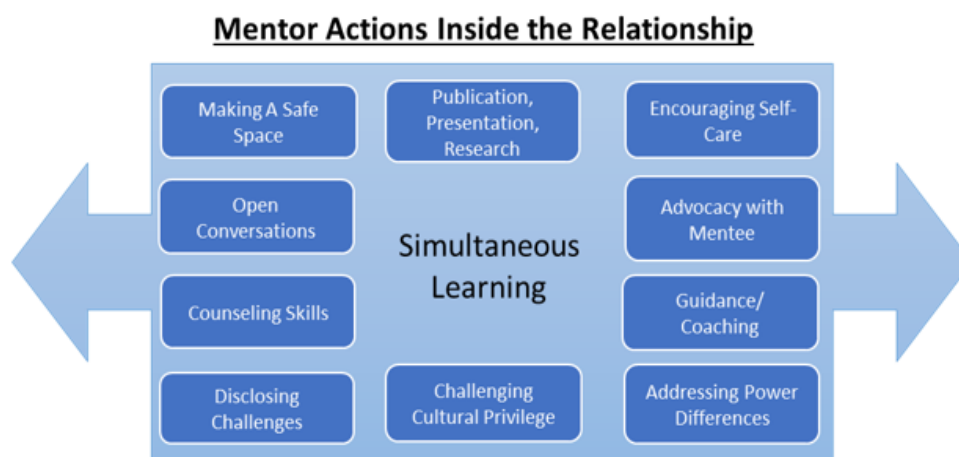
Figure 3. Simultaneous Learning Actions in the CCM Model.

The next type of mentoring activities inside the mentoring relationship are actions that the mentors perform to benefit the mentees' growth solely. Therefore, altruistic mentoring efforts in the current CCM theoretical model are labeled "actions done for the mentee." Mentoring actions done for the mentees happen through a one-way learning process in which the mentor transfers knowledge, expertise, and resources to the mentees. A later section will outline the one-way mentoring actions. First, I summarize the simultaneous learning actions inside the mentoring relationship.

Cross-cultural mentors described the reciprocal learning process that occurs during simultaneous learning. Yolanda stated, "So, while I'm learning from them, they are learning from me. We're reinforcing each other's learning." Joseph informed, "So every relationship I have with someone that I'm mentoring helps me learn about how they view the world and their culture and how their culture influenced them." He further detailed, "The knowledge that I need is what the mentee presents to me. That's what I need. I need them to let me know what their culture is like so I can do a better job with them." Mike emphasized the role of simultaneous learning in his cross-cultural mentoring process:

> So, in many situations, there's going to be clients, student, a situation that the mentor has not experienced. And so, it's really important for that mentor not to pretend to know the answer. And then you learn together. You learn with your mentee.

Maria shared that she considers the mentees are the primary source for cross-cultural learning:

> Well, I, again, I seek to educate myself, and the first source of that education is the mentee, him or herself. And then I'm always looking to learn more about other cultures. It's just very interesting to me. And I have grown around certain, maybe, biases and fears that I hold about other groups of people.

Lastly, Kathy explained how she uses what the mentees share with her to refrain from stereotyping mentees:

> I don't want to put people in boxes. I just want to know their story. I want to know their story and what it is they need to share with me and have to share with me and understand that from their perspective and then go from there.

The mentoring actions that occur through simultaneous learning are: (a) making a safe space; (b) open conversations; (c) counseling skills; (d) disclosing challenges; (e) challenging cultural privilege; (f) addressing power differences; (g) guidance/coaching; (h) advocacy with mentee; (i) encouraging self-care; and (j) publication, presentation, research.

Making a Safe Space. The theme of making space in CCM is the mentors' actions of creating comfort for the mentees to share their experiences. Making a safe space relates to trust-building with mentees, allowing mentees to provide feedback about cross-cultural mentoring and general room for mentees to express themselves without fear of judgment. Mike explained how he learned to make a safe space for mentees by erroneously making assumptions:

> Part of the assumption was assuming just the differential in the relationship, I'm the mentor you're the mentee, we're going to work together, and I'm just going to assume you're going to upfront and honest with me. Well, that was erroneous, that was limiting because we needed to know a relationship where that individual felt safe with me, to bring the most sensitive things that are coming up.

Debra depicted creating a safe space for mentees to provide feedback about their issues in the cross-cultural mentoring relationship:

And then self-disclosure at the mentee level, that they have the safe space that they can speak up and talk through some of the career challenges they might be having or some of the needs they might be having or some of the challenges they're having connecting with their mentor because of these cultural differences. I think that piece is huge.

Kathy conceptualized making space as creating opportunities to discuss many topics that can affect the mentees:

Again, it's making space. For me, that might mean introducing topics like sexual orientation, ethnicity, gender, like bringing those topics up. Because I think for a lot of people, they're afraid to bring those topics up. It's just me bringing it up. It's like, okay, I'm making space here for you to talk about those issues that may be important to you. Does that make sense?

Maria described her version of making a safe space for mentees as not creating barriers for the mentees to be their authentic selves:

And then the feedback I get is usually that there's a sense that I understand. And I think even more important than that, that I accept them who they are, and it is okay to be who you are, experiencing what you're experiencing. All of these moments, as heavy or light as they may seem, are impermanent, and that's true for all of life, right?

Cross-cultural mentors intentionally establish a safety zone where racially and ethnically diverse counselor educators feel secure disclosing their experiences.

Open Conversations. Counselor educators characterized open conversations in CCM as purposefully engaging mentees in discussions of cultural topics. The discussions can center around difficult sociopolitical issues, dynamics within the mentoring relationship, and the mentees' professional development. Moreover, research participants highlighted open conversations as an integral part of cross-cultural mentoring. Yolanda borrowed from her previous mentor and fostered open conversations with her mentees by addressing uncomfortable topics head-on:

> My approach is her approach. Let's be real. Let's talk about what we need to talk about. Let's talk about what it feels like to sit with some discomfort occasionally, and know that in no way will your honesty reflect poorly on your work, if you're really trying to find out how to best serve your clients and grow as a professional.

Mike internalized initiating open conversations as the role of cross-cultural mentors:

> So, as the mentor, it's my responsibility to bring up any cultural component I'm seeing or ask. So, if I'm not recognizing or I'm not seeing anything, it's my responsibility my to ask. So, I maintain that topic as part of our regular conversations and dynamic.

Kathy honed her mentoring skills by openly inviting feedback from her mentees:

> But in terms of skill, I guess the skill is just being a good listener, being open, the skill of understanding what I don't know and not being afraid to ask questions and communicate with the people I'm working with. The skill of getting their input on how things are going and how I'm doing. Not being afraid to ask questions.

Maria emphasized discussing world events as a way to have open cultural conversations with counselor education students:

>We know what's happening in the world, so that when we are teaching students we are cross-culturally mentoring, that we can be conversant of these real issues that reverberate across the world. Our little, encapsulated, protected world. We need to get out and face the discomfort of what's happening everywhere else. We live in relative peace here, and that's not the way it is across the globe. Yes.

Thus, counselor educators talking about uncomfortable cultural topics is a necessary mentoring action within the mentoring relationship.

Counseling Skills. Counseling skills in CCM theory is the mentors' use of reflection, validation, summarization, exploration, and other therapeutic skills taught to counselors in training to support their mentees. Participants used basic counseling skills to both understand the mentees' culture and to how to best meet their needs as a mentor. Kathy shared that she explores mentees' culture like how a counselor would explore a client's culture:

>I think for me, it's just a lot about asking those questions and just bringing it up and seeing what does it mean to this person? It's like being a counselor. It's like what we do as counselors. What does your gender, your race, your ethnicity, what do all these things mean to you? And how does that translate for you moving forward?

Mike explained how he uses counseling skills to validate mentees in the mentoring relationship:

> The other skills are really a lot of the basic counseling skills. Reflection and
>
> feeling are key. It's probably the most powerful skill that a mentor could use, not
>
> only because of what the experience is but also validating that you do understand,
>
> on some level, what the mentee is experiencing. So, to me, that is key, in terms of
>
> a skill.

Joseph echoed other mentors' tenets of practicing counseling skills while mentoring

racially and ethnically diverse counselor educators:

> A lot of basic counselling skills. Paraphrasing content, active listening to a
>
> person's feelings, using open invitations to talk because you get more information
>
> that way than you often do with closed questions. It's just counselling 101 skills
>
> that we all know about but sometimes forget.

The role of counseling skills in CCM theory is not to teach or model the skills to mentees

instead use the supportive properties of these communication skills to strengthen the

mentoring relationship.

> **Disclosing Challenges**. The theme of disclosing challenges refers to mentors and

mentees discussing triggering events during CCM. The triggering events can occur from

elements outside the mentoring relationship or from friction within the relationship.

Debra reported that disclosing challenges in her mentoring relationships goes beyond

cross-cultural challenges and encompasses professional and personal challenges. She also

supported self-disclosures from both mentor and mentee:

> Maybe some of the challenges they're having in their career or the challenges that
>
> they're having in their relationships. I think one of the most effective components

you can have is just the ability to broach those conversations. And I think when

you're successful at doing that, you see self-disclosure on both sides.

Mike expressed comfort in disclosing challenges with mentees as it provides

opportunities for mentee growth:

> And when something is coming up, perhaps even more important to have the
>
> attitude of openness, to bring some of the difficult elements that may be
>
> happening. I find that when the friction happens, that's also when our cultural
>
> views are challenged the most. And that's also when that mentee's identity is
>
> being challenged the most.

Similarly, Maria captured instances of mentee challenges to examine the underlying

cultural contexts:

> So, it's a tricky moment for me to say, okay, how are you different from this
>
> person that you're having a conflict with? And let's talk about what's happening.
>
> And so, that becomes an opportunity for me to say, this is what's going on.

Yolanda presented how she processes with mentees when they disclose challenges:

> First of all, by asking them to define themselves, and by letting them know, if I
>
> say something or do something or engage in some way that feels immoral to you,
>
> disingenuous for you, let me know. There's no harm in telling me no, what you
>
> just said does not really work in my group, or based on what I know, we're talking
>
> about a third group, but based on what I know, what you just said, it does not
>
> reflect how people who identify the same feel.

Disclosing challenges in CCM can create uneasiness, but mentors support the need for

these disclosures as it propels cultural awareness. Additionally, research participants

provided examples of how they navigate challenges within the mentoring relationship.

Challenging Cultural Privilege. Mentors challenge cultural privilege by creating

consciousness of the mentees' cultural experiences within those from privileged

backgrounds. The study's mentors described the process as first understanding their

privilege status or lack thereof, followed by changing their approach to cross-cultural

exchanges, then influencing others to examine their privilege. The mentors credited

learning from their mentees' experiences as the driving force to hold others accountable.

Debra clarified her role of combating cultural privilege while not perpetuating

microaggressions:

> Some of the things that I've learned about myself through reading about White
>
> fragility, that just sounds so academic, but just some of the defense mechanisms
>
> that white folks have, they have to show students of color or people of color that
>
> they're woke, but they're really not because they have to do that. People of color,
>
> students of color, they don't need White saviors, they need people that, yes, will
>
> advocate but that also can give them the platform to be empowered and to do their
>
> own thing, but they also need White folks to go and challenge other White folks.

She he also challenged White male counselor educators to consider their privilege

juxtaposed to other colleagues' cultural experiences:

> But also, in my position, I have a lot of white males that are tired of the Me-Too
>
> movement, they're tired of racism, they're tired of these conversations, a this-

isn't-a big-deal-anymore attitude, without saying it like that or without saying

like, oh, I experience discrimination, too. But the importance of broaching, you

might have bad experiences with students or faculty of color, but you are not

experiencing racism, you are not experiencing sexism, because you have power.

Maria described how her movement from privilege within her culture to a PWI where she

had no privilege informed her cross-cultural communication:

I came from Puerto Rico, and I recognize that, in hindsight, I came from a place

of privilege within my own community, and then I entered a large university.

Somewhat large. Maybe medium-sized university. In the middle of Cajun

country. I mean, talk about culture shock. It was eye-opening and humbling,

because very quickly, I was reminded that I was the other, in a way that I had

never experienced. So, that kind of began my experience into other cultures and

informed in the end how I approach people different from me.

Maria also examines cultural assumptions with privileged students while teaching:

I am more fluid in my exchange with students who are different from me, and that

includes students who come from white and privileged backgrounds. I would be

more inclined, probably, to unpack that for them than when they're having

opportunity to relate with who looks like them and is like them.

While CCM theory depicts mentors as having the ability to acknowledge privilege,

mentors take action to challenge privilege by creating consciousness in others. During

CCM, mentors become exposed to the mentees' cultural experiences; thus, the mentees

become the catalyst for the mentors to spark change in others.

Addressing Power Differences. The previous theme of challenging cultural privilege references disparities in the lived experiences of racially and ethnically diverse counselor educators and those with privilege. However, the theme of addressing power differences focuses on the nature of the academic hierarchy in CCM. Counselor educators who engage in CCM address power differences by discussing issues related to perceptions of authority and then lowering the power distance by relating to mentees in ways that promote respect. Kathy explained that decreasing power in the mentoring relationship encourages the mentees to share with her:

I'm trying to minimize the power in my relationships, in my supervision and mentoring relationships. I don't want people to see me as this like sage on the stage. I'm much more interested in being a guide on the side and just being with people where they're at. I think that's a much more effective way to meet people. I would say all of my mentoring relationships are really about me trying to establish the signs like we're on the same page and wanting people to feel like they could share things with me.

Debra described how she navigates the power differential with an added cross-cultural component:

I think in general that there are power differences between, particularly if you're a more senior faculty and you're mentoring a junior faculty or even a doctoral student or a master's student, that exist outside of any kinds of cultural differences. And in general, effective mentorship involves looking at that and broaching those power differentials, but when you add the cultural difference

piece, I think it makes it incredibly more important. Because there are power

pieces that exist that you need to broach where students might not feel

comfortable but, say, as a White mentor, there are things that a student or a junior

faculty member of color would be maybe not as forthcoming about.

Maria revealed her approach to forming a cross-cultural mentoring relationship based on

mutual respect:

I will try to engage them in a very familiar way, so that the inherent power

dynamic is not salient. I mean, they have great respect for me, and I know that.

And I respect them, and they feel that. So, I think that that's just a very mindful

and deliberate way of relating with them.

While addressing power differences in CCM spotlights the tiered relationship between a

junior colleague or doctoral student with a senior faculty mentor, mentors reported that

they also crossed into cultural discussions due to the inherent power some mentors have

because of their cultural background.

Guidance/Coaching. The theme of guidance/coaching originated from

participants' descriptions of assisting mentees through challenges and new professional

experiences. During CCM, mentees seek the expertise and professional knowledge of

their mentors, and the mentors provide their support in a way that helps the mentee

develop organically.   Debra illustrated providing coaching when she helped her mentee

set boundaries with other faculty:

And I think having those honest conversations about, okay, faculty members will

use you, but what is going to help you and what can you honestly say no to or

figure out a way to gently say no, it was important to me as well.

Maria expressed satisfaction when she guides mentees through their challenges:

I consider it successful when they thrive, and they embrace the challenges and

feel comfortable to tell me when they're struggling. I think that it's harder to

acknowledge struggle, and to be able to be transparent about that, so that I can

then adjust what I'm doing and provide support.

Kathy shared example of how she guided a racially and ethnically diverse counselor

educator through accepting her first faculty position:

Everybody calls me, but it's just usually more like a Filipino female who I've

been with for a very long time now, it's eight years, nine years. She just was

navigating, accepting a job and she calls me and she's like, my God, what do I do

and how does this work? And so I helped her through that process.

Joseph reported that he received feedback from mentees thanking him for his guidance

and coaching:

In August I think it was, no, September she did a spotlight on me and the faculty

member that she spotlights has to respond to a whole bunch of questions about

their life. So as a surprise for me, she let my colleagues know she was doing it

and I probably had 20 people in that newsletter making comments about what

they appreciated that I had done.

Mike used metaphors to illustrate his process of guiding and coaching his mentees:

> And so, it's being able to walk through the fire with the mentee, that attitude of...
>
> That's when the mentor has to become the leader, to me. Has to become the
>
> leader, instead of the guide. So, if you think about someone driving a bus versus
>
> someone telling everyone who's on the bus about what they're seeing. I feel, to
>
> me, the mentor is the tour guide at first. But when it gets difficult, they have to
>
> pause and have to drive the bus.

Cross-cultural mentors understand that mentees will encounter challenges; thus, they

provide guidance and coaching to facilitate their growth.

Advocacy with Mentee. In the emergent CCM theory, mentors engage in

advocacy two ways, advocacy with the mentees and advocacy on behalf of the mentees.

The theme of advocacy with the mentees occurs within the mentoring relationship. It

encompasses mentoring activities that relate to social justice, social change, and activism.

Cross-cultural mentors divulged that they engage mentees in advocacy with conscious

dialogues and acts of service. Within the mentoring relationship, mentors focus on

advocacy for others and the mentees. Kathy approached advocacy with her mentees by

discussing injustices that the mentor witnesses:

> There's somebody who we mutually know who we deem insensitive culturally,
>
> we both think really culturally inappropriate with what she puts on social media
>
> and stuff like that. I'll talk with my mentee about it. We joke about it. I don't
>
> know, it's just, I guess in a way it's… I think about it as just being a little bit
>
> horrible in a way. But it's also, I don't know, I guess in a way it's my way of
>
> saying to her, wow, I get that she's being so culturally inappropriate. I don't

know, maybe that makes my mentees feel safe with me in a way that I can also

point out things that are really insensitive. I do think, as I'm thinking about it, that

is something I do. I talk about injustices I've seen or things I've witnessed that

have been really horrible and point those out.

Kathy also described how she supports mentees with self-advocacy:

But somebody that I mentor, she reached out to me because she was having a

baby. And she had a session at ACA conference, and she couldn't make it because

of her pregnancy, which meant that they would take her name off of the session.

But she really needs the session to get tenured. She needs presentations to get

tenured. And so she reached out to me and she's telling me about it. And I was

like, hey, why don't you reach out to the ACA president? I'm like, why don't you

reach out to her? And she's really into gender issues. Reach out to her and share

that observation with her to let her know if there's something that could be done

in situations like this. I suggested that to her that that could be something she

could explore. I work with my people all the time on their self-advocacy.

Maria explained that she includes her mentees in her advocacy work:

I'm going to Puerto Rico, and I'm going to bring students, and I'm going to give

them exposure to work on the ground, so they see the people, and meet the

people, and learn what it's like to be them. I think that also in our leadership roles,

we can make a point to bring advocacy to the houses of government, whether it's

regional or national. I was in Washington DC, at the Institute for Leadership

Training. So, we had the opportunity to go to the Capitol and meet

congresspeople, talk to them about our goals as a profession. That also includes,

beyond Medicare and mental health providers, includes advocacy as a counselor

for immigrants, advocating for refugees, advocating for social policy that supports

women, and children, and families, and people of color, and gun control, and the

things that are life affirming, rather than destructive and disenfranchising. I see

the counselling profession as a political profession. I don't think of it as apolitical,

as an apolitical profession. You have to have opinions, and you have to be able to

speak about the injustices in the world.

Mike also supported incorporating mentees into advocacy activities:

So, doing that as a mentor with or without mentees is important. But once you

have a mentee, especially when it's cross-cultural, it's important to incorporate

mentees into those activities as well. So that mentee is not only learning about

whatever day to day work they're doing, but that other level of experience that we,

as professional counsellor educators, need to be doing in addition to the actual

work. Part of our commitment to our profession.

Counselor educators embedded advocacy into their mentoring of racially and ethnically

diverse mentees. They reported assisting mentees in self-advocacy, discussing social

injustices with mentees, and incorporating mentees into their activism pursuits.

Encouraging Self-Care. Cross-cultural mentors portrayed the theme of

encouraging self-care as aiming for the mentees' wellbeing and assisting them in creating

protective boundaries. When asked about what approach she uses in competent CCM,

Yolanda answered, "One that includes the importance of self-care." Other mentors in the

study described that most of the need for mentee self-care stemmed from the mentee needing to not over-extend themselves professionally. Maria described the difficulty in alerting mentees when they need to focus on self-care:

> I think the hardest thing… One of the hardest things for doc students that I have mentored is to reckon with the workflow and realize that maybe they're taking… They're biting off too much, and they're maybe choking. So, for me, it's… And this is important to my scholarship, and my teaching also my mentoring, is the idea of self-care, the idea of knowing that you can only give up your overflow.

She further explained that her mentees gave her feedback that they appreciated her focus on self-care:

> So, some of us attach ourselves to things [unclear] and I see that happening, and I have to gently say, look, letting go a little bit may be called for here. Your knuckles are white, super white. And all of our knuckles look white when we're holding on too tight. So, yes, that's what I hear back from them.

Kathy demonstrated how she considers cultural factors when approaching conversations about self-care:

> I felt like she had graduated from a PhD program and we both felt like the program was taking advantage of her in doing something they shouldn't be. We talked for an hour or two just about how she could set some boundaries with them and sorting this out with what did that look like. We talked about how her, she's an Asian female, younger, and how that may be feeding into how they're treating her and behaving.

The current CCM theory includes self-care as a mentoring activity within the mentoring relationship because mentors monitor mentees' wellbeing and bring to their awareness when they require safeguards.

 Publication, Presentation, Research. The CCM theme of publication, presentation, and research describes mentors' contributing to the development of the mentees' academic skills and scholarly accomplishments for the mentees' vitae. Mentors' actions included organizing research teams, co-authoring, and co-presenting with their mentees. Cross-cultural mentors in the study also report serving on racially and ethnically diverse counselor educators' dissertation committees and helping them find places to submit manuscripts. Yolanda reported assisting mentees in research initiatives because "I think publications and presentations matter." Another cross-cultural mentor combines research and publication with advocacy work. Mike stated, "And then, also, to actively either participate in either research or publishing or activities is important to promote social change and social justice." Debra explained that she creates research teams to assist racially and ethnically diverse counselor educators in gaining research and publication experience:

> And I think another action is just collaborating with students and giving students
> and junior faculty credit when they deserve credit. I'm very sensitive to
> authorship, particularly at this point, that I don't need to be first author, and if I
> don't deserve to be first author, I shouldn't be, and just having that piece is also
> important.

She also finds ways to support others, not on her research teams:

I was also just making sure that I was intentional about helping students of color, even off of the research team, offering to be on their dissertations or offering to help them prepare a presentation proposal.

Maria stated that she purposefully co-authors and co-presents with her mentees:

If I can help them by proposing to present with them, I bring them in, and I give them opportunity, as much as I can, to propose, to present, to submit manuscripts, to publish with me. And if you look at my track record, a bunch of the people that I've been involved with and published with, are going to be cross-cultural mentor relationships.

Joseph assisted his mentees with publication and presentation by providing them feedback and making suggestions about their work:

With something that they're writing and want to publish, they will send it to me and I'll read it and give them feedback. Or maybe they don't know where to submit it, so I help them look around at journals to see where it fits and what they might need to change in order to have it fit that journal. I often have them write proposals, not write them, but I give them feedback on proposals that they're submitting for presentation at a conference.

Cross-cultural mentors engage their racially and ethnically diverse counselor educator mentees in publication, presentation, and research when they provide feedback about their work or participate in their scholarly activities.

Actions Done for the Mentee

As previously mentioned, some CCM actions that occur inside the mentoring relationship are one-way learning instead of simultaneous learning. Both the mentor and mentee are aware of these mentoring actions, but the route of information flows in a one-way learning process. The cross-cultural mentors perform actions for the mentee due to mentees' lack of knowledge, experiences, or seniority to provide instruction back to them. Mentors reported connection to networks, funding resources, and feedback on promotion and tenure as mentoring actions for mentees. In the CCM theoretical model, mentoring activities that are one-way learning appear in the green box with the single arrow depicting the directional flow of information, see Figure 4.
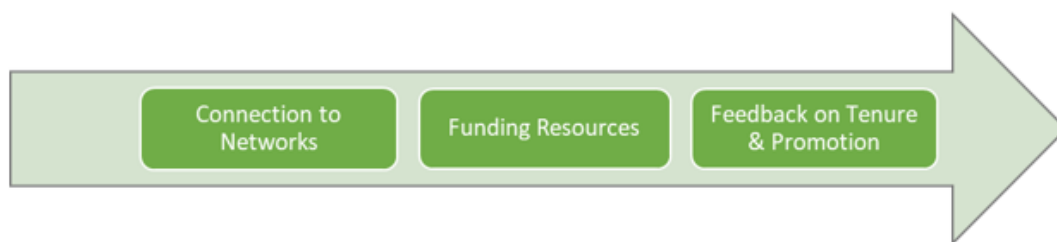
Figure 4. One-way Learning Actions in the CCM Model.

Connection to Networks. In the study, counselor educators identified the mentoring actions of connection to networks as introducing mentees to professional associations or colleagues with whom the mentee had no previous familiarity. The mentors bring the mentees into their personal or professional groups to increase the mentees' exposure to career advancement opportunities. Debra explained how she connects her mentees to professional organization where she is a member:

And then I just think, just very quickly, effective mentorship is about making sure

a junior faculty member or a student faculty member of color, that they're

prepared in a lot of areas, they are aware of professionally how to network or get

connected at the regional and national levels in our professional organizations so

that their voices can be heard. I get them connected to some of the divisions that I

was involved in like ACES and [smaller division] and so forth.

Joseph shared an instance where he linked a racially and ethnically diverse counselor
educator to a source for employment at his university:

For example, there's a wonderful new faculty member that I met last year at T. R.

long ethics conference. I met her and I said, you should apply for a position at

[my university], and then I introduced her to my program director. You may know

Dr. S. You may have heard of her. So I introduced her at last year's ACA and

then Dr. S. got in touch with me again and said, I forgot her name and how do I

get hold of her? So now she is part of our faculty and she knows, in fact, we just

corresponded, that when she's ready I'll help her with things she wants to publish.

Kathy charactered herself as a connector when she performs CCM:

I think connecting people too. I can't understand everybody's experiences, but

maybe there's somebody else who can, maybe somebody of a similar ethnicity,

gender, whatever, maybe they could be more helpful around a particular issue

than I could be. And so being able to… I do that too. I'm a connector, I guess you

could say. I'm really good at connecting people. And so I try to connect people

with other people who I think may fill in any gaps that may be there just because

of my lack of experience or knowledge.

Maria described connecting mentees to the opportunities she discovers:

Well, the first thing I'm going to do is, every opportunity that I see is available to

them, that they can seek, I'm going to put in front of them, because I know they

come in at an inherent disadvantage.

Cross-cultural mentors use their personal and professional relationships to create

opportunities for their racially and ethnically diverse mentees to thrive.

Funding Resources. The theme of funding resources in CCM theory is the

mentors informing and securing their mentees' financial support to perform professional

development. Mentors also described creating funding opportunities for their mentees.

Maria expressed commitment to ensure her mentees funding in her statement, "So, if

there's a fellowship, a scholarship, financial support, if I can help offset the cost of

attending a conference." Maria further explained how she links funding to both her

mentoring and advocacy work:

I'm current president of the [deidentified professional organization]. I don't know

if you've seen little notifications about the conference coming up in Puerto Rico.

That's me. I'm taking the conference to Puerto Rico, because I wanted to

contribute to the recovery post-Maria, and there's no better way than to throw

yourself behind a conference and bring money to the island. So, I am also raising

money with my students to help offset cost of travel.

Debra emphasized her role as a mentor to prepare junior counselor educators for acquiring funding for career advancement:

> I think a challenge is that there's not enough funding in counselor ed programs to support students, and I'm not talking about just graduate assistantships but travel funding and those things. You can mentor a student and they can get really excited about going to present at ACES or ACA, but there's no funding. And I think that's been a challenge, is not having the resources available through an institution to be able to really effectively mentor to the next level and get these students career ready or these junior faculty in a position of promotion and tenure. Funding has also been a piece of that.

Joseph shared that he has a scholarship in his name at his university that provides funding for students to attend professional conferences:

> I have two [Joseph] scholarship students at [my university] and so I keep in touch with them to see how they're doing. I'm trying to get them to go to ACA so I can introduce them to people and make sure they go to the right things, the good things.

Cross-cultural mentors combat the inequities in opportunities for racially and ethnically diverse counselor educators to attend conferences, travel, and prepare for faculty positions by advising and securing funding resources.

Feedback on Promotion and Tenure. The theme of feedback on promotion and tenure refers to mentors advising junior faculty on the teaching, service, research, presentation, and publication tasks needed to become senior faculty. Mentors in the study

referenced engaging in research, publication, and presentation with mentees; however, mentors also indicated giving mentees instruction to build their curriculum vitae for promotion and tenure. Debra provided an example of advice she gave to a junior faculty mentee to strengthen her career advancement potential:

> I have a mentee who identifies as an Asian international faculty member who really didn't have the doctoral training or the master's training in research or professional development. And I've worked with her for the past two and a half years in terms of helping her, through crystallizing what her research interests are and making those more, quote unquote, marketable in terms of what a promotion and tenure committee is going to want to be interested in and making sure her vitae presents the best-case scenario of who she is.

Kathy underscored her ability to be a haven for mentees to navigate the cultural issues that affect their tenure and promotion progression. She stated, "Just show them you're safe and that you want to talk about how race types of issues might be impacting their experience, whether it's their relationships professionally or their job search processes, or their tenure promotion processes." In the emergent CCM theory, senior counselor education faculty share their knowledge and expertise to support mentees seeking tenure and promotion.

Evolution of Time

The evolution of time is a directional theme inside the mentoring relationship that captures the matriculation of the bond between mentor and mentee. The solid black arrow connecting the relationship's initiation to the formulation of a personal relationship

depicts the gradual process. In CCM theory, establishing the mentoring relationship is not instantaneous and involves continual communication and engagement between the mentor and mentees. Joseph described that he keeps in touch with mentees informally with periodic check-ins:

> Well, I do it very simply. About once a quarter, maybe every other quarter I remind faculty that I'm around for any mentoring that they want. There's no requirement at all. So when people need something, any feedback, they just email me. Sometimes we make an appointment to talk and other times it's all done by email, but it's very informal. I think that's best and I want them to take the initiative rather than… I don't want to impose anything.

Mike indicated that the mentoring relationship strengthen the more time mentor and mentee spend with each other. He noted, "To me, the best practice is you really need to get to know each other. And I mean spending time, even if it's just talking or video or whatever, whatever medium is appropriate." Correspondingly, Kathy illustrated the significance she places on taking time to learn about her mentees. She explained, "That's something I really try to put a lot of time into. It's just who I am as a person. Who are you as a person? I want to get to know who you are." Debra alluded to the large amounts of time and effort she invests into CCM when she has conversations about cultural humility with mentees:

> No matter how much I read, no matter how many times I go to lunch with folks, that we chat about the issues that are going on, just to have that humility and being able to talk through that, that I'm struggling.

Maria acknowledged that mentoring relationships grow over time as she reflected upon the development of her relationship with her mentor:

> But she said yes, and she became the person that I, over time, collaborated with. And she introduced me to the Center for Spirituality and Health. She kind of brought me into the fold. And here we are, 15 years, 20 years later, and I'm associate director of the center.

Cross-cultural mentors in the study reported that the mentoring relationship takes time to build due to the complex nature of learning culture, working on professional endeavors, and respecting the mentees' autonomy.

Various Initiations of Relationship. In the emergent theory of CCM, there is no prescriptive method to beginning a mentoring relationship. Thus, this theme indicates the essentialness of cross-cultural mentors to focus on starting CCM in various ways. Mentors revealed that they purposefully extend themselves to racially and ethnically diverse mentees. They reported using research teams, conversations, meetings, and taking advantage of pivotal moments to break the ice with mentees. Maria conceptualized the mentoring relationship with doctoral counselor educators as a function of the hierarchy in academia. She described mentoring doctoral students and expecting them to pay it forward to the masters' students:

> You have to find ways to fill up, so that you can then give to others, because the way that the doctoral studies is set up here is that they become mentors to the master's student, and then the faculty mentor them, and it's like a chain reaction, right? So, how can you be there for them if we're not there for you first?

Kathy explained that she usually begins her mentoring relationships by offering her

support. She shared that even when the mentees do not initially take her help, a specific

situation or event can be the catalyst or entry into a mentorship relationship:

> And so it's been interesting because I extend myself to her and then she doesn't
>
> really bite, then I extend myself a little bit more. And then there was a situation
>
> that happened recently. It was a little bit of a rupture, I guess. She made a mistake
>
> with something, and I had to talk to her about it. She came back to me later and
>
> she was like, I appreciate you.

Debra disclosed that she prioritizes developing research teams with racially and

ethnically diverse mentees to initiate mentoring relationships:

> One of the things that I did as a junior faculty member was I developed a research
>
> team. It was open, it was rotating. I was very intentional about involving part-
>
> time and full-time students. I was very intentional about inviting folks with
>
> different cultural backgrounds, both in terms of race, ethnicity, LGBTQ, gender.
>
> We don't tend to have a lot of male students, much less male students of color,
>
> but I was trying to diversify the team as much as possible.

Mike starts his mentoring relationships by creating a periodic meeting schedule. He

stated that having regular conversations help the relationship develop deeper:

> So, when I've started working with mentees and cross-cultural mentees, mentees
>
> of another culture than mine, I really prefer to talk with them at least twice a
>
> week. They don't have to be long conversations, but to really make sure that we're

talking about not only what is going on in their practice and their development but how it relates to their own identity.

Mentors in the study did not have a consensus amongst their approach to starting a mentoring relationship. However, they delineate their willingness to extend themselves to racially and ethnically diverse counselor educators to serve as mentors.

Personal Relationship. The theme of personal relationship is the bond mentors and mentees form during CCM. Mentors described having conversations with mentees about their personal life and engaging them outside of the professional setting. Research participants portrayed a personal relationship as a byproduct of working closely with mentees and sharing cultural experiences with them over time. Kathy expressed serving as a mentor beyond the mentees' academic and professional realm:

I joke around. I tease the people that I mentor that I mentor for life. I become very invested, and I put a great deal of time and energy into the people I mentor, and I love that and I want to continue those relationships in some way forever.

Kathy further stated that she considers mentoring to include a personal component:

I think they would probably just talk about our relationship and connection and me being available. And them being able to come to me with hard conversations about relationships and families and dating. Because to me, you can't keep the personal out of the mentorship relationship, and I think it's really founded.

Likewise, Mike explored elements of his mentees' personal life during CCM:

If you think about the key areas of the human being career, family, romance, leisure, and spirituality. We need to know our views on all those things to be able

to work together and navigate because those, ultimately, are going to come up.

So, best practice is, really, to take the time to get to know each other not just from

a mentor-mentee standpoint about the work but, also, from those viewpoints on at

least those five elements.

Maria shared how she connects with her mentees' cultural values and participates in the

activities that are important to the mentees:

"I think with that same careful attention to what they value. If I'm dealing with an

African American, or Hispanic, Latinx student, Asian American, I know we're

collectivistic cultures. I know that they're going to value family. I know that I am

going to be almost like a mother figure, really. And so, I encourage them. I feed

them food. I will say, let's go for a coffee. Let's grab lunch.

Yolanda also reported getting to know mentees personally and engaging them outside of

the professional setting:

And then go to her house and get to know her, because what she was really

offering was to allow me a glimpse into her life, who she is, what matters to her.

So, I took her up on it. And I got to see a really interesting person. I learned a lot

about her and what matters to her and how those things are reflected in her

clinical work. So, one of the ways that I nurtured our developing relationship was

actually allow it to be a relationship that existed outside of the four walls of our

office.

While developing a personal relationship is not required in the emergent CCM theory,

mentors in the study recounted their efforts to get to know their mentees' lives outside of

academia. Moreover, mentors who participated in their mentees' cultural activities and values expressed deep connections and lasting relationships.

Mentor Actions Outside the Relationship

Research participants described mentoring actions they perform independently but for the benefit of the mentees. In the emergent CCM theory, these mentor actions occur outside the relationship because the mentees do not have any awareness of the action's implementation. Figure 5 illustrates the orange blocks with arrows pointing away from the mentee representing the mentor's actions completed outside the relationship. Cross-cultural mentors acquire CCM knowledge, advocate on behalf of the mentee, and publicize the mentees' accomplishments separate from directly working with them.

Mentor Actions Outside the Relationship

Acquire CCM Knowledge

Advocacy on Behalf of Mentee

Publicizing Mentees' Accomplishments
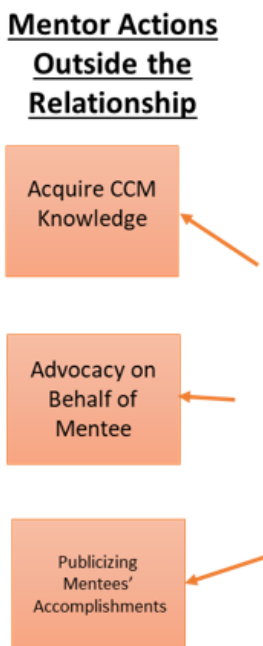
Figure 5. Mentor Actions Outside the Relationship in the CCM Model.

Acquire CCM Knowledge. The theme of acquiring CCM knowledge refers to mentors seeking additional information and skills to understand better and support their mentees. Research participants mentioned pursuing help to overcome challenges that arise during CCM and prepare to serve racially and ethnically diverse mentees. They shared that their typical methods of acquiring CCM knowledge were reading about culture and world events, consulting with other professionals, and undergoing supervision. Debra also emphasized the responsibility of cross-cultural mentors to keep honing their mentorship skills:

> I'd say another piece would be continuing to gain your own knowledge as a mentor about areas that you aren't good at in terms of mentoring, whether it's a basic skill to help someone else learn a skill, or it's just even skills around being a mentor itself would be another thing.

Mike stated, "I got my own supervision and consultation" when he discussed overcoming challenges during CCM. Yolanda reported consulting with colleagues to get feedback about specific mentoring situations:

> But talking about it with other professionals and with other people going, did you ever encounter something like this when you were mentoring somebody? How did you approach X, Y, Z and not come across like you were the angry black woman or whatever it is people were trying to call you… So, talking about it with other professionals still to this day, I'd do the same thing. Just to have somebody else's perspective, have another set of eyes or ears.

Maria suggested that counselor educators seeking to become cross-cultural mentors keep up to date with world events:

> Well, they need to read up on things happening around the world and be on top of the socio-political climate. They need to really understand that counseling is a profession of advocacy, and that it's our job to be informed, so that when we have students from Eastern Europe, we know what's going on there. When we have students from the cultures in the Middle East, we know what's going on there. When we have students, who come from the Pacific region, we know what's happening with the cultural battles, and the religious persecution, and the crisis of refugees.

Kathy shared that in her free time, she would read about cultures:

> I'd go to the library and I would read National Geographics. And I loved reading about just people all over the world and cultures that were different. And then I majored in sociology in college. I loved anthropology, and I've always been curious about people from other cultures and other groups.

Debra described using the approaches of reading and consultation to increase her knowledge of diversity:

> I think part of it is my own reading and my own discussions with colleagues who are both White as well as colleagues of color. As I'm reading things or as I'm presenting, I've got my group of folks, that we can talk about this and we can be honest about some of the things that we're seeing or some of the help that we need in addressing some of the things that we're seeing. I think part of it is just

finding that tribe of people and making sure that tribe is diverse, that you're not

just talking to people that look like you.

Counselor educators who perform CCM alluded to using techniques similar to continuing

education such as reading, consultation, and supervision to become more effective

mentors.

Advocacy on Behalf of Mentee. In the current CCM theory, participants'

meanings of advocating on behalf of their mentees involved the mentor using their

position and power to enact positive outcomes for them. Mentors also described

advocating on behalf of the mentees as advancing the practice of CCM. Debra voiced

having conversations with colleagues to recruit them to become cross-cultural mentors.

She stated, "Just humility and just figuring out better ways to talk to my White colleagues

about how we can be better mentors, that's some of it." Moreover, Debra explained that

her tenure status puts her in a position to be a more vigorous advocate:

And I think over time, because I'm now in a position with tenure and I've been

here long enough that I can say those things, but I couldn't do that as a junior

faculty member, finding people, those allies, that maybe have a little more power

in the academic system to help get something done.

Joseph expressed serving as an advocate for his mentees in his statement, "Well, if

somebody will ask me to be an advocate or be assertive on their behalf and they ask me if

I can help them, I will." Another mentor sought to make it easier for counselor educators

to have the crucial conversations that spark cross-cultural relationships. Maria created

advocacy materials that promote cross-cultural communications to bring people together:

Another thing I'm very proud of, in the ASGW special initiatives, we developed a

document that we are disseminating for free across anyone who wants it. Ten

strategies to have difficult conversations and combat hate. If you go to the ASGW

website, you can download it. It's right there for you to grab. And I think that any

time that we are sitting in a group of people, we have an opportunity to affect

change through conversation is challenging. So, those strategies are just a starting

point for people to engage others in meaningful ways.

Counselor educators disclosed that they engaged in advocacy efforts that create

opportunities for their mentees and promote CCM to colleagues.

Publicizing Mentees Accomplishments. The theme of publicizing mentee

accomplishments refers to the actions mentors perform that improve their mentees'

visibility academically and professionally. The research participants discussed mentees'

gaining acknowledgment of accomplishments by publishing and presenting with mentors

and having first author status. However, Debra described mentors broadcasting the work

of mentees to address inequities in the treatment of racially and ethnically diverse

counselor educators:

Also, it's important action as a mentor to make sure that you're bringing to the

attention of other people, other faculty, your community some of the work that

your students are doing. Praising them when they go present or praising them as a

co-author or praising them for joining a committee, e.g., really calling out and

celebrating these things is one action that we need to be doing. Because if we

don't put it out there and put it out there that students of color or junior faculty of

color are successful, it doesn't become the norm. You're not going to change

minds if all we ever see are White folks being applauded for the work that they're

doing.

Additionally, Joseph shared that one of his mentees uses organizational publications to

shed light on the accomplishments of counselor educators; he stated, "She's a colleague

in clinical mental health. She does a newsletter every month." Therefore, mentors take

the extra step of disseminating racially and ethnically mentees' work and achievements to

colleagues and the university community in the emergent CCM theory.

Discrepant Cases/Non-Conforming Data

In this constructivist grounded theory of CCM, there were no discrepant cases or

non-confirming data where participants reported atypical responses. The study's goal was

to interview counselor educators with cross-cultural mentoring experience working with

racially and ethnically diverse mentees to identify the actions, attitudes, skills, and

knowledge they use to provide competent mentoring. Due to the mentors in the study

possessing doctorate degrees in counselor education or professional counseling, their

responses presented as cohesive, and the data reached saturation after six participant

interviews. Furthermore, to provide depth to the study, I utilized theoretical sampling by

going back and adding participants who were not mentorship award winners, and their

responses were consistent with those participants who were award winners (Charmaz,

2014; Fisher, 2019). Lastly, researchers have already captured the lack of cross-cultural

mentoring and ineffective cross-cultural mentoring for counselor educators; therefore, it

is not in the scope of this dissertation study for the researcher to intentionally seek discrepant cases.

Summary

Counselor educators contributed their experiences, knowledge, and skills to develop a theory of CCM. The resulting CCM model answered the research question, "How do counselor educators provide competent cross-cultural mentoring?" Cross-cultural mentors to racially and ethnically diverse counselor educators intentionally create an environment conducive to authentic cross-cultural connections using their previous professional and personal experiences. Counselor educators agreed that mentors embody characteristics that allow them to be sensitive to racially and ethnically diverse mentees' needs due to mentees entering the mentoring relationship with life experiences and cultural distrust. The process of CCM involves directional learning and directional actions on the part of the mentor. Mentors work directly with the mentees to develop cultural understanding, process challenges within the relationships, and complete scholarly activities. While performing mentoring actions with their mentees, the mentor learns simultaneously from them as both parties experience each other. However, there are times when the mentor imparts knowledge upon the mentees as they bring the mentees to the next level of their professional development. Counselor educators who conduct CCM advised that not all mentoring actions occur between the mentor and mentees; they perform actions outside the mentoring relationship without the mentees' awareness. Cross-cultural mentors seek additional information to become better mentors and combat inequities to build better opportunities for their mentees. Lastly, mentors

emphasized the developmental relationship that accompanies CCM in which the mentor and mentees bond over time.

The results of the new CCM theory emerged from the participant data using the constructivist grounded theory approach. Chapter 4 outlined the implementation of constructivist grounded theory methodology to conduct data collection, theoretical sampling, and coding analysis simultaneously using constant comparison and memoing to track theory development (Charmaz, 2017a, Chun Tie et al., 2019; Fisher; 2019). Additionally, this chapter included the methods and means for establishing trustworthiness in the study. Chapter 5 will discuss further interpretations, implications, and recommendations of this dissertation research.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this dissertation study is to use the constructivist grounded theory method to develop a model of cross-cultural mentoring (CCM) from the experiences of those who have mentored racially and ethnically diverse counselor educators. Six counselor educators shared the knowledge, skill, and attitudes they use to provide competent cross-cultural mentoring. Data analysis of their actions produced a theoretical model of CCM that counselor educators can implement to address the underrepresentation of racially and ethnically diverse full-time faculty at counselor preparation programs.

The study results show that CCM involves multiple layers of interactions, actions, learning, and investment of time. At the foundation of CCM is the mentors' ability to create an environment of respect for diversity, authenticity, patience, and the intentional commitment to assist racially and ethnically diverse mentees, which is conducive to building the trust necessary to perform the process actions of mentoring. While both the mentor and mentees bring their previous experiences into the Cross-cultural mentoring relationship, the participants focused on mentor qualities that aid the mentoring racially and ethnically diverse counselor educators, such as cultural humility, avoiding assumptions, and acknowledging privilege.

Process results of CCM are multi-directional. Some mentoring actions occur inside the relationship in which both the mentor and mentee are aware of the activity. Other mentoring actions occur outside the relationship without the mentee's knowledge. For example, mentors expressed publicizing the mentees' accomplishments, advocating

on behalf of the mentee, and acquiring additional knowledge about cross-cultural mentoring without notifying the mentee. Within the mentoring relationship, the actions center on the crux of directional learning. Both the mentor and mentee learn from one another in simultaneous learning actions; however, the mentor imparts knowledge and skills to the mentee in one-way learning. The bulk of the mentoring actions occur within the dynamic of simultaneous learning, which includes but are not limited to: (a) open conversations; (b) disclosing challenges; (c) addressing power differences; and (d) publication, presentation, research. Conversely, the three mentoring actions of connection to networks, suggesting funding resources, and feedback on tenure and promotion are examples of one-way learning processes.

The last element of CCM captured in the study results is the component of time. The initiation of the mentoring relationship happens in various ways; however, the mentors described reaching out to the mentees first to offer mentoring or making themselves approachable and publicly announcing their intentions to serve as a mentor. The progression of the mentoring relationship evolves as the mentor and mentee engage in the various CCM actions and gives rise to a personal relationship in addition to a professional association. Notably, not all mentoring relationships will result in a personal relationship. The mentors explained that the personal relationship is not an endpoint or goal of CCM but a by-product of working closely with the mentee and navigating cultural dynamics.

The theoretical model of CCM is a tool current faculty, administration, and leadership can use to retain and promote racially and ethnically diverse counselor

educators. The most recent publicly published 2017 CACREP Vital Statistics that showed

faculty demographics revealed that 71.38% of full-time faculty were Caucasian/White

(CACREP, 2018), a slight decrease from 74.33% in the 2015 CACREP Vital Statistics

(CACREP, 2016a). CACREP (2016b) has standards that require diversity in counselor

education faculty. Moreover, Branco and Davis (2020) highlighted that despite gains in

representation of racially and ethnically diverse counselor education students, there are

not enough ethnically diverse faculty to mentor these students for retention. Since there is

a need for diverse counselor education faculty to mentor the diverse student population,

but there are limited numbers of racially and ethnically diverse counselor educators.

There is a gap in the support system for both counselor preparation students and program

standards which must be filled by racially and ethnically diverse counselor education

faculty. Due to the multitude of cultural backgrounds, personal characteristics, and

individual life experiences, there is an element of cross-cultural mentoring within any

mentee and mentor relationship. However, the theoretical model of CCM in this

dissertation study provides a framework for addressing the underrepresentation of racially

and ethnically diverse counselor educators due to a lack of mentoring.

Interpretation of Findings

After connecting the experiences of those who serve as cross-cultural mentors to

racially and ethnically diverse counselor educators into a theoretical model of

implementing CCM, it is imperative to join the new theory to the current knowledge.

Charmaz (2014) instructed that the last stage of constant comparison in the grounded

theory approach is to compare the study's categories to the scholarly literature. Elements

of the grounded CCM theory confirm, disconfirm, and extend the knowledge from the literature view. As an overview, the themes in the theoretical model of CCM demonstrate experiences of racial and ethnically diverse counselor educators in academia already expressed in the research literature. Additionally, mentoring activities that study participants reported using during CCM coincide with the mentoring recommendations in established research (Brinson & Kottler,1993; Lerma et al., 2015; Park-Saltzman et al., 2012). However, previous researchers of mentoring racially and ethnically diverse counselor educators made specific recommendations for mentors and institutions that did not emerge from the participants' data during this grounded theory study. Lastly, the theme of mentor experiences extends the knowledge of the existing literature of CCM as it highlights the knowledge, skills, attitudes, observations, and life lessons mentors have and bring into their work as cross-cultural mentors. The following paragraphs precisely map the themes of CCM to what is known and missing from the research literature.

Findings that Confirm Existing Knowledge

Findings of the CCM grounded theory significantly confirmed what is already in the existing literature. For instance, participant data supports the experiences of racially and ethnically diverse counselor educators. Previous researchers make recommendations that coincide with the elements included in the CCM environment. Researchers of mentoring and cross-cultural mentoring reported on unsuccessful and helpful mentoring actions. The theoretical model of CCM mirrors accounts in the literature of how mentoring relationships develop.

Environment

Intentionality is an element of the CCM environment where mentors purposefully commit to serving racially and ethnically diverse counselor educators and make conscious decisions to incorporate cultural considerations into their work. Researchers acknowledge a need for a more concerted effort to mentor racially and ethnically diverse counselor educators. Borders et al. (2012) recommended training for faculty that focuses more attention on "considerations for mentoring women and persons of color" (p.169). Likewise, Waalkes (2016) emphasized the need for teaching mentorship to assist marginalized counselor education faculty. Lewis and Olshansky (2016) urged cross-cultural mentoring to move away from "academic cloning" towards new perspectives and strategies of mentoring (p. 384).

Despite authenticity and genuineness having distinct definitions in this grounded theory of CCM, the research literature uses these terms interchangeably. In the current CCM, theory authenticity refers to the mentors' ability to remain themselves in the mentoring relationship, and genuineness refers to the perception of connectedness between the mentor and mentee. Lewis and Olshansky (2016) described cross-cultural mentoring from a relational cultural theoretical (RCT) lens which included five key components: mutuality, authenticity, reciprocity, empathy, and connectedness. Notably, RCT separates authenticity and interpersonal connection as environmental elements conducive to effective mentoring.

However, other studies describe authenticity and genuineness as relational dynamics in mentoring. Woo et al. (2015) explained the importance of having authenticity and genuineness in the CCM environment due to international doctoral

counselor education students reporting potential mentors as unapproachable. Moreover, Woo et al. (2015) emphasized the need for genuineness in CCM because international doctoral counselor education and supervision students sought emotional security from mentorships with individuals back in their native countries when they could not make connections with senior faculty. Borders et al. (2011) described the theme of genuineness in their definition of psychosocial mentoring, which included nonjudgmental acceptance, friendship, positive role modeling, and confidentiality. Alston (2014) documented cross-cultural mentoring between African American female faculty mentors and their Caucasian female doctoral student mentees; however, even in this scope, "criticality of authentic connections" was at the core of the mentoring experience (p. 119). Thus, the CCM themes of authenticity and genuineness support existing research literature while providing more distinction to these mentoring features.

Additional environmental themes of the current CCM theory found in the research include respect for diversity, intersectionality/multiple identities, and patience. The existing literature has examples of when disregard for diversity interrupts the mentoring dynamic and respect for diversity promotes positive cross-cultural mentoring encounters. Woo et al. (2015) shared that international doctoral counselor education students felt disrespected when Caucasian faculty supervisors unfoundedly questioned their clinical and supervisory skills and made culturally insensitive comments towards them. Furthermore, Brinson and Kottler (1993) identified cultural sensitivity as a foundational component of successful cross-cultural mentoring. Counselor educators who respect diversity in a cross-cultural mentoring environment recognize multiplicity within an

individual's identity. Ratts et al. (2016) explained that individuals have intersectionality and multiple identities due to the person having cultural backgrounds in several historically marginalized groups. They provided the example of an African American gay man who has "intersecting privileged and marginalized statuses such as male privilege with racial and sexual minority marginalized statuses" (Ratts et al., 2016, p. 29). Brinkman and Donahue (2020) added that intersectionality of multiple cultural identities "are not exclusive of each other, but rather inform the construction of each other in reciprocal ways" (p. 109). Therefore, mentors exercise patience in cross-cultural mentoring as both the mentor and mentee navigate the complex layers of cultural identity and cultural experiences. Johnson-Bailey et al. (2004) exemplified patience in CCM when mentors do not seek retaliation while the mentees express anger, frustration, and unhappiness with the institutional system or even the mentor. The CCM environment metaphorically mimics the Earth's environment. Proper atmospheric conditions allow plants to grow and blossom just as supportive social elements stimulate the development of racially and culturally diverse counselor educators.

Mentee Experiences

Existing research literature supports that racially and ethnically diverse mentees bring the experiences of lack of mentorship and lack of acceptance into the cross-cultural mentoring relationship. Numerous researchers captured African American mentees' difficulty finding mentors and lack of mentoring (Frazier, 2011; Haizlip, 2012; Lewis & Olshansky, 2016; Minor, 2016). Kim et al. (2014) documented that Asian female faculty also struggle to find mentors. As racially and ethnically diverse counselor educators

encounter adverse social events, they can become skeptical regarding their fit in their departments and institutions. Brinson and Kottler (1993) explained that mentees had challenges overcoming the sociocultural factors of distrust and isolation while relating to Caucasian faculty mentors. Participants in the current grounded theory of CCM shared that a part of their role as mentors to racially and ethnically diverse counselor educators is acknowledging and working with the previous experiences the mentees bring into the mentoring relationship.

Mentor Qualities

In this grounded theory study, mentor qualities are the attributes, traits, and characteristics participants deemed valuable for CCM competency. Participants portrayed qualities they have and general qualities they believe are helpful when mentoring racially and ethnically diverse counselor educators. The mentor qualities with support from existing research are avoiding assumptions, cultural humility, acknowledging privilege, and curiosity. The mentor quality of flexibility was not found in the research literature and is in the findings that extend the existing knowledge section.

Previous researchers of cross-cultural mentoring warn against making assumptions and the dangers of perpetuating stereotypes. For example, international doctoral counselor education students shared that Caucasian faculty supervisors unfoundedly questioned their clinical and supervisory skills and made culturally insensitive comments (Woo et al., 2015). Moreover, international doctoral counselor education students shared that faculty supervisors assumed deficiencies in their abilities due to language differences (Woo et al., 2015). During cross-cultural mentoring, cultural

stereotyping interferes with communication, understanding, and the development of trust while simultaneously creating self-consciousness, defensiveness, and hostility (Alston, 2014, Carraway, 2008). While cross-cultural mentors are humans and cannot be completely free of making assumptions, the participants in the study keep this vulnerability at the forefront of their work and ask their mentees questions to limit missteps.

Cultural humility is a mentoring quality emphasized in the research literature and the participant data. Foronda et al. (2016) defined cultural humility as "the process of openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals" (p. 213). Researchers of cross-cultural mentoring highlight the necessity of cultural humility to create and sustain rapport. Behar-Horenstein et al. (2012) described that African American female faculty at PWIs need mentors with the genuine desire to learn about the cultural influences of others as this form of cultural humility helps create a cohesive cross-cultural mentoring relationship. Likewise, Park-Saltzman et al. (2012) proposed that genuine interest in the mentee's cultural experiences benefited cross-cultural mentoring relationships with international Asian counseling psychology doctoral students regardless of the mentor's ethnic background. Lastly, Brinson and Kottler (1993) identified cultural sensitivity as a foundational component of successful cross-cultural mentoring. Fisher-Borne et al. (2015) and Foronda et al. (2016) endorsed cultural humility as a more transformative framework than cultural competence. Accordingly, the cross-cultural mentors in this

grounded theory study use the quality of cultural humility as an approach to relate to and not merely understand racially and ethnically diverse counselor educators.

In the grounded theory of CCM, mentors have the quality of acknowledging their privileges, primarily Caucasian mentors. While Caucasian mentors are not the only individuals with privilege, the research indicates are the majority of senior counselor education faculty at CACREP-accredited programs (CACREP, 2017). Furthermore, Caucasian faculty have more power and influence in academia (Frazier, 2011). Behar-Horenstein et al. (2012) instructed Caucasian senior faculty who engage in cross-cultural mentoring to self-reflect on their biases, privileges, and knowledge of others' experiences then worked to overcome their limits to cultural competence. Johnson-Bailey et al. (2004) explained that senior Caucasian male faculty have protection in academia due to power and privilege. They reported that unacknowledged or unwanted preferential treatment creates a defensive response within Caucasian male faculty called "White guilt" (Johnson-Bailey et al., 2004, p. 13). Some of the cross-cultural mentors in this grounded theory study explained that they had to face their feelings of White guilt and "White fragility" to become more effective mentors to racially and ethnically diverse counselor educators.

The last mentor quality in the model of CCM found in the existing research is curiosity. Within the current CCM theory, curiosity is the mentors' desire to know about the mentees' life experiences and thoughts. The previous researchers depict those mentors who showed a lack of curiosity about the mentee's cultural experiences were not viewed favorably by racially and ethnically diverse counselor educators. For example,

Woo et al. (2015) explained that international doctoral counselor education students viewed senior faculty as unapproachable and viewed Caucasian peers as disinterested in the experiences of international students. Other researchers recognize cross-cultural mentors' use of curiosity to connect to their mentees. Behar-Horenstein et al. (2012) reported that mentors with the genuine desire to learn about the cultural influences of others help create a cohesive cross-cultural mentoring relationship. Genuine interest in the mentee's cultural experiences benefited cross-cultural mentoring relationships with international Asian counseling psychology doctoral students regardless of the mentor's ethnic background (Park-Saltzman et al., 2012). The mentor quality of curiosity relates to the existing counseling research literature, specifically the Multicultural Orientation Framework (MCO) (Davis et al., 2018). Davis et al. (2018) described "cultural opportunity" as the therapist's willingness to explore the client's cultural identity (p. 92). Thus, CCM in counselor education parallels multicultural approaches in therapy. Curiosity and the other mentor qualities are not direct CCM actions; instead, mentors possess attitudes that reinforce trust and engagement with racially and ethnically diverse counselor educators.

Mentor Actions Outside the Relationship

In the theoretical model of CCM, mentors perform actions for the benefit of the mentees without the mentees' awareness. Mentors acquire CCM knowledge to address deficits in their mentoring roles and improve support to their mentees. Suitably, Behar-Horenstein et al. (2012) instructed Caucasian senior faculty who engage in cross-cultural mentoring to work to overcome their limits to cultural competence. Mentors also

emphasize their mentees' strengths by advocating on their behalf and publicizing their accomplishments. Minor (2016) recommended that retention of counselor educators strengthens when cross-cultural mentors advocate on behalf of faculty of color. Similarly, Brinson and Kottler (1993) advised senior faculty to publicly endorse cross-cultural mentoring within their institutions as well as attend seminars and conferences focusing on minority issues. The existing research literature confirms that a recognizable connection between an influential senior faculty mentor and their cross-cultural mentee aids in the professional development and recognition of the mentee. Johnson-Bailey et al. (2004) and Carraway (2008) explained the public connection of cross-cultural mentors and their racially and ethnically diverse mentees as positionality. Positionality is an influencing factor in the success of cross-cultural mentorship for racially and ethnically diverse mentees because the acceptance of the mentees' teaching and scholarship depends on the sponsorship and endorsement from a respected colleague (Johnson-Bailey et al., 2004). Thus, CCM actions that increase the visibility of the mentee or promote more cross-cultural mentoring relationships without the mentee's knowledge are just as valuable as direct mentoring activities.

Mentor Actions Inside the Relationship

Mentoring actions inside the relationship are the direct activities both the mentor and mentee have awareness about due to them participating in them together. While working together, there are instances in which the mentor and mentee learn together and from each other. In the current grounded theory of CCM, this mutual learning is called simultaneous learning. Alston (2014) mentioned reciprocal learning with African

American female-Caucasian female cross-cultural mentoring relationships where both

parties teach each other in respectful and supportive ways. The simultaneous learning

mentoring actions supported in the existing research literature are: (a) making a safe

space; (b) open conversations; (c) challenging cultural privilege; (d) addressing power

differences; (e) guidance/coaching; (f) advocacy with mentee; (g) encouraging self-care;

and (h) publication, presentation, research.

Previous researchers of CCM and counseling describe making a safe space as the

mentee and mentor building trust and comfort to share experiences. Alston (2014) and

Carraway (2008) clarified that not making a safe space in CCM interferes with

communication, understanding, and the development of trust while simultaneously

creating self-consciousness, defensiveness, and hostility. For example, Grant & Simmons

(2008) documented the CCM experiences of an African American educational leadership

faculty. He reported that his Caucasian female mentor was sensitive to race and gender

issues; conversely, his Caucasian male mentor was preoccupied with his professional

advancement, making the mentee uncomfortable discussing racial encounters and cultural

politics (Grant & Simmons, 2008). Moreover, Johnson-Bailey et al. (2004) described a

safe space in CCM as a place where the mentees can share difficulties without fear of

retaliation. Making a safe space is another CCM component that coincides with existing

multicultural counseling literature. Davis et al. (2018) expressed that the pillars of the

Multicultural Orientation Framework in therapy are cultural humility, cultural

opportunities, and cultural comfort. The pillar of cultural comfort in the counseling

process is when the counselor discusses cultural differences with openness, calmness, and

ease (Davis et al., 2018). Thus, cultural comfort relates to making a safe space in CCM as it reinforces incidences of critical dialogue. When racially and ethnically diverse counselor educators feel safe coming to their mentors for support, they can have open conversations.

Open conversations are the essence of counseling and education; thus, existing research literature supports honest conversations as the fundamental means of communication in CCM. For instance, Alston (2014) found that a shared communication is a significant category in the mentees' CCM experience. Park-Saltzman et al. (2012) explained that cross-cultural mentoring of international Asian counseling psychology doctoral students is best when the mentor and mentees use a high context communication style. Additionally, ACES has research mentoring guidelines that encourage mentors to discuss cultural differences in the mentoring relationship (Borders et al., 2012). Brinson and Kottler (1993) cautioned that miscommunication impedes cross-cultural mentoring amongst counselor educators. Thus, open discussion brings forth cultural differences and issues within the cross-cultural mentoring relationship (Minor, 2016) and the institution and department (Behar-Horenstein et al., 2012). Study participants and researchers emphasize the importance of open conversations in competent CCM.

In the current grounded theory of CCM, mentors first understand their privilege status or lack thereof, change their approach to cross-cultural exchanges, then influence others to examine their privilege. Accordingly, Behar-Horenstein et al. (2012) provided instructions for Caucasian senior faculty who engage in cross-cultural mentoring to self-reflect on their biases, privileges, and knowledge of others' experiences. Johnson-Bailey

et al. (2004) encouraged senior Caucasian male faculty to recognize that they have

protection in academia due to power and privilege and acknowledge that discomfort may

arise when adjusting their perspectives. While existing research literature includes

discussions of the importance for Caucasian mentors to recognize their cultural privilege,

it does not provide best practices and skills for them and other non-Caucasian senior

faculty who want to engage in cross-cultural mentoring. However, the participant

experiences in this grounded theory of CCM provide tangible ways to move beyond

acknowledging privilege into actions that create change.

Both the study participants and research literature distinguish cultural privilege

and power differences. Cultural privilege references inequalities in the lived experiences

of racially and ethnically diverse counselor educators and those with privilege, whereas

power differences relate to academic hierarchy in CCM. Park-Saltzman et al. (2012)

described that maneuvering the Asian cultural value of hierarchal social relationships is a

best practice when conducting cross-cultural mentoring with international Asian

counseling psychology doctoral students. Brinson and Kottler (1993) reported that the

inability to resolve power differentials negatively affects cross-cultural mentoring

amongst counselor educators. Alston (2014) included negotiating power dynamics of age,

academic role, and role reversal as substantial duties in CCM. In a process in which the

mentor is the senior colleague or a faculty member to a doctoral student, it is necessary to

address power differences so that reciprocal learning transpires naturally.

Previous researchers of CCM do not tease out the differences between

guidance/coaching and encouraging self-care, as in this grounded theory study. These

mentoring actions present in the research literature as the mentor protecting their mentees and creating opportunities for their growth. First, faculty mentees provided examples of ineffective coaching where they only met with mentors once or twice a year to review a report of strengths and weaknesses (Zafar et al., 2012). Borders et al. (2011) focused on career mentoring for counselor educators seeking tenure and promotion and specified that career mentoring includes coaching, protection, sponsorship, and challenging the mentees' limitations. Likewise, Carraway (2008) endorsed coaching, providing challenging assignments, protecting from adverse forces, and creating positive visibility as beneficial mentoring behaviors for cross-cultural mentors to African American males in predominately white organizations. New faculty in non-counselor education programs reported that they appreciated when their mentors provided protection and safeguarded their well-being (Waller & Shofoluwe, 2013; Zafar et al., 2012). However, this theoretical model of CCM depicts guidance/coaching as assisting mentees through challenges and new professional experiences. Also, instead of using the term protection to describe fostering the well-being of the mentee, they represent nurturing the well-being and assisting them in creating protective boundaries as encouraging self-care.

Advocacy with racially and ethnically diverse counselor educators involves mentoring activities related to social justice, social change, and activism. Cross-cultural mentors in this study reported including mentees in their advocacy work and supporting their mentees in self-advocacy for vital issues. Brinson and Kottler (1993) requested that senior faculty mentors conducting CCM volunteer time working with projects that benefit minority students, youth, and community organizations. Additionally, Johnson-Bailey et

al. (2004) specified that cross-cultural mentors have responsibilities beyond their support of an individual, such as actively working to change the institutional and societal systems that limit the diversification of academia and the upward mobility of racially and ethnically diverse faculty. The existing research supports the findings of the current grounded theory study that advocacy is an integral part of performing CCM.

The last simultaneous learning mentoring action is the mentor developing the mentee's academic skills and scholarly accomplishments through publication, presentation, and research. Borders et al. (2012) shared the ACES research mentorship guidelines that aim to strengthen the research skills of new counselor education faculty, specifically women and ethnically diverse faculty, as low research productivity threatens their promotion and tenure potential. Second-year doctoral counselor education students credited their mentors for assisting them in developing research and writing interests (Limberg et al., 2013). Researchers of CCM also shared unique cultural considerations for incorporating collectivistic values into the research development of racially and ethnically diverse counselor educators. For example, Lerma et al. (2015) recommended that counselor education programs take steps to re-create "familia" in the academic environment to promote resiliency amongst Hispanic/Latino counselor education faculty and students (p. 171). Moreover, Park-Saltzman et al. (2012) explained that cross-cultural mentors of international Asian counseling psychology doctoral students must balance the advancement of the individual with Asian cultural values of collectivistic sense of self. Study participants demonstrated these researchers' ideals when they revealed that they create research teams with racially and ethnically diverse counselor educators to build

skills and defer the first authorship to the mentees to establish their publication

proficiency.

The existing research literature contains accounts of cross-cultural mentors

supporting their mentees with presentations. Brinson and Kottler (1993) urged tenured

and established faculty mentors to attend seminars and conferences focusing on minority

issues. Warde (2009) detailed the CCM of an African American male faculty mentee

whose senior Caucasian faculty mentor showed up to the mentee's presentations when

other colleagues declined. Therefore, mentor involvement in racially and ethnically

diverse counselor educators' presentation, publication, and research endeavors is

essential in CCM.

One-way Learning

During CCM, mentors transfer knowledge, expertise, and resources to their

mentees in a one-way learning process. In this grounded theory of CCM, the one-way

learning actions are the mentors connecting mentees to networks, informing mentees of

funding resources, and providing mentees feedback on tenure and promotion. However,

the only elements of the current theoretical model found in the existing literature are the

connection to networks and feedback on tenure and promotion. For instance, an African

American female doctoral student with a Caucasian mentor stated that her mentor

provided her with "emotional intelligence, spiritual support, role-modeling, academic

advisement, and networking opportunities" (Grant & Simmons, 2008, p. 507). Warde

(2009) captured the experience of an African American male faculty mentee whose

senior Caucasian faculty mentor introduced the mentee to a prestigious publisher, which

resulted in the mentee receiving a book deal. Without mentors willing to share their personal and professional networks, racially and ethnically diverse counselor educators miss opportunities to display their skills and work products.

Researchers of CCM shared various challenges and recommendations regarding mentoring racially and ethnically diverse mentees seeking tenure and promotion. Early researchers discussed difficulties junior faculty faced in their tenure and promotion process, such as lack of mentorship and support from senior faculty to cope with racism and stereotyping in academia (Bradley & Holcomb-McCoy, 2004). Cartwright et al. (2009) shared an instance in which an African American counselor educator felt directly threatened by a colleague's statements, "when you don't get tenure, you won't have to worry about that because you won't be here" (p. 175). Other researchers emphasized the need for mentoring as a necessary strategy to increase the tenure and promotion of African American counselor educators (Bradley & Holcomb-McCoy, 2004; Frazier, 2011; Jones-Boyd, 2016). Specifically, Frazier (2011) discussed mentoring as a strategy to increase African American faculty's potential in obtaining tenure from both the perspectives of same-culture and cross-cultural mentoring. Lastly, Warde (2009) explained that mentorship from senior colleagues of a different race and ethnicity assisted African American male professors in achieving tenure. The existing research literature includes gaps in CCM for racially and ethnically counselor educators and justifies CCM as an approach for them to gain tenure and promotion.

Time

The model of CCM in the current grounded theory depicts the development of a cross-cultural mentoring relationship similar to the existing research literature. Participants in the study describe the cross-cultural mentoring relationship as developing over time, where mentors and mentees meet in several ways, eventually forming a personal, friendly relationship. Researchers of CCM charged senior Caucasian faculty with the responsibility to make themselves available as mentors to racially and ethnically diverse mentees as they have the power and privilege in academia (Behar-Horenstein et al., 2012; Brinson & Kottler, 1993; Zafar et al., 2012). Accordingly, both mentors in the current study and previous CCM researchers endorsed casual exchanges and informal conversations where the mentor shows encouragement and provides validation to the mentee to initiate mentoring relationships (Grant & Simmons, 2008; Limberg et al., 2013). Additionally, Grant and Simmons (2008) described mentoring relationships stemming from the faculty serving on the dissertation committees of doctoral students. Similarly, participants in the current study reported establishing mentoring relationships while performing research projects.

Though the existing research does not include a preferred time for the development of a cross-cultural mentoring relationship, Zafar et al. (2012) clarified that mentees meeting with faculty mentors once or twice a year to review a report of strengths and weaknesses as a part of feedback on tenure was not sufficient contact in CCM. In this grounded theory study, the cross-cultural mentors reported serving a single mentee for several years, upwards of 15 -years. They also shared that they spend time with them in

professional and personal settings such as meetings and lunches. Waalkes (2016) reported

that mentors often met with mentees for coffee. Lastly, the cross-cultural mentors in the

current study described using in-person conversations, emails, phone calls, and video

chats to stay in continuous contact with their mentees. Therefore, as a result of spending

large amounts of time with their mentees and learning about their culture, mentors shared

that they developed a friendship. Likewise, Zafar et al. (2012) explained that mentorship

includes elements other than work products, and a friendship evolves from the

understanding and appreciation of culture. Moreover, researchers of CCM explain that an

organic mentoring relationship can develop into a personal relationship in which the

mentor provides protection and safeguards the well-being of the mentee (Waller &

Shofoluwe, 2013; Zafar et al., 2012). Creating a personal relationship is not a

requirement in successful CCM; however, both the mentors in this study and previous

researchers frame it as an inevitability at times.

Findings that Disconfirm Existing Knowledge

While participant data in this grounded theory study did not refute the

recommendations of previous CCM researchers, the existing literature includes

mentoring experiences and recommendations that did not arise from participant data. For

example, Waalkes (2016) emphasized teaching mentorship as a targeted form of

mentorship for counselor educators. However, the teaching aspect of tenure and

promotion in CCM did not emerge as a significant theme; study participants emphasized

supporting publication, presentation, and research as critical mentoring activities. The

existing research literature has depictions of culturally insensitive department cultures

that negatively affect racially and ethnically diverse faculty and doctoral student mentees (Frazier, 2011; Holcomb-McCoy & Addison-Bradley, 2005; Kim et al., 2014; Lerma et al., 2015; Minor, 2016). Waalkes (2016) suggested that mentors to junior faculty benefit from their mentors informing them about university politics and program expectations. The cross-cultural mentors in this grounded theory study did not mention educating mentees on department culture or university politics. The existing literature contains a juxtaposition of researchers who advocated for formal mentoring (CACREP, 2016; Grant & Simmons, 2008; Kim et al., 2014; Waller & Shofoluwe, 2013; Zafar et al., 2012) versus informal mentoring (Adedokun, 2014; Bradley & Holcomb-McCoy, 2004; Limberg et al., 2013). Unfortunately, the current grounded theory of CCM does not clarify the effectiveness of formal mentoring compared to informal mentoring. Despite the study findings providing a systematic model of CCM that mentors can implement with racially and ethnically diverse counselor educators, this study does not add additional information on the viability of universities and departments requiring formal mentoring for junior faculty. The faculty who mentored racially and ethnically diverse counselor educators in the current study reported mentoring in formal and casual environments. Thus, the research literature continues to have gaps in differentiating the effectiveness of informal and formal mentoring.

Findings that Extend Existing Knowledge

The findings of the current theory of CCM establish elements of mentoring racially and ethnically diverse counselor educators that are not in the existing literature. Participants in this grounded theory study showed the importance of cross-cultural

mentors reflecting on the experiences they bring into the mentoring relationship, remaining flexible in their mentoring style, and connecting mentees to funding resources. Additionally, previous studies revealed the mentoring approaches and mentor attributes helpful to CCM (Alston, 2014; Behar-Horenstein et al., 2012; Brinson & Kottler, 1993; Carraway, 2008; Johnson-Bailey et al., 2004; Minor, 2016; Park-Saltzman et al., 2012), but none of the studies address the use of counseling skills within the relationship.

First, new the element of counseling skills in CCM is when the mentors use reflection, validation, summarization, exploration, and other therapeutic skills taught to counselors in training to support their mentees. Mentors do not teach counseling skills to mentees; instead, they are a tool to learn and understand the mentees' culture and how to meet their needs as a mentor. Lewis and Olshansky (2016) described current cross-cultural mentors as molding their mentees into a version of themselves through a process called "academic cloning" (p. 384). However, this model of CCM harnesses the cultural identity and individual assets of racially and ethnically diverse counselor educators with the mentors using counseling skills to strengthen the mentoring relationship and build the mentees' confidence.

Second, this model of CCM introduces the concept that mentors actively utilize their previous life experiences in the current mentoring relationship. Brinson and Kottler (1993) juxtaposed the power and privilege of senior Caucasian faculty mentors with the academic encounters of their minority mentees. While this seminal research began the conversation of cultural sensitivities needed to conduct mentoring racially and ethnically diverse counselor educators, it did not show how to implement the cultural sensitivities.

In comparison, the mentor experiences in the current model of CCM advise mentors on how to incorporate the knowledge, skills, attitudes, observations, and life lessons they have into their work as cross-cultural mentors. Participants in the study contributed a new method of channeling their professional and personal experiences into a guiding force for why and how they conduct CCM.

Third, the mentor quality of having flexibility is not mentioned or defined in the current CCM research literature. Accordingly, the quality of being flexible refers to the cross-cultural mentors' ability to adjust their presentation, process, and goals to fit the mentee's needs. The study participants described how they adapt their mentoring approaches, modify their communication styles, and balance competing dynamics in the mentoring relationship. Thus, they provide tangible actions mentors can use to become more competent in working with racially and ethnically diverse counselor educators.

Lastly, the importance of connecting racially and ethnically diverse counselor educators to funding resources is specific to this study of CCM. Warde (2009) shared how a Caucasian faculty mentor linked an African American male professor not in counselor education to a publisher for a book deal. Cross-cultural mentors in counselor education established that an integral part of positively influencing the success of their mentees is informing and securing their mentees' financial support to perform professional development. Specifically, they connect mentees to fellowships, scholarships, and fundraisers. Mentors prioritizing access to financial resources and the other novel elements of CCM fill in significant gaps in the existing knowledge of how to use mentoring to recruit and retain racially and ethnically diverse counselor educators.

Limitations of the Study

This current grounded theory study examines the phenomena of CCM with racially and ethnically diverse counselor educators and how to use competent CCM to increase the representation of these counselor educators at CACREP-accredited programs. The study encounters minor issues of trustworthiness, such as a small sample size and low response rate. Marvasti et al. (2012) explained that the sample size of a grounded theory study depends on the scope and complexity of the phenomena under investigation. Therefore, the sample size of the current grounded theory study reflects the findings of existing research literature that CCM for racially and ethnically diverse counselor educators is uncommon (Frazier, 2011; Haizlip, 2012; Kim et al., 2014; Lewis & Olshansky, 2016; Minor, 2016). Furthermore, the researcher exhausted the original participant selection plan of interviewing mentorship award winners then added snowball sampling to find six participants who met the study criteria. Due to the small sample size, this theoretical model of CCM is not generalizable to all mentoring relationships where mentors and mentees have different racial and ethnic backgrounds. Further limitations to trustworthiness for the current study include the specific university policies that can affect the implementation of this model of CCM and that the entire model CCM stems from the self-reports of the mentors without confirmation from their mentees.

Additionally, as in many constructivist grounded theory studies, the researcher is the data collector and analyzer of the data, which can cause unforeseen biases. Charmaz (2014) clarified that bias comes in the form of the researcher having an awareness of the destination of a constructivist grounded because they are aware of the study's purpose.

To help limit bias in the current constructivist grounded theory of CCM, peer-reviewers assisted in the data analysis process. As an African American female counselor educator and a recipient of CCM, I cannot rule out all biases and influences as I have personal experience with the phenomena under investigation. However, I followed all available strategies to support academic rigor and trustworthiness in this study.

The current grounded theory study of CCM is not purporting to be the only systematic framework for increasing the representation of racially and ethnically diverse counselor educators at CACREP-accredited programs. This theoretical model of CCM adds to the existing knowledge of CCM by moving beyond the checklists of recommendations for "White mentors" and "Minority proteges" (Brinson & Kottler, 1993, pp. 250-252) to a tangible methodology of mentoring for any faculty member, not just Caucasian faculty, wanting to serve as a cross-cultural mentor. Despite the inability to generalize the model to all CCM situations, this grounded theory study fills a significant gap in the current literature and mentoring experiences of racially and ethnically diverse counselor educators.

Recommendations

The current study is a prototype of an effective model that builds upon the recommendations from previous researchers. This grounded theory of CCM begins creating a systematic approach to mentoring racially and ethnically diverse counselor educators to increase their representation as faculty at CACREP-accredited programs. Findings from the study offer an operable CCM model that can assist CACREP-accredited programs in meeting "systematic efforts to recruit, employ, and retain a

diverse faculty" (CACREP, 2016, p. 6). For example, Adedokun (2014) advocated for more qualitative research on CCM to gather information from multiple sources and expand its scope. Moreover, Behar-Horenstein et al. (2012) explained that future analysis of CCM should be exploratory, focusing on the perceptions of Caucasian faculty towards junior culturally diverse faculty and vice versa. While the current study sheds light on the perceptions of senior counselor educators who serve as cross-cultural mentors, future research that gathers the mentees' perceptions of engaging in CCM can provide additional insight into this phenomenon.

The theoretical model of CCM developed in this study addresses the direct concerns of Frazier (2011), where the author charged future researchers to focus on mentoring models that support the psychosocial and professional development of African American faculty as they seek tenure and promotion. The strength of the current model is that it expands the application of CCM to other cultural groups. It considers other underrepresented counselor educator groups at CACREP-accredited programs such as Asian, Hispanic/Latino, Multiracial, Native American, Pacific Islander, and international faculty. Further applications of the current CCM to racially and ethnically diverse counselor educators not listed in this study can only bolster its effectiveness. Additionally, Carraway (2008) and Behar-Horenstein et al. (2012) suggested longitudinal studies of CCM; Adedokun (2014) later confirmed their sentiments by stating the need for future research on "the relationship between mentoring functions and mentoring outcomes" (p.70). To further examine the effectiveness of mentoring approaches, it would be beneficial to have an empirical study comparing this model of CCM with other

models of cross-cultural dynamics such as Lewis and Olshansky's (2016) Relational Cultural Theory.

There are opportunities for the examination of CCM at the structural level. The goal of the current grounded theory study was to capture the initiation of cross-cultural mentoring relationships to gain insight into the usefulness of formal and informal mentoring settings. Previous researchers could not conclude about the effectiveness of one mentoring dynamic over the other; they mentioned that informal mentoring creates an organic connection while formal mentoring compels parties to work together (Carraway, 2008; Kim et al., 2014, Waller & Shofoluwe, 2013; Zafar et al., 2012). Similarly, the current theoretical model does not support just one mentoring approach as cross-cultural mentors shared that they operated in formal and informal settings. Thus, the research literature continues to have gaps in differentiating the effectiveness of informal and formal mentoring. Fortunately, this CCM model can assist in future studies as researchers can apply it as a grounded approach in different mentoring settings.

Lastly, developing a CCM model for those who want to serve as mentors to racially and ethnically diverse counselor educators provides program evaluation and adjustments opportunities. Adedokun (2014) advised that continued research on mentoring aids in designing and implementing organizational mentoring programs. Thus, institutions, programs, and departments can build upon the current theoretical model of CCM by exploring the theory in the context of their unique academic climate. Moreover, Waller and Shofoluwe (2013) proposed that future research on mentoring can guide administrative decisions to invest in minority faculty development initiatives.

Implementing the CACREP standard to recruit and retain racially systematically and ethnically diverse counselor educators dramatically depends on the amount of institutional and administrative support for CCM frameworks like this current study. It is advantageous for counselor educators to implement this CCM model and continue to explore applications of CCM to provide leadership and administration with evidence for sustainable organizational change.

Implications

The development of a theory for CCM racially and ethnically diverse counselor educators has social change and social justice implications. Smith et al. (2008) explained that social advocacy is a responsibility of counselors, educators, and supervisors; they instructed counselor educators to conduct research that promotes social justice. Therefore, the CCM theory established in this study aims to alleviate some of the challenges racially and ethnically diverse counselor educators face in their professional development. The application of a CCM theory will combat our current traumatic social structures such as racism, acculturation, prejudice, sexism, and ethnocentrism. This study marks the beginning of a systematic mentoring approach senior faculty mentors with power and privilege can use to address inequities in the current academic environment.

Rorrer (2009) clarified that CCM is inevitable due to the underrepresentation of racially and ethnically diverse counselor education faculty. Thus, it is necessary to prepare the existing faculty to serve as cross-cultural mentors. Srisuppak (2021) recommended that White counselors experience exposure-centered training on diversity during their graduate-level education to gain professional development in Multicultural

Orientation Frameworks. Similarly, at the doctoral and faculty level, Caucasian counselor education faculty continue to learn about diversity and the need for social change by interacting with different cultures through CCM. Rorrer (2009) shared that knowledge is needed to train mentors in establishing and maintaining cross-cultural relationships because faculty-to-faculty mentorship influences faculty-to-student mentorship and the ability to groom graduate students into the academy. Tools such as this theoretical model can increase CCM for racially and ethnically diverse counselor educators as now senior Caucasian faculty have a methodology to implement. Also, the mass implementation of CCM demonstrates a commitment to diversity and social change to students. The field of counselor education must get to the point where CCM is normality and not a necessity.

The current theory of CCM has global implications for research. Gerstein and Ægisdottir (2007) advised that a mentor with international research experience helps scrutinize cultural biases in interpreting findings to non-American countries. The researchers endorsed that Americans conducting international research solicit input from persons abroad who know the topic under investigation as it creates additional validity in the study. The current model of CCM is a means of establishing international research networks since the international faculty and doctoral student mentees are members of these cultural communities. CCM builds the connections needed to understand and gain access to different countries. Moreover, CCM can encourage new research and social change initiatives within the mentees' culture or nation of origin.

Universities, institutions, and academic departments benefit from the application of systematic CCM. Researchers warn about the harmful effects of academic cloning

during CCM in which the mentees are unable to incorporate their cultural values into their academic work or professional development (Lewis & Olshansky, 2016; Rorrer, 2009). Rorrer (2009) described that a component of advocacy in CCM is the mentor's role in limiting "academic cloning" and the inability of the junior counselor educator to voice cultural concerns freely (p.15). Ending academic cloning and the devaluation of racially and ethnically diverse counselor educators' lived experiences creates social change at the university level. Additionally, social change at the departmental and institutional levels creates local and global change opportunities as more cultural groups express their voices. Advocacy, empowerment, and cultural empathy were significant factors in the cross-cultural mentoring relationship that formed a healthy working alliance (Rorrer, 2009). Thus, working towards a shared social change goal brought the mentors and mentees closer together. A participant in the current study provided evidence for this dynamic. The mentor took mentees to help with disaster relief efforts in her country of origin, and the experience was pivotal to their mentoring relationships.

Furthermore, senior faculty mentors with power and privilege who empower mentees to be themselves and show cultural humility create trust with mentees who might have held hesitancy to engage in CCM. Participating in CCM and gaining exposure to individuals from different cultures can dispel negative stereotypes. Participants in this study shared that they encourage other colleagues to participate in CCM due to the rewarding experiences working with different cultures. Hence, social change at the individual level provides possibilities for those with positive experiences with CCM to promote the mentoring approach to colleagues and leadership.

Lastly, there are CCM and advocacy implications for CACREP because of this study. Pieterse et al. (2009) encouraged counselor educators to advocate for accreditation standards to include "clearer and more focused" social justice principles (p.112). Thus, cross-cultural mentors and mentees can approach CACREP proposing the inclusion of CCM as a standard for all accredited programs to employ racially and ethnically diverse counselor educators. Accordingly, the current model of CCM is a tool immediately available to meet the goal of mentoring these counselor educators for recruitment and retention. The Multicultural and Social Justice Counseling Competencies delegate counselor educators to take concrete action towards social change and advocacy (Fisher-Borne et al., 2015; Ratts et al., 2016). We must move beyond awareness of the need for more racially and ethnically diverse counselor educators and use systematic models such as the current theory of CCM to get them into positions at CACREP-accredited programs.

Conclusions

This study sought to develop a theory of CCM that is grounded in the best practices of those who mentor racially and ethnically diverse counselor educators. Interview data from six current cross-cultural mentors yielded accounts of the knowledge, skills, and attitudes necessary for competent cross-cultural mentoring. Participants' experiences converged into descriptions of the CCM environment, actions mentors perform inside and outside the mentoring relationship, qualities that competent cross-cultural mentors possess, and various ways to initiate a cross-cultural mentoring relationship. The final theoretical model of CCM showcases a systematic approach to mentoring that senior faculty with power and privilege can implement to support the

professional development of racially and ethnically diverse counselor educators. This model of CCM is a tool immediately available to meet the CACREP goal of recruiting, employing, and retaining diverse faculty. Thus, the application of the CCM model has implications for positive social change in university policies, departmental cultures, future CACREP standards, and international research. Moreover, counselor educators can use this CCM theory to challenge more significant social issues such as racism, acculturation, prejudice, sexism, and ethnocentrism. The findings of this study further support moving counselor education towards comprehensive steps to increasing the representation of racially and ethnically diverse counselor education faculty.

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Appendix A: Informed Consent and Consent to Record Form

You are invited to take part in a research study of Cross-cultural mentoring of racially and ethnically diverse counselor educators. The researcher is inviting counselor educators who served or currently serve as professional development mentors to a junior colleague of a different racial or ethnic background with the mentee belonging to an underrepresented racial and ethnic group. This "informed consent" serves to explain the parameters of this study before you decide to take part.

This study is being conducted by Ashley Keaton, as a part of dissertation research for completion of a doctoral Counselor Education and Supervision degree at Walden University. This dissertation research project has been reviewed and approved by Walden University Institutional Review Board (IRB). Walden University's IRB approval number for this study is 04-17-19-0418822 and it expires on April 16, 2021. If you have any concerns during the course of the study, you may also contact the Institutional Review Board at Walden University (IRB@waldenu.edu).

Background Information:

The purpose of this study is to develop an emergent theory of cross-cultural mentoring that describes best practices for faculty recruitment, retention, and professional advancement that is grounded in the mentors' experiences with racially and ethnically diverse counselor educators.

Procedures:

If you agree to be in this study, you will be asked to:

- To complete a Screening Form and Demographic Questionnaire lasting approximately 10-15 minutes combined.

- To meet with me for an audio-taped 60 minute interview.

- To meet with me for a follow-up interviews if necessary lasting no more than 60 minutes.

- To complete member checks of the research findings and interpretations.

Here are some sample questions:

1. What makes a competent cross-cultural mentor for racially and ethnically diverse counselor educators?

2. How did you develop a cross-cultural mentoring relationship with the mentee?

3. What lessons did you learn as a cross-cultural mentor?

Voluntary Nature of the Study:

Participation in this study is voluntary. There will be no penalty if you decide not to be in the study. If you begin the study and change your mind; you may stop at any time without consequence. You will receive a copy of this informed consent.

Risks of Being in the Study:

Participating in a study concerning topics of racial and ethnic differences involves risks of minor discomfort comparable to discussing difficult issues with clients and students in the role of a counselor educator. Additionally, participation in the study requires audio-recorded interviews which may feel awkward for those who have never been subjected to recording. I will maintain your confidentiality and limit access to your responses to the dissertation committee and peer review. Thus, participation in this study poses no risks to your safety or wellbeing.

Benefits of Being in the Study:

There is no compensation for participation in this study. While there is no tangible benefit from your participation in this study, I hope that you find comfort and encouragement that your participation in the study will contribute important information to the creation of a cross-cultural mentoring theory that will benefit the recruitment, retention, and professional advancement of underrepresented racially and ethnically diverse counselor educators. Your participation in this study demonstrates your commitment and willingness to advance cross-cultural knowledge and multicultural competence in the counseling profession.

Consent to Recording:

I agree to the audiotaping of my interviews. I have been advised of my right to hear or view the recordings before they are used. I have decided that: **(Check one)**

_____ I want to hear or view the recordings

_____ I do not want to hear or view the recordings

It is the discretion of Ashley Keaton and other researchers at Walden University to use my recordings. I understand that the original recordings or copies of my interviews may be used for:

- This research study

- Counselor education

- Presentation at professional conferences and conventions

Peer-review:

All participant responses in this study will undergo the peer-review process. One peer reviewer will provide external feedback to ensure accuracy, credibility, and consistency during data collection and data analysis. This informed consent allows for these two individuals to review participant interviews and responses.

The peer reviewers are held to the same professional and ethical standards of the researcher and have signed confidentiality agreements to protect the participants' information and responses by not disclosing any information to others outside of the dissertation committee. Moreover, as an added protective measure, the peer reviewer will

not have access to participants' names and will only know participants by their participant number.

Privacy:

Participants' information will be kept private and confidential. Participants' information is for research purposes only, and no one outside the research team will have access to participant data. I will identify your written documentation and digital files with coded identifiers. Additionally, I will use pseudonyms when I report findings in this study and any future presentations or publications. Finally, for privacy and protection of participants' rights and research data, I will keep data secured behind multiple locked doors in my home, and within password-protected files on a password-protected computer. As required by Walden University, I will keep original and copied participant data for at least five years.

Exceptions to Privacy and Mandated Reporting:

All research participants' conversations, documents, and recordings are private and confidential; however, there are situations in which I am legally obligated by the State of Georgia to take action which could reveal confidential information. These situations include:

- If participants disclose criminal activity or child/elder abuse during the interviews, I will query participants if the incidents have been appropriately reported to authorities. If the incidents have not been reported to the appropriate authorities and I have reason to believe a child or elderly person is being abused

or neglected, I have an obligation to file a report with the appropriate office of the

State of Georgia.

- If participants disclose threats of harm to self or others are during the interviews, and I have reason to believe the imminent danger to self or others, I have an obligation to warn potential victims and to notify the police.

Ethical Consent to Disseminate Research Results:

At the conclusion of the dissertation, I plan to email a summary of the study findings to

participants and stakeholders. Please indicate if you would like a summary of the research

results and provide your follow-up contact information: **(Check one)**

_____ I do not want a summary of research results

_____ I do want to hear or view the recordings, please email to _____

Contacts and Questions:

You may ask any questions you have of the researcher in person, or you may contact the

researcher, Ashley Keaton at:

phone: 704-773-2422

email: ashley.keaton@waldenu.edu

Statement of Consent:

I, _____ *(research participant name),*

have read the above informed consent document and I feel I understand the current

research study well enough to make an informed decision about my involvement. By signing below, I understand that I am agreeing to the parameters of the research study described above.

Printed Name of Participant _____

Date of consent _____

Participant's Signature _____

Researcher's Signature _____

Appendix B: Participant Screening Form

1. How long did you serve as a cross-cultural mentor to a junior colleague of a
   different racial or ethnic background?

2. Was your mentee from an underrepresented racial and ethnic group?

3. Are you willing and able to participate in audio-taped 60-minute interview?

Appendix C: Participant Demographic Questionnaire

Age:

Gender identity:

Race or ethnicity identity:

Country of origin:

Licensure and certifications:

Employment setting:

Geographical location:

Did you receive cross-cultural mentoring?

Participant#

Appendix D: Interview Protocol Form (Initial)

Date:

Time of interview:

Location of interview:

Interviewee:

Questions:

1. How do you define competent cross-cultural mentoring?

2. How did you initiate and develop a cross-cultural mentoring relationship with mentees?

   a. How did you nurture the cross-cultural mentoring relationship over time?

3. What lessons did you learn as a cross-cultural mentor?

   a. What was successful in your cross-cultural mentoring relationship?

   b. What limitations did you face in your cross-cultural mentoring relationship?

   c. What feedback did you receive from mentees about cross-cultural mentoring?

   d. What did you discover about yourself as a cross-cultural mentor and how did you grow as a mentor?

4. How did you overcome challenges in the cross-cultural mentoring relationship?

5. What makes a competent cross-cultural mentor for racially and ethnically diverse mentees?

    a. What knowledge do competent cross-cultural mentors need?

    b. What attitudes do competent cross-cultural mentors possess?

    c. How do you model cultural humility to your mentees?

    d. What skills do competent cross-cultural mentors use?

    e. What actions do competent cross-cultural mentors use for social change and advocacy?

6. What are some best practices for cross-cultural mentorship?

7. How is cross-cultural mentoring different from mentoring someone of your same racial and ethnic background?

Participant#

Appendix E: Invitation to Participate

Subject: Counselor Education Faculty and Clinical Supervisors: Invitation to participate

in research study about the Cross-cultural mentoring of racially and ethnically diverse

counselor educators.

Dear Counselor Education Faculty and Clinical Supervisors,

My name is Ashley Keaton; I am a doctoral student candidate at Walden University, in

Minneapolis, Minnesota. I am currently working on completing the requirements for a

Doctor of Philosophy degree in Counselor Education & Supervision. As a component

to completion of my degree I must conduct a research study and write a dissertation. My

chosen area of research is the Cross-cultural mentoring experiences of counselor

educators who served or currently serve as professional development mentors to a junior

colleague of a different racial or ethnic background. There is limited literature focused on

strengthening cross-cultural mentoring as a strategy to increase the representation of

racially and ethnically diverse counselor educators to fulfill American Counseling

Association and Council for Accreditation of Counseling and Related Educational

Programs (CACREP) faculty diversity guidelines. The purpose of this research is to

develop an emergent theory of cross-cultural mentoring that describes the knowledge,

skills, and attitudes of competent cross-cultural that is grounded in the mentors'

experiences of intercultural exchanges.

To conduct my study, I need to recruit participants who fit the following criteria:

- A counselor educator who served or currently serves as professional development mentors to a junior colleague of a different racial or ethnic background.

- The counselor educator must have mentored a doctoral counselor education student or junior counselor education colleague from an underrepresented racial and ethnic group.

- The counselor educator served as a mentor to the mentee for a minimum of one year

As a participant in this study you will be asked to participate by:

1. Completing a Screening Form and Demographic Questionnaire lasting approximately 10-15 minutes combined.

2. Completing an initial audio-taped 60 minute interview.

3. Completing follow-up interviews lasting no more than 60 minutes total, if necessary.

4. Completing member checks of the research findings and interpretation

Your participation in this qualitative study is voluntary. You may refuse to take part in the research or exit the interview at any time. All participant responses to the interview questions will be stored by a participant number and each participant will have a pseudonym for publication and presentation purposes. No personal information will be disclosed to individuals outside of the research team.

Please contact me if you have any questions or are interested in participating in this study at ashley.keaton@waldenu.edu or call 704-773-2422. This project has been reviewed and approved by Walden University Institutional Review Board. Walden University's approval number for this study 04-17-19-0418822 and it expires on April 16, 2021. If you have any concerns during the study, you may also contact the Institutional Review Board at Walden University (IRB@waldenu.edu).

Thank you in advance for considering this study. I appreciate your time.

Sincerely,

 Ashley Keaton, MA, LPC, NCC, ACS