DISSERTATION

MULTIRACIAL COLLEGE STUDENTS AND MENTORING:

AN INTERSECTIONAL PERSPECTIVE

Submitted by

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ABSTRACT

MULTIRACIAL COLLEGE STUDENTS AND MENTORING: AN INTERSECTIONAL PERSPECTIVE

The purpose of this mixed-methods, sequential, explanatory study was to investigate differences in the mentor preferences of first-year college students in terms of their multiple identities, with a focus on the experiences of those who self-identified as multiracial. Using a framework of intersectionality, the importance of social identities (race, gender, sexual orientation, first-generation and socioeconomic status) to first-year students in their ideal mentor was explored. During the first phase, responses from first-year college students at four different universities were analyzed from an adapted version of the Ideal Mentor Scale (Rose, 1999). In the second phase, two follow-up focus groups were conducted with multiracial college students, which helped to further inform and explain the quantitative results. Of the three IMS subscales, quantitative results indicated that multiracial college students prefer a mentor who demonstrated characteristics related to the construct of Integrity. However, open-ended survey questions and focus-group data provided evidence for mentor preferences that were more aligned with the Relationship construct. Statistically significant differences were found only for the variables of sexual orientation and first-generation and socioeconomic status, with no significant interaction effects of any of the variables with multiracial identity. The quantitative and qualitative findings from the two phases of the study are discussed using an intersectional lens, with reference to prior research. Implications and recommendations are provided.

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DEDICATION

For Christopher and Olivia Bell

"There were three in the family…

it's the magic number."

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CHAPTER 1: INTRODUCTION

Mixed-race students are now entering college and universities at higher numbers than ever before, and unlike the generations that came before, many possess a strong desire to be recognized as such. Recent articles in trade journals and popular magazines describing the experiences of multiracial college students in their own voices are easy to find and provide insight into their unique perspective on race and identity (Gray, 2011; Hyman, 2015; Lewis, 2013; Museus, Yee, & Lambe, 2011). Additionally, numerous websites, blogs, and Internet organizations are dedicated to the advocacy and support of multiracial people. More specifically, many college-aged students prefer to connect online around their mixed-race identities, especially when there is a lack of supportive student organizations or other communities on campus (Gasser, 2008). Numerous external forces contribute to the current environment for these students: the change to include a multiracial option in the 2000 and 2010 censuses, the election and reelection of a US president with a white mother and Black African father, and the biracial baby boom that came after the formal repeal of the state antimiscegenation laws in the 1960s (Chang, 2014).

Intersectionality

Despite the greater attention to and discussion around multiracial individuals, most colleges and universities, particularly during the admissions process, still largely view race as a set of rigid, one-dimensional categories (Johnston-Guerrero & Renn, 2016). This context presents a challenge for mixed-race students, many of whom are arriving in the university environment with a great deal of pride surrounding their multiple racial heritages (Pew Research Center, 2015). Even more revolutionary is the desire of these students to find spaces to explore

and integrate their racial identities with their other social identities. Not only have the administrative practices of universities reflected their approach of artificially viewing, defining, and (at times) separating students based on social identities, but their traditional approach to inquiry and formal research also has been to artificially disconnect the various aspects of student identity. To address this issue, many researchers, faculty, and college administrators are embracing the emergent paradigm of intersectionality in their work, which is particularly congruent with examining multiraciality.

Intersectionality emerged from a tradition of scholar activists, and more specifically from critical race theory (CRT). The term is first credited to legal scholar Crenshaw (1991), and has been further developed by Delgado and Stefancic (2012). CRT has been applied to K –12 and postsecondary educational environments (Solorzano & Yosso, 2002; Ladson-Billings, 1998; Tatum, 1997) and is now emerging as a lens through which to explore the experiences of historically underrepresented college students. As Jones and Abes (2013) stated, "With an explicit focus on locating individuals within larger structures of privilege and oppression, intersectionality as an analytic framework for understanding identity insists on … a more holistic approach to identity" (p. 136). However, the authors pointed out that an intersectional approach cannot center only on individual narratives and experiences, but must also include a critical analysis of systemic and institutional power. In addition, an intersectional approach must not merely be an additive approach to identity, but also should meaningfully include how multiple identities interrelate and are viewed simultaneously at both the micro and macro levels of analysis (Jones & Abes, 2013, p. 140).

Dill and Zambrana (2009) proposed an intersectionality framework that includes four theoretical interventions:

1. Placing the lived experiences and struggles of people of color and other marginalized groups as a starting point for the development of theory;
2. Exploring the complexities not only of individual identities but also group identity, recognizing that variations within groups are often ignored and essentialized;
3. Unveiling the ways interconnected domains of power organize and structure inequality and oppression; and
4. Promoting social justice and social change by linking research and practice to create a holistic approach to the eradication of disparities and to changing social and higher education institutions. (p. 5)

Mixed-Race College Students and Mentoring

In their seminal work, *Education and Identity*, Chickering and Reisser (1993) stated of colleges and universities, "…it is clear that educational environments do exist and can be created that influence students in powerful ways" (p. 265). Researchers and practitioners have sought to understand this influence for students in general, and also for various specific populations such as women; monoracial students of color; Gay, Lesbian, Bisexual, and Transgender (GLBT) students; nontraditional-aged students; low-income students; and students with disabilities (Bordes & Arredondo, 2005; Bowman, 2010; Brittian, Sy, & Stokes, 2009; McAllister, Harold, Ahmedani, & Cramer, 2009; Museus & Neville, 2012; Quaye, Tambascia, & Talesh, 2009; Santos & Reigadas; 2004; Wallace & Haines, 2004; Wright, 2010). Something about college is significant to the identity-development process. For mixed-race students, what exactly is that *something*? What happens during the 4 years of college that can change their knowledge of themselves as racialized individuals?

As Root (1990) noted, the college experience can have a profound impact on the understanding of multiracial college students:

> Resolution of biracial identity is often propelled forward by the internal conflict generated by exposure to new people, new ideas, and new environments. Subsequently, it is not uncommon that many individuals emerge out of college years with different resolutions to their racial identity than when they graduated high school. (p. 202)

Others have called college a "critical period" for development (Miville, Constantine, & Baysden, 2005, p. 513) and also have argued that this is a time for multiracial people to "redefine their identity" (Banks, 2008, p. 68). Mixed-race individuals enter college with a racial identity that has been affected by their earlier experiences with school and family. The college experience does not necessarily change that identity completely, but instead either reinforces or tests it (Chapman-Huls, 2009, p. 2). Finally, key incidents throughout the college experience help shape students' conceptions of race in general, and also their views of their identities (Kellogg & Lidell, 2012).

One of those key incidents may be developing a relationship with a mentor. As colleges and universities aim to increase retention rates for undergraduate populations, such as multiracial students, both higher education practitioners and scholars frequently promote the development of formal mentoring programs. Foundational college-student-development literature has long emphasized the importance of contact between students and faculty members as integral to college-student academic success and retention (Astin, 1977; Pascarella, Terenzini, & Feldman, 2005). More recently, it has been argued that, for students of color and first-generation students in the college environment, identifying mentors who can relate to being underrepresented, and who also look like the students, is one key to student retention (Quaye et al., 2009; Rendon, 1994; Terenzini et al., 1994). Mentoring programs can target specific student populations or be designed around academic content areas, such as within the science, technology, education, and

math (STEM) fields. Programs can also range from those that are highly structured and provide mentor training to faculty and staff, to relationships that are relatively casual and informal. However, "regardless of the composition of the program or its student population, increasing student persistence has been the underlying goal of most programs" (Nora & Crisp, 2007, p. 338).

Other helpful perspectives on mentoring in a higher-education setting focus on mentoring as a developmental process (Campbell, Smith, Dugan, & Komives, 2012), emphasize the importance of the mentoring relationship during times of transition for students (Haring, 1999), and argue for the importance of mentors being aware of and attending to issues of privilege and oppression related to race, gender, sexual orientation, ability, socioeconomic status (SES), and religion (Benishek, Bieschke, Park, & Slattery, 2004).

Although no studies specifically examine multiracial students and mentoring, meaningful connections with faculty and staff have been frequently mentioned as a recommendation from the research in this area. For instance, in an exploratory qualitative study, Chapman-Huls (2009) found in interviews with 18 multiracial women that making connections with faculty and staff was one strategy students used to navigate college, particularly monoracial environments. As she stated, "Student affairs practitioners can serve as allies or when fitting, mentors, to multiracial students who desire this type of guidance and relationship" (p. 214). Likewise, King (2011) emphasized the availability of faculty, administrators, and counselors for students in the college environment as crucial to the multiracial identity-development process. Finally, visibility and accessibility of faculty and staff who themselves identify as multiracial, and who can serve as mentors to mixed-race students can have a positive impact on the college experience (King, 2008; Renn, 2012).

Mentoring Instruments

A meaningful relationship with a mentor has frequently been cited on an anecdotal basis for the success and retention of undergraduate college students; however, actually defining and measuring the mentor relationship has proven to be more challenging. A 2008 article by Gilbreath, Rose, and Dietrich is foundational in comparing commercial mentoring instruments on a number of dimensions and also provides a list of what the authors referred to as "research" mentoring instruments. None of the instruments discussed in this article were developed specifically for use with undergraduate college students, many having been developed in corporate settings with working professionals. Three were developed within the context of higher education, but focused on doctoral or medical student populations with faculty mentors. Moreover, the reliability and validity information provided for most of these instruments is scarce, or the scales have not been tested in subsequent studies.

The Ideal Mentor Scale (IMS; Rose, 1999) is an instrument that demonstrates strong psychometric properties and has been validated by researchers in later studies. The IMS was originally developed as an instrument for doctoral students to indicate their preference toward selected characteristics of an ideal faculty mentor. After an extensive review of the mentoring literature, Rose (2003) used PhD students at three different universities to develop a 34-item instrument that comprises three distinct constructs: Guidance, Integrity and Relationship. The IMS addresses personal characteristics within the Relationship construct, which she defined as "a mentoring style characterized by the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview" (Rose, 2005, p. 68). However, within the context of this study, it is important to recognize that the Relationship construct, as defined within the original instrument, does not attend to racial or any other identity

characteristics. In addition, none of the items within that construct reflects how social identities might contribute to or inhibit the development of an ideal mentoring relationship.

Based on a review of the literature, there appeared to be a need to further examine what first-year college students, particularly those who self-identify as multiracial, prefer in a mentoring relationship with a faculty or staff member. Although others researchers have attempted to investigate this gap using either quantitative or qualitative methods, no previous empirical mentoring studies used intersectionality as a theoretical lens through which to explore how racial identity interacts with other social identities.

Purpose Statement

The purpose of this study was to investigate mentor preferences for first-year college students in terms of their multiple identities (race, gender, sexual orientation, first-generation status, and socioeconomic status [SES]), with particular focus on the experiences of those students who self-identify as multiracial.

Research Questions

This sequential explanatory study attempted to address the following questions:

1. Relative to their ideal mentor relationship, what are the preferences of first-year students who self-identify as multiracial?
    (a) Which of the mentoring subscales (Guidance, Integrity, and Relationship) do multiracial students most value in a mentor?
    (b) To what extent do multiracial students value that their own identities be shared with a mentor (gender, sexual orientation, first-generation status, and socioeconomic status)?

2. For first-year college students:
    (a) Is there a statistically significant difference related to racial identity on the mentoring subscale scores?
    (b) Is there a statistically significant difference related to gender on the mentoring subscale scores?
    (c) Is there a statistically significant difference related to sexual orientation on the mentoring subscale scores?
    (d) Is there a statistically significant difference related to first-generation status on the mentoring subscale scores?
    (e) Is there a statistically significant difference related to socioeconomic status on the mentoring subscale scores?
    (f) Is there a statistically significant interaction between racial identity and any of the other independent variables (gender, sexual orientation, first-generation status, and socioeconomic status) on the mentoring subscale scores?
3. What do first-year multiracial undergraduate students perceive to value in mentor relationships with faculty or staff members?
    (a) What perceived factors facilitate or inhibit the development of meaningful mentoring relationships for the participants?
    (b) How do the racial identities of the participants and the intersection of those identities with other social identities (gender, sexual orientation, and first-generation and socioeconomic status) influence the development of mentoring relationships?

4. To what extent do the qualitative and quantitative results of this study together contribute to our understanding of an ideal mentor for first-year multiracial students?

Theoretical Framework

Just as CRT and intersectionality have developed over the past 25 years, scholarship on the identity and experiences of multiracial individuals has also been evolving during that period. Beginning with a recognition that monoracial identity models did not fit for mixed-race people, the Biracial Identity Development three-stage model was first posited by Poston (1990). However, contemporary scholarship has focused on multiracial identity not as linear, but as a fluid and lifelong process (Renn, 2003; Root, 1990). Charmaine Wijeyesinghe developed the Factor Model of Multiracial Identity (FMMI) in 2001. She advocated for the first time that racial identity was a choice for multiracial individuals that was potentially influenced by a number of factors that could have differing levels of relevance for each person. These factors included physical appearance, racial ancestry, cultural attachment, early experience and socialization, political awareness and orientation, spirituality, social and historical context, and other social identities (Wijeyesinghe, 2001, p. 137). Having been inspired by the framework of intersectionality, Wijeyesinghe updated the FMMI in 2011 to the Intersectional Model of Multiracial Identity (IMMI). Although other social identities had always been one component of the FMMI, the new model depicts the multiple variables that influence choice of identity as more flexible, and that more easily relate and meaningfully connect to one another (Wijeyesinghe, 2012, p. 100). Wijeyesinghe also added three new dimensions to the IMMI that speak to the environment a multiracial individual experiences, including geographic region, situational differences, and global experiences. Thus, she used a three-dimensional model of a galaxy to represent the IMMI (see Figure 1.1). Choice of identity is still at the center of the galaxy, with

the different factors located more closely to the core, depending on their salience to the individual. As she further described,

> The IMMI uses the clouded nature of galaxies to represent interaction across factors, their mutual influence on each other, and the "process action" of identity. In the new model, the representation of a "galaxy within a galaxy" is most useful in conveying the impact of other social identities (such as gender, class and sexual orientation) on racial identity. While these other aspects of self are integrated into the experience of racial identity, they also have their own processes that are influenced by various life circumstances and experiences. (p. 101)

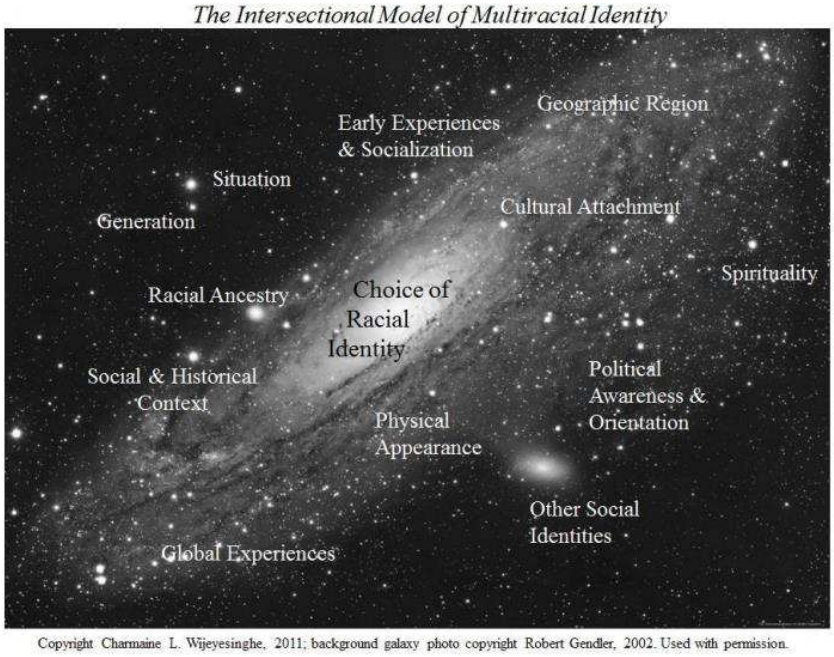

Figure 1.1 Intersectional Model of Multiracial Identity (IMMI).

Providing the underlying theoretical framework for the current study, the IMMI allowed me to center the mixed-race experiences of college students while attending to the factors of power and oppression. At the same time, this model validated multiple racial identities and, more importantly, helped me explore how other social identities interacted with race.

Key Terms

This section includes an overview of the key terms that are used throughout the study. First, terms that are related to racial identity are explained and clarified. Second, terms related to the other social identities that are included in this study are specified.

Multiracial, Biracial, or Mixed Race?

A review of the extant literature provided little evidence of agreement about how to refer to people with parents of two (or more) distinctly different racial categories. The terms *mixed-race, biracial, multiracial, dual/multiple heritage,* and *mixed heritage* were all used frequently, and even at times interchangeably, within the same study. For the purposes of this dissertation, I operated with the definitions that follow.

> *Biracial* refers to a person whose parents are of two different socially designated racial groups, for example, black mother, white father. (Root, 1996, p. ix)
>
> *Multiracial* refers to people who are of two or more racial heritages. It is the most inclusive term to refer to people across all racial mixes. Thus it also includes biracial people. (Root, 1996, p. xi)
>
> *Monoracial* refers to people who claim a single racial heritage. It is also a system of racial classification that only recognizes one racial designation per person. (Root, 1996, p. x)
>
> *Miscegenation* refers to race mixing in intimate dating and sexual relationships. Thus, anti-miscegenation means against intermarriage or against racial mixing. In 1967 the U.S. Supreme Court ruling in the case of *Loving v. State of Virginia* formally repealed anti-miscegenation laws, though many of these laws still existed at the state and local levels until much later. (Root, 1996, p. x)
>
> *Hypodescent* refers to a social system that maintains the fiction of monoracial identification of individuals by assigning a racially mixed person to the racial group in their heritage that has the least social status. (Root, 1996, p. x)
>
> *Mixed Race/Mixed Heritage* is used in more recent literature interchangeably with multiracial (Renn, 2003, p. 383).
>
> *Racial Identity* is a term that refers to the racial category or categories that an individual uses to name him- or herself based on factors including racial ancestry, ethnicity, physical appearance, early socialization, recent or past personal experiences, and a sense of shared experience with members of a particular racial group. Reflecting a choice made by an individual at a given point in life, racial identity can change or remain the same through at person's lifetime. (Wijeyesinghe, 2012, p. 82)

Social Identity Definitions

Gender. Traditional definitions for research have typically viewed gender as dichotomous, making a division between the categories of male and female. However,

> Feminist poststructuralism begins from the assumption that gender is socially constructed in a society that systemically places women in oppressive positions. The development of a gender identity is rooted in the fluid nature of social construction, but is also connected to societal notions of gender. (Harris & Lester, 2009, p. 105)

Furthermore, the study included individuals who did not affiliate with the gender binary, making a space for those who identified as Trans* or Gender Queer. Scheueler, Hoffman, and Peterson (2009) articulated that, although college may be the first time for transgender and gender-queer students to challenge the gender assigned to them at birth, the heteronormative environments of most colleges means that these students can be marginalized or even physically and emotionally unsafe.

Sexual Orientation. Early definitions of *sexual orientation,* or what was first called *homosexual identity,* focused solely on individuals who engaged in same-sex sexual behavior. However, "Later theorists examined gay, lesbian, and bisexual identities encompassing emotional, lifestyle, and political aspects of life, as well as sexual aspects" (Evans, Forney, Guido, Patton, & Renn, 2009, p. 307). Individuals who are in the process of questioning their sexuality, or who prefer to self-identify with the less restrictive term of *Queer* are also often included when one is studying sexual orientation. Although they are not a homogenous group, all of these identities together are frequently referred to as *LGBTQQ* (Lesbian, Gay, Bisexual, Transgender, Queer, and Questioning). While sexuality and gender identity intersect, they are different aspects of a person's multiple identities. LGBTQQ college students face multiple issues on campus, including invisibility, lack of resources and role models, and homophobia (Evans et al., 2009; Scheueler et al., 2009).

First-generation status. A student who is *first-generation* is defined as one for whom neither parent has earned a bachelor's degree. First-generation students face a number of issues related to access and persistence, including levels of parental support, financial stress, academic preparation, and a lack of social capital related to the university environment (Gupton, Castelo-Rodríguez, Martínez, & Quintanar, 2009).

Socioeconomic status. Although often intertwined in the higher-education literature with the term *first-generation, socioeconomic status* (SES) refers to the financial resources available to college students for obtaining a college degree, which can be a determining factor in their success. In 2015, the US Department of Health and Human Services (DHHS) defined poverty at the federal level as a family of four earning less than $24,250 annually (DHHS, 2015). Oftentimes in research, low-SES students are categorized according to whether they have received a Federal Pell Grant, which is based on their "expected family contribution" to college when they apply for financial aid. Low-SES students face many of the issues listed above that first-generation students also face, although they are not the same populations (Gupton et al., 2009).

Toward a Definition of *Mentoring*

The roots of the word *mentor* trace back to Greek mythology, with Homer's *Odyssey,* when the goddess Athena disguises herself as Mentor to help prepare Telemachus to be a leader while his father was away. "Thus, mentoring began as an older person teaching a younger one how to be successful in a carefully prescribed role" (Haring & Freeman, 1999, p. 1). Most authors who write about mentoring, regardless of the setting or populations, begin with pointing out that a key challenge in the literature is the lack of a coherent and agreed-upon definition of mentoring, pointing out there are at least 50 definitions in existence (Coles & Blacknall, 2011).

In terms of mentoring and the academic success of undergraduate students, Jacobi (1991) first pointed out the lack of a unified definition in her meta-analysis of mentoring literature. Referring to this seminal article, Crisp and Cruz (2009) stated in their updated meta-analysis that, since that time, "mentoring research has made little progress in identifying and implementing a consistent definition and conceptualization of mentoring" (p. 526), despite significant growth in the number of programs.

In addition to the lack of a clear definition, there has also been absent in the literature related theoretical constructs as a foundation for research. To address this gap, Nora and Crisp (2007) provided a summary of four domains for mentoring college students that derived from a number of other researcher definitions. The same researchers later validated the first three of the four constructs in a study and included "1) psychological/emotional support, 2) support for setting goals and choosing a career path, 3) academic subject knowledge support aimed at advancing a student's knowledge relevant to their chosen field, 4) specification of a role model" (p. 342).

Drawing from the relevant literature related to higher education, the definition of *mentoring* I used for the purposes of this study can be worded as "an ongoing developmental relationship between a faculty/staff member and an undergraduate student." The mentor shares knowledge, helps in setting academic and future career goals, and also provides psychological/emotional support. Finally, differences are made explicit and the mentor works toward becoming aware of the mentee's salient identities and the corresponding systemic inequities in the higher-education environment (Benishek et al., 2004, p. 434).

Delimitations

The theoretical sample for this study included first-year undergraduate students who were enrolled in mentoring or first-year success programs at four different 4-year institutions in the western United States. The first site included all students enrolled in a structured mentoring program at a large, predominantly White, Research I university that enrolled 18% students of color. The second site included all first-year students enrolled in a first-year academic success course at a midsize, 4-year, comprehensive university. One-third of the student population there were students of color, and 40% were first-generation students. The third site included first-year students enrolled in a variety of structured academic-success programs at a large, urban, 4-year Research I university. The institution was federally designated as a Hispanic Serving Institution, and students of color comprised 60.9% of the main campus. The fourth site included students enrolled in the Freshmen Year Initiative courses at a midsize, 4-year, comprehensive university, where 24.2% of students identified as students of color and 38.6% of students were eligible for Pell grants.

Although mentoring by older peers was a component at all of these sites, this study focused only on first-year undergraduate relationships with faculty/staff mentors. Peer-mentoring relationships were not within the scope of this study. Further, while I acknowledge that mentoring is a two-way and often reciprocal relationship with mutual benefits (Schramm, 2000), the focus of this study was on the perspectives and experiences of the undergraduate student mentees, not on those of the mentors. Finally, this study was delimited to students born or raised predominantly in the United States. It did not attempt to include the perspectives of international students because the particular historical contexts of other countries, and thus the conceptions of racial identity, can vary greatly.

Along with definitions listed in the previous section, I chose to follow the definition Renn (2011b) used and include Latino heritage as a racial category rather than an ethnicity. Despite the federal designation from the US Office of Management and Budget that includes "Hispanic/Latino" as an ethnicity, most individuals with one parent who is Latino and one parent who is non-Latino self-identify as *multiracial* rather than just *multiethnic* (Pew Research Center, 2015; Renn, 2011b). Furthermore, Latinos have experienced systemic racism and oppression in this country; therefore, including them as White for the purposes of this particular study did not make sense. The addition of the Latino/Chicano/Hispanic designation makes a total of five separate racial categories, including American Indian/Native American, Asian/Pacific Islander, Black/African-American, and White/Caucasian. Again, this study was further delimited by the dynamics that occur only within the United States, and thus did not attempt to include the complexities involving how race is viewed and defined in other countries.

Furthermore, I chose to focus on race, rather than ethnicity, for the majority of this work. A few studies are included within the review of literature that use multiethnic individuals and models as a framework because they are particularly relevant. Ethnicity, which can intersect at times with race, is related to shared customs, culture, language, and at times geographic location. For example, Japanese or Chinese are ethnicities, while Asian (or Asian-American) is the racial group. Occasionally, an argument is made that *everyone* can be considered multiracial, given the particular history of US immigration, primarily from Europe. However, the view of this position is different when one considers the assumption that racism exists and pervades our current societal institutions. How a person who is White, with parents from two different Western European countries (i.e., French/Irish), experiences the world today is fundamentally different than how a person with one parent of color and one White parent, or with two parents of color

who are of different races views the world (Renn, 2011a). While it is important to validate such individual multiethnic backgrounds, in this context they are not the same as multiracial backgrounds because of the historic impact of systemic racism on groups of people in the United States.

Finally, whenever possible, I honored the terms the authors/researchers have chosen in their writing. However, for my own writing, I chose to use either *multiracial* or the term *mixed race* because these terms were the most inclusive of different individuals who had parents of two (or more) races. I have attempted to be as transparent as possible in how I approached the daunting task of defining these complex constructs; however, I recognize that at some level this approach was probably still inadequate and at some level reinforces essentialist thinking. As Tatum (1997) poignantly wrote,

> The language we use to categorize one another racially is imperfect… The original creation of racial categories was in the service of oppression. Some may argue that to continue to use them is to continue that oppression. I respect that argument. Yet it is difficult to talk about what is essentially a flawed and problematic social construct without using language that is itself problematic. We have to be able to talk about it in order to change it. So this is the language that I choose. (p. 17)

Assumptions

Although there is no denying the existence of multiracial students on campus, the study of this population was complex. In particular, this complexity was principally because of the lack of mutual understanding about race and ethnicity in the United States. Attempting to define these concepts was challenging for me, especially in the context of simultaneously deconstructing current systems of privilege and oppression. In other words, how does one talk about race without reinforcing the current oppressive and essentialist framework of race? For the purposes of this discussion, outlining some key assumptions can help:

(a) The concept of race is not biological, but instead is a relatively new social construction. Definitions have changed over time and vary in different locations.

(b) Although the terms are often used interchangeably both within the research and in everyday conversation, *race* is a different phenomenon than *ethnicity.*

(c) Although race is a social construct, *racism* in the United States (a system that privileges Whiteness and oppresses people based on their perceived racial identity) is very real and is operating at all times, as are *sexism*, *heterosexism*, and *classism*.

(d) Generally, an expectation still exists that individuals should identify with or claim only one race. Individuals who attempt to identify with multiple races or desire to be considered multiracial are not viewed as within "the norm."

(e) Individuals can occupy both privileged and disadvantaged identities at the same time.

(f) Any mentoring relationship has as an inherent power imbalance, based not only on the more experienced position of the mentor, but also related to any differences in privileged and marginalized social identities. These power differences are always in play, whether or not the participants acknowledge them.

Furthermore, it is necessary to realize that not all underrepresented communities embrace raising multiracial issues. Some scholars have argued that the discussion of mixed-race identities serves only to divide the antiracist and modern civil-rights movements, diverting limited attention, resources, and time away from understanding the lived experiences of people of color. For example, Texeira (2003) contended that the "new multiracialism" is really about who is white(r) and that the mixed-race agenda will come to dominate scholarship and current conversation because it is more palatable than and less challenging to structural racism (p. 33). However, referring to this same concern as the "Whiteness Trap," Spickard (2003) recognized

the potential risk, but ultimately concluded that an acknowledgment of multiracial identities does not automatically mean a dismissal of the concerns and needs of communities of color (p. 296).

Adding to the complexity of studying mixed-race people is the lack of a consensus even within the national multiracial movement. Although the change was made to the 2000 census so that individuals could check more than one race to reflect their mixed heritage, there still is not agreement about a correct way to designate racial categories. According to a study of the development of key grassroots multiracial organizations and their development, the racial-designation issue came to a head in the late 1990s, as some organizations advocated for a separate multiracial category, while others desired a "check all that apply" option (Brown & Douglass, 2003). For institutions of higher education in particular, there is no consistency in the way racial data is tracked, particularly for multiracial students. After the change to the census in 2000, the US Department of Education (ED) urged campuses to change their data-collection methods to be in line with the US Census, meaning that students could check more than one race to indicate their identities (Chang, 2014). Colleges and universities were required to make this change by the Fall of 2010, to start reporting in the 2010–2011 academic year (Kellogg & Niskode, 2008, p. 95), but many have not yet adapted.

Limitations

Results from this study should be viewed as preliminary for a few reasons. The first set of limitations was related to the first phase of the study. For the purpose of making statistical comparisons in the quantitative section of this study, all multiracial students were placed into the same category. This approach is problematic in that it implies at some level that all multiracial students are the same, and does not allow for nuances to account for the different experiences of the students based on their varied racial identities. Similarly, a limitation for the other identity

variables is that these variables were recoded into having only two, or at most three, levels. This was necessary to have enough statistical power to compare groups and examine interactions between the variables, but it was limiting to have to divide students' identities into simplistic categories. Along with racial identity, only the variables of gender, sexual orientation first-generation status, and SES were examined. There are many other aspects of identity that are salient to college students and would have been desirable to include, such as ability, religion, nationality, and veteran status. Again, this limitation was necessary to make the statistical analysis feasible and meaningful given the sample size. Similarly, although it would have been ideal to simultaneously observe the interaction between all of the identity variables, the statistical results would have been incredibly complex to interpret, especially with the sample sizes used. Thus, the qualitative component of this study becomes critical in helping to provide depth and complexity.

Second, the students were not randomly selected for participation, were located at only four 4-year state institutions in the Western United States, and could have chosen not to participate in the study. These factors translate to concerns with external validity and limit the overall generalizability of the findings. Furthermore, when one looks at enrollment history for the mentoring program at Site 1, the sample was overrepresented in terms of women because significantly more students who self-identified as women than men participated. For sites 1 and 3, students chose on their own to enroll in these first-year programs that were designed to help them succeed, which means that motivation was potentially an intervening variable. In other words, the overall sample likely comprised a higher percentage of students who were more highly motivated to seek out mentorship and academic support. Therefore, this study was not as

helpful in exploring preferences for first-year students who did not feel, or were not yet aware, that they needed mentors or other support as they entered college.

Third, for the second phase of the study, only students who self-identified as multiracial were invited to participate in the focus groups. This choice was in line with one of the foundational tenets of intersectionality theory, which is, "placing at the forefront of the discussion and study the voices of individuals who were previously excluded from research" (Wijeyesinghe, 2012). However, a limitation of this approach was that it potentially minimized the other salient identities for the participants. Participant questions intentionally did include opportunities for participants to discuss their other salient identities. Finally, the number of responses for the focus groups meant that only two focus groups were conducted, which was limiting in terms of being able to explain and provide context for the survey results.

Significance of the Study

This study contained two sequential phases, and the results have the potential to impact both research and practice. For practitioners of higher education, the hope is that the outcome of this study will contribute to a better understanding among professionals in the field of the preferences of first-year undergraduate students relative to mentoring relationships. In particular, the mentor preferences of college students who self-identified as multiracial were explored in this study. Ideally, the results from this study can also assist those who design and administer mentor programs for first-year students. Additionally, the results of this study were intended to provide evidence for the reliability and validity of an instrument that administrators with a first-year population can use to help identify mentor preferences. Finally, this study provides language for students and mentors to use for discussing which factors are helpful in a mentoring relationship. One possible challenge related to this population is the ability of first-year

undergraduate students, depending on where they are within their own developmental processes, to possess enough of an understanding of their own social identities. It also may be that the first semester of college is too early for students to have an awareness of their own mentoring needs, particularly as those needs relate to the students' multiple identities.

Along with the implications for practice, the results potentially add to mixed-methods discourse in the literature because it synthesizes results from qualitative and quantitative phases. The intention is that this mixed-methodology approach provides the basis for gaining a richer understanding of undergraduate mentoring preferences and needs than most studies related to mixed-race identities in the college setting that are exploratory and qualitative in nature. Moreover, the quantitative-phase data also conceivably contribute to the ongoing discussion in the literature about definitions of mentoring and further informs the constructs that are associated with mentoring.

Given the intersectional theoretical paradigm that underpinned this study, another broader outcome is that of continuing to problematize the existing binary construction of race and the one-dimensional view of identity within the environment of higher education. Adding multiracial experiences to empirical research is significant, in that it further pushes the boundaries of how race is seen and acted upon. This research was intended to help to make space for mixed-race people to acknowledge and embrace the complexity of their identities. The study also allows individuals to self-identify, rather than being confined to preexisting and oppressive identity frameworks. Finally, this study represents an attempt to provide empirical evidence to strengthen the credibility of the relatively newly developed IMMI (Wijeyesinghe, 2012), with the hope of advancing the emergent intersectional research paradigm. Hancock (2007) argues that intersectionality, as an approach to research design, provides a great opportunity to "bridge part

of the theoretical gap" that lies between too great of a focus on structural inequities and too much emphasis on the individual's experience.

Researcher's Perspective

When one is doing intersectional work, it is important to be explicit about the multiple identities, experiences, and privilege that inform the researcher's perspective. In her discussion of feminist mixed-methods research, Hesse-Biber (2010) emphasizes the importance of reflexivity, encouraging researchers to consider the following questions before they begin a study:

- How does your position in society affect the way you observe and perceive others in your daily life?
- What particular values and biases do you bring to and/or impose on your research?
- What particular ideas on the nature of knowledge/reality do you bring to your research?
- What specific research questions guide your choice of research methods?" (p. 188).

As I began to address these questions, my researcher perspective was as a heterosexual, middle-class, able-bodied, multiracial woman who was raised Catholic in a suburban environment. Before beginning this study, I acknowledged that I have benefitted from privilege related to my social class, ability, education level, religion, and sexual orientation. My racial identity is complex. My mother's family is from Brazil, and every summer, I would spend 2 months with my Brazilian grandparents, who spoke Portuguese and were very Catholic. My father's family is White and about as American as can be, meaning that my home-environment customs and culture aligned with the majority the other 10 months of the year. Although both of these environments highly emphasized the value of education, traveling between them required

me to continually adapt to differing values and expectations. College was most definitely a critical period in my development as a self-identified multiracial individual, and my experiences there initiated my interest in this topic.

Although I knew I was biracial, physically I could, most of the time, pass as White. For the most part, I just desired to fit in in at my middle-class, homogenous school and community. As a result, I possessed insider knowledge; and my other privileged identities, primarily related to my social class, allowed me to successfully navigate different situations and assimilate effectively into the majority. I became very good at reading an environment and could adapt quickly to be successful. However, I did have quite a few incidents throughout my K–12 education that reminded me that I did not completely fit in; I lacked the language to articulate that these experiences were related to my mixed-race background. Although she was describing her experience as a Black/White woman, the following sentiment by author C. B. Williams resonates with my own multiracial Latina/White experience:

> To define a self that fails to conform to rigid categories of racial and cultural identity is daunting, given the virtual absence of outside affirmation. Growing up, I searched for ways to affirm my racial identity but had no role models nor anyone I thought I could talk to. I knew something about being White, but did not know what it meant to be White and Black at the same time. (1999, p. 33)

It was not until college, as I was exposed to new people, environments, and the framework of feminism and racial privilege/oppression through my coursework, that I was able to start to make sense of the experiences, and found language to express my identities. I also reflect on my three primary faculty and staff mentors during this time period, all of whom were White women. I am forever indebted to these women for their investment in my development, particularly as that related to my academic and career pursuits. However, looking back now, I am aware that they were not able to connect with me around the nuances of my multiracial

background, despite our shared understanding around our gender and level of education. It was not until later in my professional career in Student Affairs and higher-education administration that I encountered other mixed-race individuals—individuals who were able to mentor me to further understand my racialized experiences, and also how my other identities informed these experiences.

Furthermore, in my work on a variety of different campuses, I happened to encounter more and more students who identified as multiracial, and who wanted to discuss how they saw themselves and have their experiences validated. I began to understand that many of these students did not have the space or access to a mentor aware of multiraciality to help them navigate college. It was then that this research journey began, though it would be years before I would be able to formally undertake this initial interest as a scholarly endeavor. This history led me to a crossroads, as I looked to embark on a voyage to explore whether my own experience as a mixed-race undergraduate seeking guidance and support was unique to the current students navigating the university setting. Many before me have strived to explore, and even quantify, how mentoring relationships impact the college experience for students. Using my feminist roots and training, and within the emerging paradigm of intersectionality, my hope has been to contribute in a meaningful way to the current conversation about mentoring, identity, and mixed race students in college.

CHAPTER 2: LITERATURE REVIEW

This chapter, presented in three sections, comprises a review of the relevant literature that informed and contextualized the current study. In the first section I provide an overview of the research that pertains to mentoring, with an emphasis on these relationships in higher education, but also by drawing from other settings. This section ends with a discussion of power dynamics and mentoring that highlights the multicultural feminist mentoring (MFM) model. Beginning with a historical overview of racial identity development, in the second section I address empirical scholarship related to multiracial individuals, and in particular college-student identity, but also include some literature from K–12 and counseling environments that are relevant. In the third and final section, I present an overview of intersectionality literature, again with a focus on the emergent studies within higher education, including a discussion of the Intersectional Model of Multiracial Identity (IMMI).

Mentoring Research: An Evolving Definition

Most authors writing about mentoring, regardless of the setting or population, begin with mentioning that a key challenge in the literature is the lack of a coherent, and agreed-upon, definition of mentoring. They usually point out that there are at least 50 definitions in existence (Coles & Blacknall, 2011). The first research in the area of mentoring came from corporate environments and emphasized the greater knowledge and experience of mentors, most of whom were male (Levinson, 1978). Later, Kram (1985) expanded this definition and argued that mentoring has two distinct dimensions, career development and psychosocial development. "According to Kram's mentor-role theory (1985), mentors may be perceived as providing career-development roles, which facilitate protégés' upward mobility, and psychosocial roles, which

provide nurturance and personal support for the development of professional identity" (Ragins & McFarlin, 1990, p. 321). Kram (1985) further explains that within the Career Development construct, there are five subconstructs: sponsorship, coaching, protection, challenging assignments, and exposure. Within the Psychosocial construct there are six subconstructs: friendship, role modeling, counseling, acceptance, social, parent. There is some debate in the literature about whether or not the last two subconstructs (social and parent) are applicable to the workplace or academic environment, and in particular how gender dynamics affect these two roles (Ragins & McFarlin, 1990, p. 324). In fact, despite using Kram's framework, Dreher and Ash (1990) do not include those two subconstructs in the instrument they developed.

Within educational settings specifically, Anderson and Shannon (1988) proposed a model of mentoring that specified five key functions of a mentor: teaching, sponsoring, encouraging, counseling, and befriending. Regarding the academic success of undergraduate students and mentoring, Jacobi first pointed out the lack of a unified definition in 1991 in a comprehensive meta-analysis of the mentoring literature in higher education. Jacobi's (1991) review of the mentoring literature is helpful because it focuses on research related to undergraduate success, though it is all from the late seventies through the early nineties. Although she does not offer a single formal definition, Jacobi (1991) does summarize the salient and agreed-upon points of mentoring definitions from the fields of psychology, business, and higher education. These definitions include mentoring as supportive, personal, reciprocal, helping relationships, with someone who has more knowledge or experience, which occur over a period time, and with the goal of helping the mentee achieve success (p. 513). Referring to this seminal article, Crisp and Cruz (2009) stated in their updated meta-analysis that, since that time, and despite the significant

growth in the number of programs, "mentoring research has made little progress in identifying and implementing a consistent definition and conceptualization of mentoring" (p. 526).

To help address this problem, Nora and Crisp (2007) conducted a principle-component factor analysis for four domains related to mentoring college students that derived from a number of other researcher definitions in the literature, including those of Kram (1985) and Levinson (1978). The four constructs included "1) psychological/emotional support, 2) support for setting goals and choosing a career path, 3) academic subject knowledge support aimed at advancing a student's knowledge relevant to their chosen field, 4) specification of a role model" (p. 342). Using a sample of 200 community-college students selected from a random sample of classes, the researchers indicated support for three distinct domains (loadings at 0.5 or higher). Thus, there was not support from this analysis demonstrating that role modeling is a distinct construct for mentoring college students, although the researchers acknowledged that it was problematic that this sample included only students at 2-year campuses.

Research in Higher Education

Throughout the foundational college-student-development literature, the importance of contact between students and faculty members has long been emphasized as integral to academic success and retention (Astin, 1977; Pascarella et al., 2005). A helpful place to begin looking at the mentoring research in higher education is that of Crisp and Cruz (2009). Conducting a synthesis and critique of the empirical research related to mentoring and college student success from 1990 to 2007, these researchers found that nearly all of the studies reviewed were located in 4-year settings, and that 69 percent of these studies were focused on undergraduate populations (p. 529). Although the authors noted methodological issues in both the quantitative and qualitative studies, they stated, "overall findings have been positive and have indicated a positive

relationship of mentoring on student persistence and/or grade point average of undergraduate students" (p. 532). In addition, Crisp and Cruz (2009) noted encouraging progress in research that looked at specific populations and mentoring within college communities, including racial/ethnic minorities, and first-generation and Lesbian, Gay, Bisexual, and Transgender (LGBT) populations (p. 530).

The quantitative literature includes the meta-analysis that Eby et al. (2008) conducted of 116 studies of mentoring, in which the authors assessed the overall effect sizes in six outcome areas, including a comparison of mentored to nonmentored individuals in youth, academic, and workplace environments. Of these studies, 23 focused on college environments. The researchers found that the highest effect sizes for academic mentoring were related to the outcomes of improving performance in school (overall GPA), $Q = 55.06$; positive attitude toward the academic environment, $Q = 11.27$; and preventing dropping out, $Q = 11.6$ (p. 11). All results were statistically significant at the $p < .05$ level, and statistics were reported with 95% confidence intervals. There was less of an effect-size difference related to the health and career outcomes. The researchers selected studies to include in the meta-analysis using a baseline of interrater reliability coefficient of 90% or higher. The researchers pointed out that, in terms of validity of the meta-analysis, there were "insufficient numbers of studies to conduct subgroup analyses for all protégé outcomes or to compare all three types of mentoring" (Eby et al., 2008). The researchers also note the need for additional studies using experimental design for this area.

Along with the lack of random-experimental-design studies, the study of mentoring is also challenging because of the variety of ways it is practiced on college campuses. Developing a mentor relationship can occur informally for a student, or such a relationship can develop as a component of a formal, structured program (Jacobi, 1991). Additionally, a mentor can be a

faculty member, staff member, or older peer. Thus, meaningful comparisons across studies can be challenging, and the literature must be reviewed carefully. The measurement validity of the studies is often a limitation because the instruments are based on self-reporting measures, some with participants who are recalling past experiences (Bordes & Arredondo, 2005; Santos & Reigadas, 2004).

Mentoring and academic performance. With the variable of academic performance isolated, some evidence exists that participation in structured mentoring programs leads to higher GPAs (Campbell & Campbell, 1997; Montiel, 2009; Pagan & Edwards-Wilson, 2002; Rodger & Tremblay, 2003; Santos & Reigadas, 2004). However, other studies with mentored students found evidence of lower GPAs or no effect (Brittian et al., 2009; Phinney, Torres Campos, Padilla Kallemeyn, & Kim, 2011; Rodger & Tremblay, 2003; Wallace & Haines, 2004). Additionally, higher retention and graduation rates were correlated with students enrolled in structured mentoring programs (Campbell & Campbell, 1997; Mangold, Bean, Adams, Schwab, & Lynch, 2002; Montiel, 2009). A limitation of the studies often acknowledged by the researchers is the amount of time the student has spent with a mentor and, as an intervening variable, a student's motivation. This limitation means students who were more highly motivated would have self-selected to pursue a mentor; therefore, it is possible that these students would have had higher GPAs and higher retention despite the mentor relationship (Campbell & Campbell, 1997; Phinney et al, 2011; Jhaveri, 2012; Mangold et al., 2003).

Mentoring and other variables. Beyond GPA and dropout rates, multiple other variables have been investigated that suggest positive results for students in an academic environment. There is evidence that students who had mentors had higher levels of campus involvement (Brittian et al., 2009); higher perceptions of their campus environment (Bordes &

Arredondo, 2005; Eby et al., 2008; Gloria, 1993); and higher academic motivation, especially associated with frequency of contact (Lillis, 2011–2012; Phinney et al., 2011; Wallace & Haines, 2004). However, there are other variables influenced by the mentoring relationship that have not found to be statistically significant, such as psychological well-being and acculturative stress (Brittian et al., 2009); cultural congruity (Bordes & Arredondo, 2005); and outcomes related to health (Eby et al., 2008). Finally, there is evidence that mentoring did have a significant effect on interpersonal outcomes, including personal growth, effective communication, and sensitivity to diversity (Jhaveri, 2012); helping others (Eby et al., 2008); and sense of belonging and efficacy (Gloria, 1993; Phinney et al., 2011).

Mentoring, racial identity, and gender. This section includes an overview of the research that connects mentoring to racial identity and gender. It contains three sections, beginning with undergraduate students and then moving to graduate and medical students. The section ends with an overview of the relevant studies that include racial identity and gender in other areas outside of higher education.

Undergraduate students. One first-year mentoring study examined some aspects of identity among participants to see whether there would be effect differences on variables. The researchers found that African-American, Latino, and first-generation students with faculty mentors had significantly higher results on personal development and learning outcomes than majority students with mentors (Jhaveri, 2012). In other studies that looked at specific populations, Gloria (1993) and Bordes and Arredondo (2005) found that, for Chicano students, having a faculty or staff mentor meant a more positive perception of the university and also higher self-efficacy for succeeding academically. Although their focus was student peer mentors, Phinney et al. (2011) found that, for Latino first-year students who were classified as “at-risk,”

having a mentor led to successful psychosocial outcomes, but did not necessarily lead to an increase in GPA.

Other researchers have focused on African-American populations and mentoring. Similar to the Latino students in the study conducted by Phinney et al. (2011), Brittian et al. (2009) also found that African-American students who were mentored did not necessarily have higher GPAs than nonmentored students, but the mentored students were more highly involved on campus. Additionally, research has explored deterrents to participation in mentoring programs; the most common reasons students stated for nonparticipation included lack of awareness and lack of time (Brittian et al., 2009, p. 94). In contrast, Wright (2010) found in a mixed-methods investigation that participation in a mentoring program was positively correlated with retention for African-American students at a predominantly White institution (PWI).

Along with comparing mentored and nonmentored students on the outcomes discussed previously, some researchers have used statistical tests to determine whether significant differences were associated with the mentoring match. More specifically, did it matter whether the mentor and mentee shared the same race, ethnicity, or gender? The results of these studies in college environments have been mixed for undergraduate populations. For instance, Campbell and Campbell (1997) reported no significant differences for variables if the mentor/mentee pair shared both ethnicity and gender. However, Wallace and Haines (2004) found that, when women undergraduate engineering students were matched with women mentors, higher levels of emotional support were reported. Interestingly though, in the same study, women students also reported higher levels of career-development support from male mentors. In a quantitative study that compared 161 monoethnic to multiethnic students, Sparrold (2003) measured psychological adjustment and self-esteem and did not find gender to be a significant variable.

In terms of race, Santos and Reigadas (2004) found that an ethnic match predicted frequency of contact, which then indirectly predicted satisfaction with the mentoring relationship and higher GPA. In this study the researchers did not look at gender as a variable. Some qualitative evidence also substantiates that mentees desire a mentor who shares their racial identity and who can understand their experiences. In interviews with 60 Black, Asian, and Latino undergraduate students at PWIs, for instance, Museus and Neville (2012) found that, for students of color, "sharing racial and cultural backgrounds with agents helps them cultivate an increased level of trust with those agents" (p. 444).

Graduate and medical students. Several researchers have examined differences for doctoral-level and medical students in the relationships with their faculty mentors in terms of different identity variables. In particular, Rose (2005) studied 537 doctoral students and compared their perceptions of an ideal mentor regarding the identity characteristics of age, international status, academic discipline, and gender. Most notably, "female students considered a mentor's integrity or humanism to be more important to their definition of an ideal mentor than did male students" (Rose, 2005, p. 72). In a quantitative study of 224 students, Bell-Ellison and Dedrick (2008) also examined gender differences. They found that male and female students were more similar than different in most areas related to what they desired in an ideal mentor; however, similar to Rose (2005), they also found that women valued integrity in mentors more highly than men did (p. 566).

In a dissertation study, Jones (2013) looked specifically at doctoral students who identified as African-American in the field of social work, and their mentors. Those students who also had mentors who were African-American demonstrated differences in their preferences for a mentor who was more relationship oriented. In addition, as with the Rose (2005) study, Jones

found differences related to gender in student preferences of mentoring style, with women more highly valuing mentors who focused on relationships. However, in terms of matching, Jones (2013) did not find that mentee/mentor pairs of the same gender was a significant variable. This finding was reinforced in a later study Smith, Smith, and Markham (2000) conducted, although these researchers were exploring mentoring relationships for junior faculty, not doctoral students.

Mentoring and identity in other environments. Because research specifically about mentoring in higher education is limited, particularly when one considers underrepresented populations, it is also helpful to draw on research from other environments. Some authors have attempted to quantitatively compare the outcomes of mentoring using gender as a variable in a corporate setting. For example, in a study of same- and cross-gender mentoring relationships, Ragins and McFarlin (1990) did not find significant differences in mentor roles based on gender, but they did find that women who had women mentors did perceive the mentors to be more of a role model then male mentors. Controlling for variables of length of relationship and organizational level, there is also evidence that same- or cross-gender pairs did not reflect a significant interaction with the majority of the perceived mentor roles, with the exception of the role model role and social role (Ragins, Cotton, & Miller, 2000; Ragins & McFarlin, 1990).

These findings are similar to some of the findings for the educational mentors discussed in the previous section, in that women preferred mentors who were more relationship or socially oriented, whom they also could relate to in meaningful ways (Rose, 2005; Jones, 2013). Dreher and Ash (1990) also desired to compare the role mentoring played for men and women in the work environment. “In particular, the goal was to explore gender differences in mentoring experiences and the degree to which mentoring is differentially associated with the career outcomes of men and women in managerial and professional occupations” (p. 539). They did not

find gender to be a statistically significant factor in type or frequency of mentoring, except in one item (empathy). However, the researchers did find significant differences in salary; men's salaries on average were higher than women's salaries, even when they controlled for other variables (p. 546).

Also in a corporate setting, Thomas (1993) examined cross-racial mentoring in terms of the strategies to manage their relationship that African-American and White mentor pairs employed. Although these relationships were managed in one of four different ways, ranging from "denial/suppression" to "direct engagement," it is important to note that the strategy was always consistent with the preference of the mentor, not the mentee, regardless of racial identity (p. 190). This study was limited by a relatively small sample size of 18 mentor pairs and did not directly explore how gender also impacted the mentoring relationship.

Mentoring and Power

Although it is evident in the literature that there has been interest in making comparisons about mentoring based on gender and race with a variety of populations, most authors have conducted this research without meaningful discussion about the dynamics of power and the systemic oppression that affect these relationships. Using a sociological framework, Ragins first began this missing dialogue in 1997, emphasizing the reciprocal nature of a mentoring relationship. Although not within the scope of this particular study, the Ragins demonstrated that the benefits and risks to the mentor, particularly if that mentor occupies a marginalized identity position, is an important consideration. Ragins (1997) defined power as

> …the influence of one person over others, stemming from an individual characteristic, an interpersonal relationship, a position in an organization, or from membership in a societal group (Ragins & Sundstrom, 1989). These perspectives on power reflect individual, interpersonal, organizational, and societal levels of analysis. These four levels represent embedded systems that are interrelated; events at any one level of influence and are influenced by other levels (Ragins & Sundstrom, 1989). However, the relationships

> among the levels are reciprocal but not necessarily symmetrical. In particular, the societal level of analysis has a prevailing influence on the lower levels of analysis (Ragins & Sundstrom, 1989). Thus, the sociological perspective on power as a function of group relations permeates the other levels and may have a disproportionate impact on the individual's development of power. (p. 485)

Additionally, using this definition of power, Ragins developed a theoretical model to explain how mentor relationship functions and how outcomes change based on the identity of the mentee and mentor (see Figure 2.1). In addition, she posited moderating variables that can also affect the success of the relationship; these variables include, among other things, the mentor's attitude toward diversity (Ragins, 1997, p. 506).

Although this model that Ragins (1993) developed was an important starting point, it has not been empirically tested in other studies. However, other researchers have examined and connected mentoring and identity in the larger context of power and privilege. Although some of these studies focused on faculty-to-faculty relationships, they are still useful in thinking about how race, gender, and other identities impact mentoring. In a case-study narrative, for instance, Johnson-Bailey and Cervero (2004), a cross-racial faculty/student-mentor pair, deconstructed their mentoring relationship in the context of racism and power. More specifically, the authors' reiterated Ragins' (1997) assertion that, particularly if the mentor is privileged in terms of racial identity, the mentor's attitude and openness to issues of diversity, and commitment to understanding the mentee's marginalized identity(ies) is what facilitates trust and successful outcomes (p. 18).

Other qualitative studies have also revealed the challenges of cross-racial mentoring and indicate that, for junior faculty of color, a relationship with a White mentor can be damaging and can cause isolation or avoidance (Meyer & Warren-Gordon, 2013). Looking at both race and gender simultaneously, Noy and Ray (2012) were able to demonstrate with statistical

significance that women of color experienced a greater disadvantage in the perceived support they received from their faculty advisors. This outcome is particularly noteworthy given that,

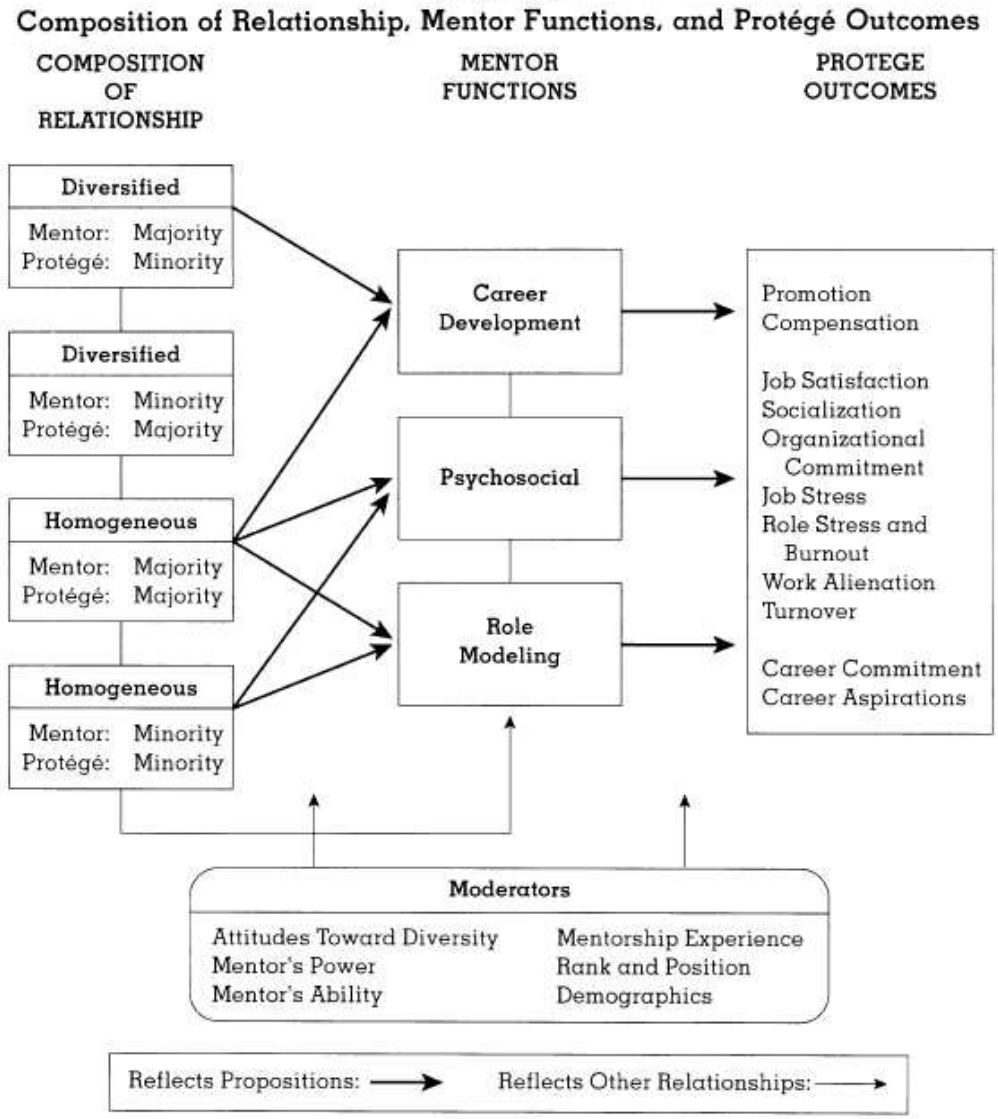

Figure 2.1. Composition of relationship, mentor functions, and protégé outcomes. Reprinted from "Diversified Mentoring Relationships in Organizations: A Power Perspective," by B. R. Ragins, 1997, *The Academy of Management Review, 22*(2), p. 505. Reprinted with permission.

when the researchers looked at just gender as a variable without including race, there appeared to be *more* perceived support for women in their mentorship relationships:

> Examining how race and gender operate in tandem, we find evidence that systematic disadvantage is concentrated among women of color. In other words, it is the intersecting

> effects of race and gender, rather than minority or gender status alone, that are driving perceptions of less advisor support. (Noy & Ray, 2012, p. 901)

Multicultural feminist mentoring model. To help address some of the disparities that result from traditional, hierarchical mentoring relationships, Benishek et al. (2004) developed the MFM model. Their updated version of the MFM model, based on the multicultural model originally developed by Fassinger (1997, as cited in Benishek et al., 2004), comprises five dimensions that include "re-thinking of power, emphasis on relational, valuing of collaboration, integration of dichotomies, and incorporation of political analysis" (p. 440). The constructs of the sixth dimension, originally called *commitment to diversity*, have been integrated throughout the first five dimensions (Benishek et al., 2004) to provide a multicultural approach that is inclusive of identities. Different than previous models of mentoring that gave some minimal attention to diversity, Fassinger's original model (1997, as cited in Benishek et al., 2004) attended to power differences and also attempts to extend power to the mentee in order not to reinforce and perpetuate existing social hierarchies within a mentoring relationship.

In the first dimension of the MFM model, *rethinking of power,* Benishek et al. (2004) advocate that the mentor shares power with the mentee and puts the needs of the mentee above those of the mentor, with attention given to identity differences and an examination of privilege. Within the second dimension, *emphasis on relational*, Fassinger (1997, as cited in Benishek et al., 2004) had emphasized the relationship and psychosocial dimensions of mentoring, in addition to the mentor helping with the more instrument academic or career goals of the mentee. Benishek et al. (2004) add that mentors bear the responsibility to raise identity issues with the mentee, being mindful of assumptions and hidden identities. Also, mentors should address their own potential limitations related to the guidance and development they can provide their mentee. Thus, mentors should encourage and help mentees seek out other mentors if needed.

The third dimension of the MFM model, *valuing of collaboration,* refers to where the mentor and mentee work alongside one another on tasks and projects and, more importantly, where the diverse perspectives of the mentee are valued and encouraged. Participation in these activities is not prescribed by the mentor who has more power, but instead is driven by the mentee's interests and skills. The *integration of dichotomies* aspect, the fourth dimension of the model, speaks to the mentee developing a congruent sense of self and knowledge. The new version of the MFM model "incorporates the perspective that many minority group members have been encouraged to disavow self-knowledge and to adopt a majority perspective" (Benishek et al., 2004, p. 439). In other words, mentees are the experts regarding their own experiences. The fifth and final dimension of the MFM model, *incorporation of political analysis,* is tantamount to challenging sexism, racism, ageism, heterosexism, ableism, and other oppressive systems, with a focus on social justice. There are both an explicit acknowledgement that education, work, and research are not value-free, and a willingness to confront and ultimately change the status quo. The MFM model is aspirational in nature, and the authors do admit that, although it is informed by empirical research, it needs to be tested further. Nevertheless, the five dimensions are useful as a starting point to more deeply explore how intersecting identities impact mentoring relationships within a context of power and privilege.

Multiracial College Student Research

This section begins with a historical overview of the foundational (mono)racial identity models, and then moves to a summary of multiracial identity development models. Finally, it provides an overview of the empirical research related to mixed-race college students.

Historical Overview of Racial Identity Development

Tatum (1997) defines racial identity development as "a process of defining for oneself the personal significance and social meaning of belonging to a particular racial group" (p. 202). Throughout the past 30 years, an ongoing conversation has been present within the literature from a variety of disciplines that reflects attempts to better understand that process for various populations. The first researchers to look at race from this perspective solely examined the identity development of monoracial individuals.

Monoracial stage models. Initially, Atkinson, Morten, and Sue (1979) developed a model of minority identity development Later, Cross, Jr. (1991) formulated the nigrescence model, which outlined the stages of Black identity development, while at about the same time Helms (1990) presented a model of White racial-identity development. Subsequently, models for other monoracial groups were created (Asian-American, Chicano/Latino, American Indian).

It is important to note that these first models were linear stage models, meaning that racial identity developed over time through a series of stages. As Helms noted,

> Stage models have the advantage of considering race-related adjustment as a dynamic process that can be modified. All of the racial adaptation stage models propose linear developmental processes, but they differ in the extent to which they consider stages to be mutually exclusive or interactive. (Helms, 1995, p. 182)

Helms (1995) later recognized that the stages in these models had started to become used in a way that did not capture the fluid and "permeable" nature of the racial identity over time; thus, she renamed the stages of the White Racial Identity Development model *statuses* (p. 183).

Early biracial identity models. The monoracial models were imperative in the initial attempts to understand the process of how individuals come to view their own racial identity, but it soon became apparent that these models did not include or function in the same way for both biracial and mixed-race individuals. Thus, three seminal models were developed that began to

address this gap in the understanding of racial identity. First, using Cross, Jr.'s (1991) work on Black identity development, Poston (1990) created the Biracial Identity Development model. This noteworthy entrance of biracial people into the literature was also a five-stage linear model, which was based on Poston's observations as a psychologist. Although his model was not based on any empirical research, his five stages became foundational for the future work in this area. The five stages include *personal identity, choice of group categorization, enmeshment/denial, appreciation,* and *integration* (Poston, 1990). Further, Poston (1990) suggested that reaching the fifth stage, *integration*, in which one is able to join together both racial identities, is necessary in order for an individual to be healthy, or to have a "secure, integrated identity" (p. 153).

Second, based on qualitative research of 15 biracial adults who had one Japanese parent and one White parent, Kich (1992) developed a three-stage model of biracial identity development that he noted is cyclical, but still has a linear progression. The three major developmental states of this model include

1. An initial awareness of differentness and dissonance between self-perceptions and others' perceptions of them (initially, 3 through 10 years of age).
2. A struggle for acceptance from others (initially, age 8 through late adolescence and young adulthood)
3. Acceptance of themselves as people with a biracial and bicultural identity (late adolescence through adulthood). (Kich, 1992, p. 305)

Like Poston, Kich (1992) asserted that a biracial identity, one that integrates both of a person's races, is desirable and "fosters a coherent, whole sense of self" (p. 317).

Perhaps the most important development in the study of biracial identity is Maria Root's work. Root (1990) fundamentally shifted how biracial people were viewed, arguing for the first time a choice of identity, which is problematic, not inherently because of dual-race status, but because of the systemic "marginal status imposed by society" (p. 188). From her work in

counseling psychology, and using the framework of Atkinson et al. (1979), Root's initial phenomenological study presented a feminist challenge to the previous linear and deficit models. Cited by essentially all future researchers in this area, Root maintains that a biracial person can be more than one of the four following resolutions simultaneously: "Acceptance of identity that society assigns, identification of single racial group, identification of both racial groups, and identification of new racial group" (p. 202). Later, she referred to the movement between resolutions as "border crossings" (Root, 1996, pp. xxx–xxii,) and she eventually added a fifth stage to her earlier resolutions, which was choosing a White-only identity (Root, 2003, p. 16).

Current multiracial identity models. Rockquemore and Brunsma (2002) developed a multidimensional model of racial identity based on their work with 177 clients, all with one white parent and one Black parent. They found that biracial people "choose between four different racial identity options: a singular identity (exclusively back or exclusively white), a border identity (exclusively biracial), a protean identity (sometimes black, sometimes white, sometimes biracial), and a transcendent identity (no racial identity)" (p. 336). In addition, for Black/White biracial individuals, the researchers highlighted the importance physical appearance can have on the choice of identity.

A second nonlinear model that has been presented specifically related to multiracial identity is the Factor Model of Multiracial Identity Development (FMMI; Wijeyesinghe, 2001). This model is based on a qualitative study of multiracial adults who have one African American parent and one European American parent. The FMMI does not attempt to describe the development of identity over time, but focuses on multiracial identity as a *choice* that is evolving and is affected by multiple factors, including "racial ancestry, physical appearance, cultural attachment, early experience and socialization, political awareness and orientation, spirituality,

social and historical context, and other social identities" (Wijeyesinghe, 2001, p. 137). It is important to note that these factors can impact different individuals differently, and some factors may not be relevant to the choice of identity at all (p. 138). Finally, Wijeyesinghe maintained that the FMMI allows for any choice of identity, even a monoracial identity, to be a healthy resolution for multiracial people (p. 138).

Up until this point, the majority of work in the area of biracial/multiracial identity development and the models presented come from a therapeutic approach, with research conducted to improve the experiences of clients in a counseling setting. Kristen Renn adds to this discourse by focusing her work on the experiences of multiracial people specifically in the college environment. Building her work on Bronfenbrenner's (1979) ecology model of human development, and also the previously discussed "border crossing" model from Root, Renn (2000) examined how various aspects of the college environment affect identity. Operating from a postmodern paradigm, Renn's grounded-theory approach led to the development of a new nonlinear model. She outlined patterns of mixed-race identity that parallel Root's four resolutions: "as monoracial, as belonging to more than one racial group, as multiracial, or as moving among options" (p. 410). However, Renn added a fifth, "extraracial" category that is similar to the "transcendent" identity of Rockquemore and Brunsma (2002), meaning individuals choose not to participate in the racial categorization system at all. Renn later added more participants and replicated her original qualitative study, and these results supported her initial findings (Renn, 2003). Renn's work is prolific and the most widely utilized at this current point in time, particularly when one is considering college students who identify as multiracial.

Multiracial Individuals in College

Following the influential work of Renn, a number of studies have been conducted about mixed-race people in college and university settings. These studies fall into two primary areas: detailing the experiences of multiracial college students in different aspects of their environment, and describing their psychological adjustment and self-concept. It is important to note that most studies have been qualitative and exploratory in nature, thus making them difficult to generalize to larger populations.

Campus environment. The primary goal of this body of recent research has been to better understand the lived experiences of mixed-race students in the college environment, including their challenges, success strategies, and also their choice of identity. In college, and at PWIs specifically, involvement in student organizations and friend/peer groups is significant in terms of how mixed-race students make sense of their identity (Banks, 2008; Calleroz, 2003; Chapman-Huls, 2009; Kamimura, 2010; Kellogg & Lidell, 2012; Renn, 2011; Sands & Schuh, 2003–2004). In addition, participation in intraracial/interracial group dialogues were helpful at PWIs in bringing about both a better understanding of race in general and the specific identities of multiracial students (Ford & Malaney, 2012). Another study specifically examined biracial identity of students at a tribal college and also found that friend groups were also significant in those students' experience; however, the way students experienced the environment vastly differed based on whether a student was mixed with Black or mixed with White (Montgomery, 2010).

A qualitative study of 10 mixed-race individuals, with both parents of color, found that the opportunity for these individuals to self-identify was extremely important, particularly when they were experiencing alienation from monoracial student communities that was largely based

on perceptions about physical appearance (Talbot, 2008). Others have examined how choice of identity in the college environment can be a navigation strategy or politically motivated for multiracial students. For example, Chang-Ross (Chang 2010; 2014) has developed the term *racial queer* to illustrate how multiracial students negotiate an environment where identity is both imposed by external forces and systems of oppression, and also self-created by individual students. Additionally, Chapman-Huls (2009) has described three possible strategies used by multiracial women to navigate their college experience, which include moving between "pacifist, activist and non-conformist" (p. 193), depending on the situation.

Still others have examined the current model of student services at colleges and universities, and to what level these services specifically address the experiences of mixed-race college students. For instance, in discussing her findings in a grounded-theory study of student services at two different universities, Literte (2010) stated there is sometimes

> a disconnect between universities' understandings of race and those of students. In particular, universities often seem to be unable to keep up with changing racial formations among the student body, including, but not limited to, students who identify as biracial (p. 131)

Campuses that have been successful in delivering services to multiracial students are those that had clearly designated staff assigned specifically to multiracial students and issues, and also the presence of strong student leadership to help deliver programming (Wong & Buckner, 2008).

Psychological adjustment, self-concept, and validation. Along with the impact of the various environments and services in college, the other large body of research related to mixed-race students has examined their psychological adjustment, self-concept, and level of validation. A number of recent studies in the area of psychological adjustment have been quantitative in nature, and it is interesting to note that the findings for mixed-race students were not significant when compared with findings for monoracial students in this area (Kamimura, 2010; Sparrold,

2003). This outcome would support the early assertion made by Kerwin and Ponterotto (1995) that a common myth pertaining to multiracial individuals is that they struggle more than others in terms of their emotional health as a result of their dual heritage.

However, the negative experiences related to their race that multiracial students have experienced in college did have an impact on overall self-concept and the level of identity integration (Cheng & Lee, 2005; Kamimura, 2010; Sparrold, 2003). Contrary to some of the more recent models that look at mixed-race identity as a choice that can sometimes even result in a monoracial identity, a limitation of some of these quantitative studies is that they contend that the *only* healthy identity is an integrated identity (Cheng & Lee, 2005; Choi-Misailidis, 2010). In addition, another factor that impacts the psychological adjustment of mixed-race students in college is the ability to be able to indicate their multiple races on forms (Calleroz, 2003; Kamimura, 2010). In particular, Townsend, Markus, and Bergsieker (2009) conducted a mixed-methods study that focused on an individual's ability to self-identify, and the impact of being denied the opportunity to reflect more than one race. They have stated, "Relative to mixed-race participants who were permitted to choose multiple races, those compelled to choose only one showed lower subsequent motivation and self-esteem" (p. 185). The negative impact was reinforced in a qualitative study of 14 students, which found that forced choice on forms was one of the "critical incidents" that negatively affect multiracial students in college (Kellogg & Lidell, 2012, p. 533).

Although the quantitative studies point toward the similarities between mixed-race students and monoracial students, qualitative approaches do indicate that there are strategies mixed-race students use to adjust psychologically to the college environment. One strategy that they use is to situationally choose their identity in different contexts. In line with Root's idea of

"border crossing" and Renn's discussion of the fluid nature of multiracial identity, this approach has been referred as "the chameleon effect" (Calleroz, 2003; Miville et al., 2005). This term conveys the ability to consciously switch identities based on the situation. The phenomenon was also supported in a qualitative study of individuals with three or more races, in which multiracial students picked the identity they felt would cause them the least amount of questioning in a given situation (Fowlks, 2012). Similarly, Chapman-Huls (2009) found that 18 multiracial women, interviewed after they had graduated, employed different strategies in different situations to be accepted at PWIs. Similar to the findings of Rockquemore and Brunsma (2004), physical appearance did affect how these women chose to identify and what strategies they employed. Finally, although the focus was multiethnic rather than multiracial students, a qualitative study that explored epistemological development and self-authorship also found that identifying situationally was fundamental to the way that these students made sense of who they were as multiethnic persons (Chaudhari & Pizzolato, 2008).

Multiracial students and mentoring. No studies have intentionally investigated faculty/staff-mentoring relationships and multiracial college students together, though many indirectly address this dynamic by way of including mentors as a recommendation or strategy in the discussion of their findings. Along with friend and peer groups, some research does suggest that connections with faculty and staff positively impact multiracial students in their environment. Talbot (2008) reported, for example, that

> interacting with other mixed-race individuals was significant in their ability to positively self-identify and self-label. As challenging as it may be for monoracially identified minority students to find appropriate role models on campus, it is even more difficult for mixed-race students. (p. 30)

Finally, relationships with faculty and staff can aid multiracial students with resisting racism and affirming racial identity.

Intersectionality Research

Intersectionality as a philosophical stance and research paradigm is recently gaining more attention in various fields, including higher education. In this section I present a summary of the empirical research conducted through an intersectional theoretical and methodological lens that is relevant to this study. Before this overview, it is worthwhile to note that to conduct research from an intersectional perspective is challenging in many ways (Jones & Abes, 2013). Furthermore, many identity researchers reference intersectionality and begin to discuss how race, class, gender, ability, sexual orientation, and other identities may interact, but without any meaningful deconstruction of the connecting systems of power and privilege that are operating. The studies included in this section are those that use an intersectionality theoretical framework intentionally as a part of their methodological design, with more than just a surface discussion of the theory.

Qualitative methodology has been most common in intersectional research to capture the voices and many layers of individuals' experiences with their intersecting identities. Perhaps more difficult is conducting intersectional research using quantitative methodologies. Although she was specifically discussing research in the fields of law and public policy, Hancock (2007) has discussed some of the complicated issues related to intersectional quantitative research design. In particular, Hancock has outlined suggestions for how to categorize and organize demographic variables, moving on a continuum from what she has called the unitary approach (e.g. race *or* gender), to the multiple approach (e.g. race *and* gender), to the intersectional approach (e.g. race *interacts with* gender). She has advocated for researchers not to simply add more identity variables to their research, but to design research that helps to illuminate the

interaction of these identities, ultimately concluding that mixed-methods approaches may be the most ideal.

Intersectionality in Higher-Education Research

Museus and Saelua (2014) have recently argued that intersectionality can be a powerful, although still underutilized, research lens within higher education through which one can gain a deeper understanding of multiple identities and the systems of power and privilege that are operating. Within the past 5 to 7 years, several qualitative studies have been published that have used intersectionality within the college setting to explore various aspects of identity and their intersections. For instance, Perez Huber (2010) used an intersectional approach and the frameworks of both critical race theory (CRT) and Latina/o CRT (LatCrit) in the qualitative study of undocumented Chicana students and their multiple identities. Patton (2014) conducted a critical discourse analysis of policies at one historically black university (HBCU) using a critical intersectional lens to demonstrate how race, gender, and sexuality unite to reinforce ideas of what it means to be a "good" Black man. Charleston, Adserias, Lang, & Jackson (2014) specifically explored the experiences of African-American women majoring in computing science using an intersectional phenomenological lens. The researchers have stated, "Utilizing intersectionality theory enabled us to examine the intersectional identities of our participants while addressing the broader social and systemic erasures faced by women living with multiple marginalities in the STEM field of computing" (p. 285). And feeling invisible was also an important theme in a qualitative study of students of color within a private liberal-arts college in a rural setting (Affolter, 2014).

Case-study methodology has also emerged within this research to explore themes of space, place, and intersecting multiple identities. Abes (2012) used a case-study approach to

analyze the intersections of lesbian college-student identity, including race and class. In a dissertation study, Sol (2014) also used case-study methodology to explore the experiences of five Black women as they participated in college study-abroad experiences. Findings included that the new environments illuminated "new" intersections of their identities that they had never previously considered. Another case-study exploration of environment has illuminated the barriers to creating more intersectional student spaces on campuses, particularly within federal TRIO programs designed to increase retention and completion of first-generation students (Hardee, 2014).

Also using case-study methodology, Stewart (2008) explored the multiple identities of five Black college students, specifically the intersections of race, social class, and gender. Ultimately, Stewart used Renn's (2004) patterns of identity to interpret the findings, despite the fact that students did not specifically identify as multiracial. Stewart (2008) found that, similar to some mixed-race students, the monoracial Black students would change which of their salient identities they presented, depending on their environment. Similarly, in an intersectional phenomenological study of Black and Latina college women, one self-protective strategy participants employed was to change how and when they chose to use their voice, which they saw as a "negative marker of their racial, gendered, and economic status that required them to self-monitor their behavior and to modify their linguistics expressions to be viewed as academically serious" (Perdomo, 2014, p. 131). Affolter (2014) also reported that students of color felt silenced within the classroom setting, particularly when racial identity intersected with immigration status.

In yet another study, which used autoethnography methodology, Jones (2009) explored the intersections of identity among eight doctoral students. Participants were selected using

purposeful sampling to achieve "information rich" perspectives that represented multiple identities, including race/ethnicity, gender, social class, sexual orientation, and religion" (p. 290). Major themes included the tension between privileged and marginalized identities, the invisibility of social class, and the process of balancing the perceptions of others with a sense of self. Similar themes are found in a grounded-theory study that used interviews with Asian/American college students who also self-identified as GLB (Narui, 2014).

Quantitative Intersectionality Studies

Although the majority of studies using an intersectional lens have been qualitatively oriented, there has been some work within the quantitative realm. For example, Garvey (2014) reviewed all of quantitative articles in the five tier 1 higher-education and Student-Affairs journals from 2010 to 2012, in an attempt to understand which demographic variables researchers included. He found a significant lack of research reported that was inclusive of religion, ability, and sexual orientation—particularly trans* identity, even though some of the most frequently used instruments did include these identities. Garvey has argued that, despite the difficulties, particularly related to sample size and statistical modeling,

> Still, quantitative scholars must not limit themselves in embracing a more intersectional approach to research in both demographic data collection and anaylses….Without reforming the ways in which survey methodologist include demographic variables, scholars will continue to perpetuate a culture of exclusion in higher education and student affairs research that ignores various communitie and social identites. (p. 214)

Noy and Ray (2012) also conducted a quantitative study, which included 537 doctoral students of color and examined their perceptions of their faculty mentors in terms of support and effectiveness. Using intersectionality and CRT as lenses, and through regression modeling, the researchers were able to identify a statistically significant disadvantage for women of color in mentoring support when compared with men of color and White women: "In sum, we find that

women of color are the most disadvantaged in advisor support. Moreover, it is the intersection of race and gender that determines graduate mentorship the most" (Noy & Ray, 2012, p. 904). Another quantitative study explored the intersection of race and socioeconomic status (SES) in a survey of 1,402 Black college students and educational outcomes. Using an intersectional analysis, Dorime´-Williams (2014) has argued that a more complex understanding of Black college students is needed, and that there is an assumption that all Black students are from low SES backgrounds.

Finally, although not specifically focused on college students and from the field of psychology, another intersectional quantitative study worth mentioning has been conducted by Sarno, Mohr, Jackson, and Fassinger (2015). Using similar regression modeling to that of Noy and Ray (2012), the researchers examined the variables of race and sexual orientation from an intersectional perspective for 124 Lesbian, Gay, and Bisexual (LGB) self-identified individuals of color. They investigated these intersections to determine whether they were correlated to the construct of conflicts in allegiances (CIA), "defined as perceived incompatibility between one's racial/ethnic and sexual orientation identities" (p. 1). The researchers were able to determine a significant interaction between race/ethnicity and LGB identity related to behavioral engagement. Those participants who had high racial engagement and low LGB engagement had higher levels of conflict (CIA) between their marginalized identities.

Intersectionality and multiracial college students. A limited number of quantitative studies have explored gender as a variable related to psychological adjustment and validation for mixed-race students with conflicting results (Chapman-Huls, 2009; Rockquemore & Brunsma, 2004; Sparrold, 2003). As an example, Rockquemore and Brunsma (2004) conducted a mixed-method study to examine the intersecting impacts of both race and gender. Of the 177

Black/White students in the survey, the researchers found gender not to be a significant factor in choice of racial identity, based on survey data. However, in a follow-up qualitative study of 14 women from the survey, they recorded significant differences for these mixed-race women, particularly related to physical appearance, during in-depth interviews. This result led them to conclude that "The potential for any individual to obtain difficulty in experiencing validation for their chosen identity is compounded exponentially by additional marginal statuses" (p. 97).

Intersectional Model of Multiracial Identity (IMMI)

Wijeyesinghe's (2001) original FMMI, discussed previously in this literature review, was updated in 2011 to reflect an intersectional perspective. The new IMMI retained the premise of the original model that multiracial identity is fluid and a choice, dependent on a number of factors. However, the new model better depicts the multiple intersecting identities that also influence that choice. The factors are more flexible and also more easily relate and meaningfully connect to one another (Wijeyesinghe, 2011, p. 100). Additionally, the IMMI includes three new dimensions—geographic region, situational differences, and global experiences—that speak to the environment a multiracial individual experiences. Thus, Wijeyesinghe (2012) now uses the three-dimensional model of a galaxy to represent the IMMI previously depicted in Chapter 1, Figure 1.1. Choice of identity is still at the center of the galaxy, with the different identity factors located more closely to the core, depending on their salience to the individual. At the time of this writing, no empirical research studies have used or further tested this model.

Intersectionality and Mentoring Instruments

In this section, I present an intersectional critique of the mentoring instruments that are currently in existence. First, the existing instruments do not center on the different lived experiences of underrepresented and historically marginalized populations. Some researchers

have attempted to use the instruments to isolate and compare results based on gender, race, or various other demographic characteristics (Bell-Ellison & Dedrick, 2008; Dreher & Ash, 1990; Jones, 2013; Rose, 2005). Other researchers using a variety of instruments have attempted to determine whether the "mentor match" is crucial to the success of the relationship (Campbell & Campbell, 2007; Santos & Reigadas, 2004; Sparrold, 2003; Wallace & Haines, 2004). For example, do women who have mentors who are also women have a stronger connection and therefore more successful outcomes (such as GPA or persistence to graduation)? However, beyond their making basic comparisons of different demographic groups, it is imperative to acknowledge that these studies were addressing difference at a superficial level, a level that many times has reinforced the current oppressive definitions of race, gender, or other social identities. This superficiality has resulted because, from the outset, the scales were not developed using a theoretical framework that fully integrates identity with the constructs of mentoring. In other words, from the perspective of the existing instruments, the proposed constructs of the mentoring relationship are a given. They exist regardless of how the mentee (or mentor) self-identifies in terms of race, gender, sexual orientation, ability, age, social class, and so on.

When one analyzes the constructs in these instruments using a critical intersectional lens, however, it becomes apparent that identity has mostly been left out of the definition and constructs of mentoring. This omission contributes to a problematic assumption that all students have the same preferences and needs, and the instruments therefore potentially miss some vital aspects of the mentoring relationship. Some researchers have argued that effective mentoring for underrepresented populations in general requires an awareness of systems of privilege and oppression related to identity on behalf of the mentor. And further, a lack of attention to these identity factors may affect the overall effectiveness of the mentoring relationship or even lead to

the unintended marginalization of the protégé (Meyer & Warren-Gordon, 2013; Noy & Ray, 2012; Schramm, 2000). However, this argument has not yet translated into the development of psychometrically sound instruments that allow for quantitative comparisons from an intersectional viewpoint.

CHAPTER 3: METHOD

This chapter includes a detailed overview of the methodology that was used in this study. First, I restate the purpose of the study and each of the research questions. Second, I outline the research design and rationale for that design. Next, I outline the participants and site of the study for each phase, and then move to the specific measures and procedures that were used. Finally, I describe the ways in which the data from each phase were analyzed, including information on the reliability, validity, and trustworthiness.

Purpose Statement

The purpose of this study was to investigate mentor preferences for first-year college students in terms of their multiple identities (race, gender, sexual orientation, first-generation status, and socioeconomic status [SES]), with particular focus on the experiences of those students who self-identify as multiracial.

Research Questions

This sequential explanatory study attempted to address the following questions:

1. What are the preferences of first-year students who self-identify as multiracial related to their ideal mentor relationship?
    (a) Which of the mentoring subscales (Guidance, Integrity and Relationship) do multiracial students most value in a mentor?
    (b) To what extent do multiracial students value that their own identities be shared with a mentor (gender, sexual orientation, and first-generation status, and socioeconomic status)?
2. For first-year college students:

(a) Is there a statistically significant difference related to racial identity on the mentoring subscale scores?

(b) Is there a statistically significant difference related to gender on the mentoring subscale scores?

(c) Is there a statistically significant difference related to sexual orientation on the mentoring subscale scores?

(d) Is there a statistically significant difference related to first-generation status on the mentoring subscale scores?

(e) Is there a statistically significant difference related to socioeconomic status on the mentoring subscale scores?

(f) Is there a statistically significant interaction between racial identity and any of the other independent variables (gender, sexual orientation, first-generation status, and socioeconomic status) on the mentoring subscale scores?

3. What do first-year multiracial undergraduate students perceive to value in mentor relationships with faculty or staff members?

   (a) What perceived factors facilitate or inhibit the development of meaningful mentoring relationships for the participants?

   (b) How do the racial identities of the participants and the intersection with other social identities (gender, sexual orientation, first-generation and socioeconomic status) influence the development of mentoring relationships?

4. To what extent do the qualitative and quantitative results of this study together contribute to our understanding of an ideal mentor for first-year multiracial students?

Research Design and Rationale

The sequential explanatory design of this study involved collecting quantitative data first, then further explaining the results with qualitative data. The study comprised two phases. During the quantitative phase of the study, survey data from an adapted version of Rose's (1999) IMS was collected from first-year students enrolled at four different institutions to gain a better understanding of their perceptions of an ideal mentor as that related to their multiple identities. The second, qualitative phase was a phenomenological inquiry related to the experiences and perceptions of multiracial students and their ideal mentor. This phase included the analysis of data gathered from student focus groups. The focus groups were conducted within the context of intersectionality and multiple identities (including gender, sexual orientation, first-generation, and socioeconomic status), but with a particular focus on multiracial identity. Use of this qualitative data rather than sole reliance on a review of the mentoring and identity literature enabled me as the researcher to develop a richer explanation of the results of the survey. As Creswell and Plano Clark (2011) have maintained, an explanatory sequential design is particularly desirable when the researcher is looking to explain quantitative results, has access to an instrument, and is able to contact survey participants a second time.

The rationale for collecting both quantitative and qualitative data was that the combined data would provide a basis for greater insight into this research problem than one would obtained with either type of data separately. Mixed-methods approaches help to tell a more "complete story" and address some of the limitations found within just a quantitative or a qualitative approach (Creswell & Plano Clark, 2011, p. 8). Although constructivist, feminist, Queer, indigenous, CRT, and disability scholars have historically been more inclined to utilize qualitative methods, some of these researchers have started to argue that mixed methods can be

very important for meaningful social change (Mertens, Bledsoe, Sullivan & Wilson, 2010). To this point, in an article advocating for feminist mixed-methods research, Hesse-Biber (2010) stated that "Numbers plus words are a powerful combination in speaking to that segment of social policy decision makers … who expect the researcher to have both types of data" (p. 186).

Intersectionality—more specifically, the Intersectional Model of Multiracial Identity (IMMI; Wijeyesinghe, 2012) provided the overarching framework and critical lens for the current study, to challenge and complicate the current system of racial classification in higher education. Recently some researchers have argued that intersectionality is not only a theoretical framework, but also an actual research paradigm for both qualitative and quantitative methods (Jones & Abes, 2013; Tillapaugh & Nicolazzo, 2014). In addition, Hancock (2007) argued that mixed-methods approaches are necessary and desirable when one is conducting intersectional research because such methods can help bridge the gap between the focus on the individual and the recognition of the systemic. She stated,

> Intersectionality plays a mediating role between the yin of conspiracy-theory levels of structural research and the yang of pathologizing individual-level microanalyses. Just as neither yin nor yang can function alone, structural and micro-level research pursued in isolation from each other lack significant utility in addressing intractable political problems like persistent poverty, lack of political empowerment, and educational inequality. (p. 74)

In this study, conducting focus groups with multiracial undergraduates highlighted and centered their experiences and voices, which previously have not been well represented in mentoring research. And although utilizing the Ideal Mentor Scale (IMS; Rose, 1999) was helpful because it was originally derived from the relevant mentoring literature and has been statistically verified, the IMS lacked a way to meaningfully capture the potential salient identities that may impact mentoring relationships. Thus, by using the IMMI and analyzing the data a

second time, the qualitative findings I obtained from the focus groups helped to add a missing dimension of intersectional identity analysis to the research.

Participants and Site: Phase 1

The theoretical population for the quantitative phase of the study included between 2,169 and 4,278 first-year undergraduate students enrolled in a first-year mentoring or academic-success course at four different 4-year institutions. The first setting was a large, predominantly White, Research I university located in the western part of the United States. The theoretical sample of 355 students included those who voluntarily chose to participate in a structured mentoring program. The semester-long mentoring program placed first-year students in a small group led by a faculty or staff mentor and also supported by an older peer mentor. The students self-selected groups which were based on either identities (such as race, gender, or religion) or common interests (such as sports or photography). The program was designed to assist first-year students with their transition to the college environment, and ultimately to support higher retention rates. More specific goals, as stated by the program, included providing academic support, community development, promoting diversity, and increasing student engagement. Mentors were interviewed and selected by the program coordinators and then completed training about the intended program outcomes and curriculum. Mentor groups were required to meet at least weekly for the first 12 weeks of the semester.

The second site was a midsize, comprehensive university also located in the western part of the United States. The theoretical sample for this site included all undergraduate students (n = 1,814) enrolled in a first-year academic-success course. The university mandated that all first-year students enroll in a first-year success course during their first semester. The students selected themed sections, which were team-taught by three to four faculty/staff members. The

students were then placed in small groups with one of those instructors, with the assistance of an older undergraduate teaching assistant. The courses were designed to assist students with their transition to college and, according to the program's website, to help them focus on acquiring competencies of "responsible engagement, intellectual inquiry, methods, and civil discourse." The three-credit course included 2 intensive days prior to the first day of classes, and then weekly meetings for the first 12 weeks of the semester.

The third site for this study was a large, 4-year, urban, flagship, Research I university located in the western United States. The university had been designated a Hispanic Serving Institution. The theoretical sample, a total of approximately 1,500 students, included first-year students enrolled in a variety of intentional programs to support their transition to college. All of these programs connected first-year students to a faculty or staff member and took place in the students' first semester of college.

The theoretical sample from the fourth site included 609 first-year students who were enrolled in a structured academic-success program at a large, 4-year comprehensive university located in the western United States. Students could choose to enroll in the freshman-year initiative program, which took place the week before classes began. The optional courses were taught by a faculty instructor because it was an additional cost for the students, for which they received two credits. Similar to the courses/program and scenarios for sites 1, 2, and 3, the freshman-year initiative courses were designed to help students in their transition to college. The program goals stated, "In addition to expanding your knowledge, you will have the opportunity to become familiar with our campus and the many resources available to help you reach your academic and professional goals."

Participants and Site: Phase 2

The theoretical sample for the student focus groups came from two of the universities located in the western part of the United States (sites 1 and 2, also used for the quantitative phase of this study). For this study, two focus groups were conducted, comprising three students each. To participate, students must be in their first year of obtaining an undergraduate degree and also self-identified as multiracial. Additionally, students needed to be enrolled in a mentoring program or the first-year academic-success course at one of the three sites so that they had some context of a mentoring relationship with a university faculty or staff member. The students who self-identified as multiracial on question 31 on the adapted IMS at sites 1 and 2 in phase 1 of the study were invited to participate in the focus-group portion of the study.

Measures

This section includes an overview of the measures used for both phases of the study. I first describe the dependent variables and independent variables of phase 1, in which I used an adapted version of Rose's (1999) IMS. Second, I outline the specific measures used in the phase 2 focus groups.

Phase 1 Dependent Variables

The primary dependent variable in this phase of the study was the undergraduate student's perceptions of an ideal mentor. This variable was operationalized as scores on an adapted version of the IMS (Rose, 1999). As noted previously, the IMS was originally developed as an instrument for doctoral students to indicate their preference toward selected characteristics of an ideal faculty mentor. After a review of the mentoring literature, Rose 1999) developed a 34-item instrument after interviews with PhD students at three different universities and based on the previous mentoring literature. The instrument asks students to rate on a 5-point Likert scale

ranging from “Not at All Important” to “Extremely Important” a series of statements that begin with *“Right now, at this stage of my program, my ideal mentor would…”* and end with a variety of descriptions (see Appendix A for the original IMS instrument). Using exploratory factor analysis, Rose found that the 34 items loaded on three distinct factors within the scale that comprised mentoring. She reported high internal consistency, with alpha reliability coefficients ranging from 0.77 to 0.84 for both sample populations (Rose, 2003, p. 484). Within the IMS, she defined the three factors conceptually as follows:

(a) Guidance (14 items): A mentoring style “characterized by helpfulness with the tasks and activities typical of graduate study” (Rose, 1999 [see Appendix A, “Interpretation”]).

(b) Integrity (10 items): “…a mentoring style characterized by respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as role model” (Rose, 1999 [see Appendix A, “Interpretation”]).

(c) Relationship (10 items): A mentoring style characterized by “the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview” (Rose, 1999 [see Appendix A, “Interpretation”]).

Rose validated the original version of the IMS in a subsequent study (Rose, 2005), in which she compared doctoral-student responses on the three subscales, based on a variety of personal and academic characteristics. Additionally, Bell-Ellison and Dedrick (2008) conducted a confirmatory factor analysis with the IMS using a sample of 224 doctoral students to

investigate differences in responses based on gender. They reported higher correlations among the factors than Rose (2003) did, and also covariances between similarly worded pairs of items. They ultimately concluded that the three-factor model demonstrated "a statistically significant lack of fit" (Bell-Ellison & Dedrick, 2008, pp. 560–561), but recommended it might be improved by removing some of the items. They reported reliability coefficients for the Guidance, Integrity and Relationship subscales at .79, .87, and .79, respectively. Finally, Jones (2013) completed a dissertation study in which she administered the IMS to doctoral-level social-work students who identified as African-American. Jones reported Cronbach's alpha for the Guidance, Integrity, and Relationship subscales at 0.781, 0.858, and 0.811, results that suggest high reliability (Jones, 2013, p. 57).

Pilot study. Because the target population for this study was undergraduate first-year students, I adapted the original version of the IMS after obtaining the author's permission and conducted a pilot study in the fall of 2014. Before the pilot study, I removed four items from the original IMS version because they were not relevant for an undergraduate population. These items were

3. …give proper credit to graduate students.

4. …take me out for dinner and/or drink after work.

7. …respect the intellectual property rights of others.

13. …help me plan the outline for a presentation of my research.

Bell-Ellison and Dedrick (2008) had noted that items 3, 4, and 7 were problematic in the study they conducted, and they also recommended that the items be removed or rewritten (p. 561). Additionally, I modified eight items on the original instrument (1, 2, 6, 9, 16, 17, 31, and 33), changing any reference to *conducting research* to more general language such as *academic*

success or *techniques for studying.* These modifications were because most first-year students are not yet conducting research in their first semester of college, and academic success is one of the goals of the first-year mentoring programs. Finally, I changed the statement of instruction for the adapted IMS to read "Right now, entering into the first-year mentoring program, my ideal mentor would…"

With these modifications, the new version of the IMS comprised 30 questions. The new individual subscales were the three dependent variables for this pilot: Guidance (12 items), Integrity (9 items), and Relationship (9 items). The survey was sent electronically to 373 first-year students enrolled in the mentoring program in September of 2014, and an incentive for participants to be entered into a drawing for $100 of "campus cash" was offered. In all, 105 students fully completed the survey and were included in the pilot sample, a response rate of 28%. Of the participants, 83 were female (79%). The majority (76.09%) of the population self-identified as White, 8.6% as Asian-American, Pacific Islander, 5.71% as Black/African-American, 3.8% as Latino/Chicano/Hispanic, 0.95% as American Indian/Native American, and 4.76% as Multiracial/Mixed Race.

Utilizing SPSS, I conducted an exploratory factor analysis (EFA) to determine whether the three-factor model of the adapted IMS would fit the data gathered from an undergraduate population. Pett, Lackey, and Sullivan (2003) suggest that EFA be used when one is developing an instrument, and that EFA assists with construct validity for a specific population. In the pilot study, some individual items were slightly skewed; however, the three summated scales were not according to the skewness test (Guidance, -0.40; Integrity, -1.051; and Relationship, -0.240). Furthermore, the assumptions of independent sampling and linear relationships between pairs of variables were met. I requested a principal-axis factor analysis with varimax rotation with the

three factors of Guidance, Integrity, and Relationship. The validity of the factor analysis was determined by the magnitude of the determinant, Bartlett's test of sphericity, and the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy. Barlett's test of sphericity was found to be statistically significant ($p < .0001$). The KMO score was 0.850, indicating sufficient items for each factor.

After rotation, the first factor accounted for 17.1% of the variance, the second factor accounted for 16.5% of the variance, and the third factor accounted for 9.4%. Appendix B displays the items and factor loadings for the rotated factors, with loadings less than 0.30 omitted to improve clarity. Factor loadings on the first factor (Guidance) ranged from 0.783 to 0.367. An examination of the reliability coefficient for these nine items revealed high reliability (Cronbach's alpha = 0.882). The item "…be generous with time and other resources" loaded more highly on the third factor (Relationship). Loadings from the second factor (Integrity) ranged from 0.786 to 0.428, and a Cronbach's alpha of 0.875 also revealed high reliability. One Integrity item, "…be calm and collected in times of stress," loaded more highly on the third factor (Relationship). Finally, loadings for the third factor (Relationship) ranged from 0.688 to 0.406. Reliability for the nine items on this factor was also slightly lower, but still sufficient (Cronbach's alpha = 0.724). Three items from the Relationship factor loaded higher on the other two factors. The two questions that loaded in factor 2 (Integrity) were "…have coffee or lunch with me on occasion" and "….be interested in discussing important issues and my hopes/fears for the future." Finally, the question "…help me to realize my life vision" loaded in factor 1 (Guidance).

After the reliability coefficients were calculated and the exploratory factor analysis was conducted, results of the pilot study indicated that the three-factor model of the adapted IMS fit

relatively well to a first-year undergraduate population. Three distinct mentoring constructs were present, although five items loaded on different factors than what Rose (2003) and Bell-Ellison and Dedrick (2008) reported in their studies of doctoral students. In addition, two items), "…talk about his/her personal problems" and "….relate to me as if he/she is a responsible, admirable older relative," did not load highly on any of the three factors (< 0.39). These two items were removed from the adapted instrument for this study because they were not contributing to any of the factors and did not appear to be a priority for first-year students. Eliminating factors that do not load highly on any factor is an approach supported by Pett et al. (2003). Furthermore, I reanalyzed the data from the study after removing the two previously mentioned items and assigning the five items to the factors where they loaded more highly. With the amended data, Cronbach's alpha values were still high for all three of the subscales: Guidance = 0.895, Integrity = 0.871, and Relationship = 0.793.

See Appendix C for the adapted IMS that was used in this study. I contacted Rose (1999, 2003, 2005) via email, and she granted permission for use of the updated scale for this study on December 2, 2014.

Phase 1 Independent Variables

I collected demographic information at the end of the survey instrument by adding additional questions, including those related to gender, racial identity, sexual orientation, first-generation status, SES, age, and international student status. Students who identified as having international student status were removed from the sample. Within this particular study, racial identity, gender, sexual orientation, first-generation status, and SES are the nominal independent variables.

Originally comprising six levels, the racial-identity variable was recoded into three levels and treated as ordinal data for statistical analysis. The new levels included Monoracial White Students, Monoracial Students of Color, and Multiracial/Mixed-Race Students. Similarly, the gender variable was treated as ordinal data and comprised three levels: Male, Female, and Transgender. The sexual-orientation variable originally comprised five levels: Heterosexual, Gay, Lesbian, Bisexual, and Queer. This variable was recoded into two dichotomous levels, with all of the options other than Heterosexual combined into one level. The first-generation-status variable included two dichotomous levels: Both or One Parent Completing College and Neither Parent Completing College.

The SES variable was determined by responses to a series of four survey questions. The answers to these questions were assigned points, ultimately so I would be able to recode the variable into three levels: Low SES, Medium SES, and High SES. Participants received one point if they answered *Yes* to question 36a (about whether they had received a Pell grant). They received one point if they answered *No* to question 36b (about whether they received financial assistance from their family to attend college). They got one point if they answered *Yes* to question 36c (about whether they were currently working more than 25 hours a week). Finally, they received one point if they answered *Yes* to 36d (about whether they had taken out loans in their name to pay for college). After this process, students who received totals of 3 or 4 points were assigned to the Low SES level. Students who received 2 points were assigned to the Medium SES level. Students who received 1 or 0 points were assigned to the High SES level.

Phase 2 Focus Groups

Focus groups began with a series of structured questions (see Appendix D), and with the researcher sharing key results from the survey data. However, despite the initial structure and

questions, the participants were also asked to communicate their experiences in ways that were most comfortable for them, to leave room for more free-flowing dialogue. Additionally during the focus groups, the participants were asked to describe their multiple identities using the galaxy metaphor depicted in earlier in this document relative to the IMMI (Wijeyesinghe, 2012). The participants were each given a blank galaxy map and were asked to draw how the salient aspects of their identities impacted their choice of multiracial identity. They represented their identities as individual stars, with those that were the most important to them drawn larger and closer to the center, or the core, of the galaxy. Those identities that they viewed as less critical were drawn smaller and farther away. Participants were then asked to share as much as they wanted with the group about what they had drawn. This approach provided a more complex and intersectional account for the researcher of how they each viewed themselves as multiracial individuals. Iverson (2014) used a similar constellation method, and also an intersectional lens, in a qualitative study of female college-student veterans. Iverson has maintained that this approach allows for a way to meaningfully capture the fluidity of multiple identities, and the "subjective, developmental, and contextual moments in students' lives" (p. 143). Finally, I took notes recording observations during the focus groups. With the participants' permission, notes from the focus groups were recorded, transcribed, and reviewed. Those who did not wish to be recorded were allowed to opt out of the focus group.

The multiracial student focus groups were integral to this study. Centering the experiences and perspectives of groups that had not previously been included in research, also called *counter-stories,* is one of the tenets of an intersectional methodological approach. Solorzano and Yosso (2002) stated that these stories challenge conventionally known or taken-for-granted assumptions of reality—in this case, related to mentoring and first-year students. In

addition, within the research process, counter-stories build connections and provide a context for change and looking at an issue differently (Solorzano & Yosso, 2002).

Procedure: Phase 1

In this first phase of this study, I utilized survey data from the adapted version of the IMS. At site 1, the survey was sent to all of the students enrolled in the mentoring program, using CampusLabs software that was owned by the university. At site 1, the initial invitations were sent by the director of the program and included a statement of consent (see Appendix E). One email reminder was sent to the students. I offered an incentive for those who completed the survey to be included in a drawing to win one of three certificates in the amount of $50 in "campus cash." No identifying information was available to the researcher because students submitted their emails separately if they wanted to be considered for the drawing.

At sites 2, 3, and 4, the same survey was sent to all students enrolled in the first-year success courses/programs via email, using SurveyMonkey. At sites 2 and 3, initial invitations and one reminder were sent via email by the coordinator of the program to the class sections that had agreed to participate. At site 4, the email invitation and survey link was sent to the faculty/coordinators, who then forwarded the email to the students enrolled in their respective sections. I offered an incentive for those who completed the survey to be included in a drawing to win one of three certificates in the amount of $35 in bookstore gift certificates. No identifying information was available to the researcher because students submitted their emails separately if they wanted to be considered for the drawing.

Procedure: Phase 2

In the second phase of the study, I conducted focus groups with first-year undergraduate students who self-identified as multiracial and who were enrolled in the first-year success course

or mentoring program at one of the first two sites. Creswell (2013) referred to this as *criterion sampling,* a form of purposeful sampling, meaning that the participants must fit certain criteria to participate. As previously described, all students who self-identified as multiracial on the racial-identity question on the survey were invited to participate via the survey software. Once the students were identified, they were contacted and invited via email to participate in a 60-minute to 90-minute focus group at one of two times that was convenient for them. Focus groups were offered at each of the two sites in a location on campus that were easy for students to access. Refreshments were offered as an incentive for participation. Focus groups were audio recorded with the participants' permission, which was obtained by an informed consent document (see Appendix F), with assurances of confidentiality by the use of pseudonyms in the written findings. Those individuals who did not wish to be recorded had the opportunity to opt out of participating in the focus group.

Data Analysis: Phase 1

For research question 1a, mean scores on each of the three IMS subscales (Guidance, Integrity, and Relationship) were calculated for the students who had self-identified as multiracial to determine which aspect of mentoring participants valued most. For research question 1b, four survey questions—30b, 31b, 34b, and 36e—were developed to determine how important sharing salient social identities with their ideal mentor was to the multiracial students. On a 5-point Likert scale ranging from Extremely Important to Not at All Important, mean scores were calculated and reported for each of these four questions. In addition, two open-ended questions (29 and 37) were included in the survey to allow the participants to describe in their own words the important qualities of an ideal mentor, and also how important it was that they share their identities with their ideal mentors. The responses to these qualitative questions

provided some additional information for the researcher to share with the participants of the focus groups.

Research question 2 included all of the first-year students in the sample and added information related to the independent variables of gender, sexual orientation, first-generation status and socioeconomic status (SES). First, I conducted a series of one-way factorial analyses of variance (ANOVAs) to determine whether there were significant differences in the participants' mean IMS subscale scores related to gender, sexual orientation, and SES. An independent-samples *t*-test was then conducted to examine any significant differences related to first-generation status in the data for the three subscales.

Next, I used a series of factorial analysis of variances (ANOVAs) to simultaneously compare two independent variables on the scores that were related to each of the three IMS subscales (Guidance, Integrity, and Relationship). The ANOVAs were conducted to investigate differences regarding any significant interactions between racial identity and each of the other independent variables of gender, sexual orientation, first-generation status, or SES in the study. I checked the assumptions before conducting the factorial ANOVAs. This process included checking the homogeneity of variances using Levene's test, and also computing skewness to see whether the dependent variables were normally distributed. As Leech, Barrett, & Morgan (2015) have noted, "Factorial ANOVA is used when there is a small number of categorical independent variables (usually two or three), and each of these variables has a small number of levels or categories (usually two to four)" (p. 188). Because of the limitations of the sample size, the variables needed to be recoded into a smaller number of levels to determine any possible significant interaction effects. The independent variable of racial identity was recoded to three levels; and the variable of gender initially had three levels, but students who selected

Trans*/Gender Queer were removed because the sample size was too small to make valid statistical comparisons. The variable of sexual orientation was recoded to have two levels, and the variable of first-generation status had two levels. The variable of SES was recoded to have only two levels by combining Medium and Low because there were not enough multiracial respondents in the Low category of SES to make valid statistical comparisons. Therefore, a 3 x 2 factorial ANOVA was the appropriate statistical test to compare each of the variables and to investigate whether there was any significant interaction between them. Finally, depending on the significance as determined by the *F* score, either the appropriate post hoc tests or contrasts were conducted to examine the interaction effects.

Reliability and Validity

Utilizing SPSS software with the data gathered from an undergraduate population, I used exploratory factor analysis (EFA) to determine the factor model of the adapted IMS. Use of the EFA follows Pett et al.'s (2003) suggestion that, when one is developing an instrument, EFA assists with construct validity for a specific population—in this case, first-year students. After the assumptions of independent sampling and linear relationships between pairs of variables were met, I requested principal-axis factor analysis with varimax rotation with three factors: Guidance, Integrity, and Relationship. The validity of the factor analysis was determined by the magnitude of the determinant, Bartlett's test of sphericity, and the KMO measure of sampling adequacy. After rotation, I determined the percentage of the variance for each factor, and also the factor loadings for each item. I also used Cronbach's alpha to determine the reliability coefficient for each scale.

Data Analysis: Phase 2

Data from all of the focus groups was audio recorded and then transcribed from the recordings. I used NVivo software to assist with the analysis, which allowed the transcriptions to be entered into the program for coding. Two levels of analysis were conducted. The first was a template analysis, a method recommended by King (2004), wherein the researcher provides a list of codes before analysis, which are typically themes from the literature. King maintained that template analysis is a structured, yet still somewhat flexible, technique that aligns well with a phenomenological study. Initial codes can be broad and provide a general direction for analysis, and then more specific lower level codes can be developed for additional specificity or comparisons. Codes may be added, modified, or deleted during the analysis process and the creation of additional codes may be necessary. The template codes for this study were derived from the framework of the adapted IMS (Rose, 1999). I analyzed the focus-group data using each of the three constructs of the IMS (Integrity, Guidance, and Relationship) to investigate how the students viewed an ideal mentor relationship. I also analyzed participant responses to determine whether there were other significant themes that did not fit within the IMS constructs.

After the template analysis, I employed a critical intersectional lens for a second level of analysis. More specifically, I used the theoretical framework of the IMMI (Wijeysenghe, 2011) to consider how the salient identities of the students intersected with multiracial identity in the context of mentoring. I recorded key observations and reflections related to power, privilege, and difference based on how the participants described their intersecting identities. I used the emergent themes from the coded data to help explain the quantitative results from the survey and describe the experiences of first-year multiracial students and perceptions of their ideal mentor, particularly in light of their multiple identities.

Trustworthiness

Mertens and Wilson (2012) indicated that, in qualitative studies, the data-collection strategies may change throughout the process as new insights emerge (p. 362). Consequently, the researcher must carefully document any and all changes to strengthen trustworthiness. Following these suggestions, I kept a log throughout the process to document any changes and also the rationale for those changes. It was particularly important, as mentioned in the preceding section, to keep reflective notes after each focus group.

Moving from the issue of dependability to that of establishing credibility for this study, note that Mertens and Wilson (2012) asserted there must first be an acknowledgement of power differences between themselves as the researchers and the participants (p. 367). Second, *progressive subjectivity* necessitates that "evaluators need to be aware of their assumptions, hypotheses, and understandings, and how these change over the period of the study" (p. 364). Creswell (2013) also argued that researchers should begin a phenomenological study with an in-depth written description of their own experiences with the phenomenon being studied. As previously mentioned, in the current study I kept a reflective journal to document changing perspectives and assumptions.

The third and final credibility strategy that I used was *member checking*. Initially, I shared the interview transcript with the participants. Later, I shared with the focus-group participants the findings and final interpretations from the interviews, giving participants an opportunity provided for feedback via email. I then used this feedback to modify the themes in the qualitative data as needed. See Appendix G for the email template that was used to communicate with the participants.

CHAPTER 4: RESULTS

The purpose of this study was to investigate mentor preferences for first-year college students in the context of their multiple identities (race, gender, sexual orientation, first-generation status, and socioeconomic status [SES]), with particular focus on the experiences of those students who self-identify as multiracial.

Phase 1 Results

The focus of the first phase of this study was to explore the ideal mentor preferences of first-year multiracial college students, and also to determine whether there were any significant differences and interactions in terms of the Ideal Mentor Scale (IMS) subscale scores. This phase included an electronic survey given to first-year college students at four different sites.

Participants

The theoretical population for the quantitative phase of the study included between 2,169 and 4,278 first-year undergraduate students enrolled in a first-year mentoring or academic-success course at four different 4-year institutions. Site 1 included 355 students and site 2 included 1,814 students. Site 3 had the potential to reach 1,500 students, but the exact number of students who were sent the survey is not possible to report because the researcher had to rely on individual faculty members and instructors to forward the survey link. Finally, a maximum of 609 students were included in the sample at site 4; as with site 3, individual instructors were asked to forward the survey link to the participants on the researcher's behalf.

Descriptive Statistics

Among the four different sites, there were 462 total responses out of the possible 4,278 first-year students who were sent the survey, for an overall response rate of 10.8%. Site 1 had 80

responses (22.5%), site 2 had 250 responses (13.8%), while site 3 had 48 responses (3.2%), and Site 4 had 86 responses (14.1%). After review of these 464 initial responses, I removed 34 because they were incomplete on the Likert-scale items; but those who did not respond to the two open-ended questions remained in the sample. Another 24 respondents were removed because they indicated they were international students, a population that was outside the scope of this study. Therefore, the total completed surveys for usable data were $N = 403$.

After the six levels of racial identity were recoded into three levels, 27 participants of the 403 respondents self-identified as Multiracial (6.7% of respondents), 115 (28.5%) identified as Monoracial students of color (Asian-American, Pacific Islander; Black, African-American; Chicano(a), Hispanic, or Latino(a), including Central and South American; or American Indian, Native American), and 261 identified as Monoracial White/Caucasian students (64.8%). The breakdown of the sample by gender was that 269 participants self-identified as female (66.7%), 8 participants self-identified as Trans*/Gender Queer (2.0%), and 126 self-identified as male (31.3%). After the five levels of sexual orientation (Heterosexual, Gay, Lesbian, Bisexual, or Queer) were recoded into two levels, 53 participants, or 13.2%, self-identified as GLBQ, and 350 participants in the sample self-identified as Heterosexual (86.8%). In terms of first-generation status, 150 participants (37.2%) indicated that they were the first in their family to attend college. Finally, after assigning points related to the answers on four individual items, the SES of the participants was split into Low at 42 responses (10.4218%), Medium at 81 responses (20.0993%), and High at 169 students (41.9355%). One hundred and eleven participants (27.5434%) indicated they were Unsure on one or more of the four items related to SES and were not included in the statistical comparisons based on this variable. The four individual sites included in this study varied in terms of their demographic composition. However, the overall

sample was reasonably similar to the larger populations with the exception of gender because it was overrepresentative of participants who self-identified as women at sites 1, 2, and 3. See Tables 4.1 through 4.5 for the overall response rates and breakdown at each site by racial identity, gender, sexual orientation, first-generation status, and SES.

Table 4.1

Racial Self-Identification of All Respondents

	Multiracial		Monoracial Color		Monoracial White		Total	
	N	%	*N*	%	*N*	%	*N*	%
Site 1	4	5.700	20	28.600	46	65.700	70	100
Site 2	14	6.500	51	23.700	150	69.800	215	100
Site 3	3	8.570	24	68.570	8	22.860	35	100
Site 4	6	7.230	20	24.096	57	68.674	83	100
Total	27	6.700	115	28.500	261	64.800	403	100

Table 4.2

Gender Self-Identification of All Respondents

	Female		Trans*/Gender Queer		Male		Total	
	N	%	*N*	%	*N*	%	*N*	%
	57	81.400	2	2.900	11	15.700	70	100
Site 1	147	68.372	5	2.326	63	29.302	215	100
Site 2	26	74.286	1	2.857	8	22.857	35	100
Site 3	39	47.000	0	0.000	44	53.000	83	100
Site 4	269	66.700	8	2.000	126	31.300	403	100

Given that a primary focus of this study was related to first-year multiracial students, a detailed breakdown of the 27 multiracial students by gender, sexual orientation, first-generation status, and SES has also been included (Table 4.6). The majority of the multiracial participants self-identified as female (67%), with none identifying as Trans* or Gender Queer. Of the participants, 85.2% self-identified as heterosexual, and 51.85% indicated they were the first in their family to attend college. Finally, in terms of SES, only three participants were in the low

Table 4.3

Self-Identified Sexual Orientation of All Respondents

	GLBQ		Heterosexual		Total	
	N	%	*N*	%	*N*	*%*
Site 1	15	21.4	55	78.6	70	100
Site 2	28	13.0	187	87.0	215	100
Site 3	4	11.4	31	88.6	35	100
Site 4	6	7.0	77	93.0	83	100
Total	53	13.2	350	86.8	403	100

Table 4.4

First-Generation Status of All Respondents

	First Generation		Not First Generation		Total	
	N	%	*N*	%	*N*	*%*
Site 1	19	27.1	51	72.9	70	100
Site 2	81	37.7	134	62.3	215	100
Site 3	18	51.4	17	48.6	35	100
Site 4	32	38.6	51	61.4	83	100
Total	150	37.2	253	62.8	403	100

Table 4.5

Socioeconomic Status (SES) of All Respondents

	Low		*Medium*		*High*		*Unsure*		*Total*	
	N	%	*N*	%	*N*	%	*N*	%	*N*	*%*
Site 1	3	4.2860	8	11.4290	39	55.7140	20	28.5710	70	100
Site 2	32	14.8840	52	24.1860	80	37.2090	51	23.7210	215	100
Site 3	3	8.5700	8	22.8500	16	45.7100	8	22.8500	35	100
Site 4	4	4.8200	13	15.6620	34	40.9640	32	38.5540	83	100
Total	42	10.4218	81	20.0993	169	41.9355	111	27.5434	403	100

SES category (11.11%), while 14 were in the medium SES category (51.85%), and 10 were in the high SES category (37.04%).

Table 4.6

Social Identities of Multiracial Participants

Variables	*n*	*%*
Gender		
Female	18	67.00
Male	9	33.00
Trans*/Gender Queer	0	0.00
Sexual Orientation		
GLBQ	4	14.80
Heterosexual	23	85.20
First-Generation Status		
First Generation	14	51.85
Not First Generation	13	48.15
Socioeconomic Status (SES)		
Low	3	11.11
Medium	14	51.85
High	10	37.04

Note. $n = 27$

Research Question 1

For this first phase of the study, the first research question and related subquestions were as follows:

1. Relative to their ideal relationship, what are the preferences of first-year students who self-identify as multiracial?
    (a) Which of the mentoring subscales (Guidance, Integrity and Relationship) do multiracial students most value in a mentor?
    (b) To what extent do multiracial students value that their own identities be shared with a mentor (gender, sexual orientation, and first-generation status, and socioeconomic status)?

Research question 1a. To determine what students who self-identified as multiracial valued most highly in a mentor, I calculated mean scores for the 27 students on each of the three adapted IMS subscales (Guidance, Integrity and Relationship). Rose (1999) initially defined each subscale as follows:

> *Guidance*: A mentoring style "characterized by helpfulness with tasks and activities typical of graduate study" (Rose, 1999 [see Appendix A, "Interpretation"].
>
> *Integrity*: "…a mentoring style characterized by respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as role model" (Rose, 1999 [see Appendix A, "Interpretation"].
>
> *Relationship*: A mentoring style characterized by "the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview" (Rose, 1999 [see Appendix A, "Interpretation"].

Mixed race students most highly valued Integrity in an ideal mentor (M = 4.36, SD = 0.47). They valued Guidance second most highly (M = 3.99, SD = 0.53), and Relationship least highly (M = 3.78, SD = 0.74).

Open-ended responses. In addition, I included an open-ended question (29) that allowed participants to describe, in their own words, what qualities were important to them in their ideal mentor. Sixteen participants responded to this question. Analysis of the responses revealed that they could be sorted into the three constructs of the IMS. Despite the mean scores on the survey questions that indicated that the multiracial students valued Integrity the most highly, those who responded to this open-ended question emphasized characteristics that were most closely aligned with the Relationship construct of the IMS (n = 9). The written responses indicated that the participants wanted a personal connection with a mentor. *Understanding* and *Caring* were the two words most frequently included in all of the responses, embedded within an overall strong

theme that the mentor not be judgmental. How the students valued mentors strongly in the Relationship factor is exemplified by this respondent's comment:

> A mentor is more than just a professor, but rather someone who shows him/herself: a person more than a position. This means s/he also treats students as people rather than their position: We are more than mere students who devour the professor's words and spout out homework; we are dynamic creatures who have a life beyond the classroom, and a mentor who can understand that is vital.

The response themes of the other mixed-race students were equally split between the Integrity (n = 5) and Guidance (n = 5) constructs. One participant stated that it was important to have a mentor who was "a strong leader that has accomplished a lot (Guidance) and that will motivate me to be the best that I can be (Integrity)."

Research question 1b. To analyze this question, I calculated the mean scores on four items (30b, 31b, 34b, 36e) to determine how important sharing salient social identities with their ideal mentor was to the multiracial students. The questions ranked each identity (Racial Identity, Gender, Sexual Orientation, and SES) on a 5-point Likert scale ranging from Extremely Important (5) to Not at All Important (1). For the students who self-identified as multiracial, all the mean-score results for all four of the identities were between 1 and 2, which was closest to Not at All Important. See Table 4.7 for the mean scores and standard deviations for these responses.

Table 4.7

Importance to Multiracial Students of Shared Identities With Their Mentor: Mean Scores and Standard Deviations

	n	*M*	*SD*
Racial Identity	27	1.44	1.10
Gender	27	1.70	0.91
Sexual Orientation	27	1.41	0.84
SES	27	1.55	1.10

Open-ended question. Another open-ended question (37) was included for the participants to express the importance to them of sharing the same identities with their mentor, particularly in terms of racial identity, gender, sexual orientation, and SES. Responses from the multiracial students (n = 11) supported the mean-score results on the quantitative items, with all of the written responses indicating that whether they shared any of the identities in common with their mentors did not matter to participants. However, similar to responses to the first open-ended question, there was a theme of nonjudgment present in some of the responses. These participants indicated it was not critical that their mentor share any identities with them, given that they were accepted by their mentor for how they chose to self-identify. One participant stated, "As long as they are willing to see beyond any differences we may have and be able to objectively see my point of view, then I don't believe it is necessary to share the same identity as my mentor."

Research Question 2

For this first phase of the study, the second research question comprised the following subquestions:

For first-year college students:

(a) Is there a statistically significant difference related to racial identity on the mentoring subscale scores?

(b) Is there a statistically significant difference related to gender on the mentoring subscale scores?

(c) Is there a statistically significant difference related to sexual orientation on the mentoring subscale scores?

(d) Is there a statistically significant difference related to first-generation status on the mentoring subscale scores?

(e) Is there a statistically significant difference related to socioeconomic status on the mentoring subscale scores?

(f) Is there a statistically significant interaction between racial identity and any of the other independent variables (gender, sexual orientation, first-generation status, and socioeconomic status) on the mentoring subscale scores?

For subquestions 2a, 2b, 2c, and 2e, I conducted a series of ANOVAs to examine whether or not there were statistically significant differences based on the independent variables (racial identity, gender, sexual orientation, first-generation status, and SES) related to scores on each of the three IMS subscales (n = 403). The mean scores and standard deviations are shown in Table 4.8, and the ANOVA results for each subscale are presented in Table 4.9. The mean scores of the first-year students together indicated that they valued Integrity most highly (M = 4.32, SD = 0.48), Guidance second most highly (M = 3.94, SD = 0.63) and Relationship the least (M =3.73, SD = 0.67).

For the six levels of racial identity (Asian-American, Pacific-Islander; Black, African-American; Chicano(a), Hispanic, or Latino(a); American Indian, Native American; White, Caucasian; Multiracial, Multi-ethnic, Mixed), none of the differences in mean scores on the three subscales was statistically significant, with these results for Integrity, $F(2, 397) = .330$, p = .435; Guidance, $F(5, 397) = .330$, $p = .895$; and Relationship, $F(5, 397) = .346$, $p = .569$. Assumptions were violated on the Integrity subscale according to Levene's test ($p = .025$). I also conducted a Kruskal-Wallis nonparametric test because the homogeneity of variances was violated and there was a large difference in the ns. Mean rank differences on all three IMS subscales were still found to be statistically insignificant, with Integrity X^2 (5, N = 403) = 3.20;p = .670; Guidance X^2 (5, N = 403) = 3.93; p = .552; and Relationship X^2 (5, N = 403) = 2.94; p = .710.

Table 4.8

Means and Standard Deviations for IMS Subscales for First-Year College Students

		Integrity		Guidance		Relationship	
Variables	*N*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Racial Identity							
Asian-Am./Pacific Islander	27	4.40	0.53	4.10	0.54	3.70	0.68
Black/African American	16	4.40	0.72	4.10	0.57	4.00	0.64
Chicano, Hispanic, Latino	68	4.30	0.46	4.00	0.59	3.70	0.65
Am. Indian/Native Am.	4	4.30	0.82	3.90	0.92	3.50	1.00
White/Caucasian	261	4.30	0.45	3.90	0.65	3.70	0.67
Multiracial/Ethnic, Mixed	27	4.40	0.47	4.00	0.53	3.80	0.74
Gender							
Female	263	4.30	0.46	3.90	0.61	3.70	0.68
Trans*/Gender Queer	8	4.30	0.36	3.70	0.82	3.40	0.98
Male	132	4.30	0.50	4.00	0.65	3.80	0.61
Sexual Orientation							
Gay	7	4.70	0.22	4.40	0.34	4.00	0.89
Lesbian	7	4.00	0.53	3.50	0.61	3.00	0.77
Bisexual	27	4.20	0.41	3.80	0.58	3.40	0.60
Queer	10	4.10	0.41	3.60	0.65	3.10	0.79
Heterosexual	351	4.30	0.48	4.00	0.63	3.80	0.64
First-Generation Status							
First Generation	146	4.30	0.49	4.00	0.05	3.80	0.65
Not First Generation	257	4.30	0.47	3.90	0.04	3.70	0.68
Socioeconomic Status (SES)							
Low	42	4.30	0.50	3.80	0.70	3.60	0.73
Medium	81	4.30	0.44	3.90	0.61	3.70	0.66
High	169	4.30	0.50	4.00	0.60	3.60	0.64
All First-Year Students	403	4.32	0.48	3.94	0.63	3.73	0.67

Table 4.9

One-Way Analysis of Variance (ANOVA) Results for Ideal Mentor Scale (IMS) Subscales for Racial Identity, Gender, Sexual Orientation, and Socioeconomic Status (SES)

Variable	*df*	*SS*	*MS*	*F*	*p*
Racial Identity					
Integrity					
Between Groups	5	0.37	0.750	0.330	.895
Within Groups	397	89.98	0.227		
Total	40	90.36			
Guidance					
Between Groups	5	1.92	0.383	0.971	.435
Within Groups	397	156.63	0.395		
Total	402	158.55			
Relationship					
Between Groups	5	1.73	0.346	0.774	.569
Within Groups	397	177.26	0.447		
Total	402	179.01			
Gender					
Integrity					
Between Groups	2	0.73	0.365	1.630	.198
Within Groups	400	89.63	0.224		
Total	402	90.36			
Guidance					
Between Groups	2	0.30	0.149	0.377	.686
Within Groups	40	158.25	0.397		
Total	402	158.55			
Relationship					
Between Groups	2	1.97	0.987	2.230	.109
Within Groups	400	177.04	0.443		
Total	402	179.01			
Sexual Orientation					
Integrity					
Between Groups	**4**	**2.19**	**0.547**	**2.470**	**.044**
Within Groups	398	88.17	0.222		
Total	402	90.36			

Table 4.9 (Cont'd.)

One-Way Analysis of Variance (ANOVA) Results for Ideal Mentor Scale (IMS) Subscales for Racial Identity, Gender, Sexual Orientation, and Socioeconomic Status (SES)

Variable	*df*	*SS*	*MS*	*F*	*p*
Guidance					
Between Groups	**4**	**5.08**	**1.270**	**3.29**	**.011**
Within Groups	398	153.47	0.386		
Total	402	158.55			
Relationship					
Between Groups	**4**	**12.17**	**3.040**	**7.26**	**.000**
Within Groups	398	166.84	0.419		
Total	402	179.01			
Socioeconomic Status (SES)					
Integrity					
Between Groups	2	0.18	0.090	0.410	664
Within Groups	274	86.01	0.226		
Total	276	86.19			
Guidance					
Between Groups	**2**	**2.37**	**0.093**	**3.038**	**.049**
Within Groups	274	148.71	0.390		
Total	276	151.08			
Relationship					
Between Groups	2	2.16	1.078	2.461	.087
Within Groups	274	166.91	0.438		
Total	276	169.07			

Note. Bold = $p < .05$

Also, no statistically significant differences on mean scores were found related to the independent variable of gender, which comprised three levels (Female, Trans*/Gender Queer, and Male). Even though all three groups ranked Integrity the highest, females ranked it most highly ($M = 4.35$, $SD = .46$). Assumptions were checked and met, and the ANOVA results for gender for each subscale were Integrity, $F(2, 397) = 1.62$, p = .198; Guidance, $F(2, 397) = .377$, $p = .686$; and Relationship, $F(5, 397) = 2.23$, $p = .109$.

Differences for scores on all three of the IMS subscales were statistically significant related to the independent variable of sexual orientation, which comprised five levels (Gay, Lesbian, Bisexual, Queer, or Heterosexual). Students who self-identified as Gay (n = 7) were found to have higher mean scores on all three subscales than the students as a whole (Integrity, M = 4.65, SD = 0.22; Guidance, M = 4.44, SD = 0.34; Relationship, M = 3.97, SD = 0.89), while students who self-identified as Lesbian (n = 7) were found to have lower-than-average mean scores (Integrity, M = 3.96, SD = 0.53; Guidance, M = 3.46, SD = 0.61; Relationship, M = 3.04, SD = 0.77). After assumptions were checked and met, the ANOVA scores on each subscale were calculated, with the following results: Integrity, $F(4, 398) = 2.47$, p = .044; Guidance, $F(4, 398) = 3.3$, $p = .011$; and Relationship, $F(4, 398) = 7.2$, $p = .000$. Higher-than-typical effect sizes were found in the differences between Heterosexual and Gay participants and Heterosexual and Lesbian participants on the Integrity subscale (d = 0.65 and d = 0.77, respectively) and the Guidance subscale (d = 0.77 and d = 0.74, respectively). In addition, a much higher-than-typical effect size was found on the Relationship subscale related to the differences between Lesbian and Heterosexual participants (d = 1.1), and also Queer and Heterosexual participants (d = 1.1). See Table 4.9 for all of the other effect sizes related to sexual orientation, which were either typical or smaller than typical.

I recoded the SES variable into three levels (Low, Medium, and High) for analysis. Some students were removed from the analysis because they answered *unsure* to some of the individual items, so the n for this variable was lower than for the other variables. Students who were in the High SES category rated all three of the subscales higher than those in the Medium and Low SES categories. Assumptions were checked and met, and there was a significant difference related to the Guidance subscale, $F(2, 274) = 3.03$, $p = .049$, but not relative to the Integrity

subscale, $F(2, 274) = .410$, $p = .664$, or the Relationship subscale, $F(2, 274) = 2.46$, $p = .087$. Very small effect sizes were observed on the Guidance subscale related to all three SES levels (High/Low, $d = 0.35$; High/Medium, $d = 0.20$; Medium/Low, $d = 0.17$).

For subquestion 2d, I used an independent-samples t-test to determine whether there was a statistically significant difference based on the two dichotomous levels of first-generation status ($n = 403$). Assumptions were checked and met, and there was a statistically significant difference found on the Guidance subscale ($p = .010$), with a smaller-than-typical effect size ($d = 0.32$). There were no significant differences for first-generation status found on either the Integrity ($p = .87$) or Relationship ($p = .50$) subscales.

To analyze research question 2f, I used a series of 3 x 2 ANOVAs to determine whether there were any significant interactions between the independent variable of racial identity and any of the other independent variables on the IMS subscales (see Tables 4.10 and 4.11). I checked assumptions prior to completing the factorial ANOVAs; this process included checking the homogeneity of variances with Levene's test, and also computing skewness to determine whether the dependent variables were normally distributed. For this subquestion, the independent variable of racial identity was recoded to three levels. The variable of gender initially had three levels, but students who selected Trans*/Gender Queer were removed because the sample size ($n = 8$) was too small to make valid statistical comparisons; so there were two levels for analysis. The variable of sexual orientation was recoded to have two levels and the variable of first-generation status remained at two levels. Finally, the variable of SES was recoded to two levels; the Medium and Low levels were combined because there were not enough participants in the Multiracial category of Low to make a valid statistical comparison ($n = 3$). The only significant main effect found for all these the variables was between racial identity and first-generation

status on the Guidance subscale; however, no significant interaction effect was found: $F(2,397) = .529$, $p = .59$.

Table 4.10

Two-Way Analyses of Variance (ANOVA) Results for Main Effects for the Integrity Subscale as a Function of Racial Identity and Gender, Sexual Orientation, First-Generation Status, and Socioeconomic Status (SES)

Variable	*df*	*MS*	*F*	*p*	η^2
Integrity Main Effects of Racial Identity With					
Gender	1	0.359	1.580	.210	0.004
Sexual Orientation	1	0.000	0.000	.986	0.000
First-Generation Status	1	0.001	0.004	.952	0.000
Socioeconomic Status (SES)	1	0.109	0.480	.489	0.001
Guidance Main Effects of Racial Identity With					
Gender	1	0.021	0.054	.816	0.000
Sexual Orientation	1	0.148	0.378	.539	0.001
First-Generation Status	**1**	**1.950**	**4.990**	**.026**	**0.012**
Socioeconomic Status (SES)	1	0.367	0.558	.573	0.003
Relationship Main Effects of Racial Identity With					
Gender	1	1.230	2.960	.086	0.005
Sexual Orientation	1	3.640	8.540	.197	0.004
First-Generation Status	1	1.320	2.970	.086	0.007
Socioeconomic Status (SES)	1	0.012	0.020	.871	0.000

Note. Bold = $p < .05$

Table 4.11

Two-Way Analysis of Variance (ANOVA) Results for Interaction Effects for the Ideal Mentor (IMS) Subscales for Racial Identity With Gender, Sexual Orientation, First-Generation Status, and Socioeconomic Status (SES)

Variable	*df*	*MS*	*F*	*p*	η^2
Racial Identity × Gender					
Integrity	2	0.060	0.260	.770	0.001
Guidance	2	0.967	2.500	.083	0.013
Relationship	2	0.465	1.070	.344	0.005
Racial Identity × Sexual Orientation					
Integrity	2	0.175	0.773	.462	0.004
Guidance	2	0.145	0.371	.690	0.002
Relationship	2	0.694	1.630	.197	0.008
Racial Identity × First-Generation Status					
Integrity	2	0.211	0.932	.395	0.005
Guidance	2	0.206	0.529	.590	0.003
Relationship	2	1.120	2.520	.082	0.013
Racial Identity × Socioeconomic Status (SES)					
Integrity	2	0.004	0.017	.983	0.000
Guidance	2	0.217	0.558	.573	0.003
Relationship	2	0.576	1.310	.270	0.007

Reliability and Validity

Utilizing SPSS, the researcher conducted EFA to determine whether the three-factor model of the adapted IMS would fit the data gathered from this population. Some individual items were slightly skewed; however, the three summated scales were not skewed according to the skewness test (Guidance, -.463; Integrity, -.627; Relationship, -.224). Furthermore, the assumptions of independent sampling and linear relationships between pairs of variables were met. I requested principal-axis factor analysis with varimax rotation with three factors: Guidance, Integrity and Relationship. The validity of the factor analysis was determined by the magnitude

of the determinant, Bartlett's test of sphericity, and the KMO measure of sampling adequacy. Barlett's test of sphericity was found to be statistically significant ($p < .000$). The KMO score was 0.902, indicating sufficient items for each factor (if over 0.70). Communalities for all 28 items, with the exception of one were above .30 ("…prefer to cooperate with others rather than compete with them" was at 0.195).

After rotation, the first factor accounted for 13.47% of the variance, the second factor accounted for 12.92% of the variance, and the third factor accounted for 11.36%. Table 4.12 displays the items and factor loadings for the rotated factors, with loadings less than 0.30 omitted to improve clarity. Factor loadings on the first factor (Guidance) ranged from 0.639 to 0.307. An examination of the reliability coefficient for these nine items revealed high reliability (Cronbach's alpha = 0.836). The item "…work hard to accomplish his/her goals" loaded more highly on the second factor (Integrity).

Loadings from the second factor (Integrity) ranged from 0.664 to 0.303, and a Cronbach's alpha of 0.819 also revealed high reliability. The item "prefer to cooperate with others rather than compete with them" did not load highly on any of the three factors. Correlations for each item were high (meaning above 0.40) except for two items ("…prefer to cooperate with others rather than compete" and "…be a role model"), which suggested those should be taken out; Cronbach's alpha did increase if those items were removed. The items "….be generous with time and other resources," "…be a role model," and "…advocate for my needs and interests" loaded more highly on the third factor (Relationship).

Finally, loadings for the third factor (Relationship) ranged from 0.711 to 0.300. Reliability for the seven items on this factor was also slightly lower, but still sufficient

Table 4.12

Factor Loadings From Principal Axis Analysis With Varimax Rotation for a Three-Factor Solution for the Ideal Mentor Scale (IMS) (N = 403)

Item	Factor Loading		
	1	2	3
…help plan my time so I do well in classes.	0.639		0.300
…show me how to use relevant academic success techniques.	0.613		
…provide information to help me understand the subject matter I am studying in my classes.	0.608		
…help me to maintain a clear focus on my academic objectives.	0.605		
…help investigate a problem I am having with my classes.	0.525	0.374	
…give me specific assignments related to my academic success.	0.513		
…help me to realize my life vision.	0.496	0.303	
…meet with me on regular basis.	0.478		0.387
…brainstorm solutions to a problem concerning one of my classes.	0.410	0.370	
…value me as a person.		0.664	
…treat as adult who has a right to be involved in decisions that affect me.		0.588	
…accept as serious and committed student.		0.585	
…be interested in discussing important issues and my hopes/ fears for the future.		0.487	
…believe in me.		0.474	
…recognize my potential.	0.425	0.465	
…generally try to be thoughtful and considerate.		0.462	0.328
…calm and collected in times of stress.		0.432	0.385
…work hard to accomplish his/her goals.	0.317	0.357	
…inspire by his or her example or words.	0.316	0.357	0.334
…not be sad or depressed.			0.711
…be a cheerful and high-spirited person.			0.602
…not be fearful or anxious.			0.604
…be organized.			0.474
…be generous with time and other resources.	0.361		0.471
…advocate for needs and interests.	0.307	0.386	0.394
…have coffee or lunch.			0.389
….be a role model.			0.316
% of variance	13.470	12.920	11.360
Cronbach's alpha	0.819	0.836	0.746

Note. Loadings < 0.30 are omitted.

(Cronbach's alpha = 0.746). The item "…be calm and collected in times of stress" loaded more highly on the Integrity factor. Correlations were high except for three items ("…interested in discussing hopes/fears," "…have coffee or lunch with me on occasion," and "…help me realize life vision"). However, Cronbach's alpha did not increase if those items were removed.

After I calculated reliability coefficients and conducted EFA, results of this study indicated that the three-factor model of the adapted IMS fit relatively well to a first-year undergraduate population. Three distinct mentoring constructs were present, although five items loaded on different factors than what Rose (2003) and Bell-Ellison and Dedrick (2008) reported in their studies of doctoral students.

Phase 2 Results

The focus of the second phase of this study was to understand the experiences and perspectives of college students who self-identified as multiracial, as those experiences and perspectives related to their ideal mentor. The researcher collected the qualitative results to help to inform and clarify the quantitative survey responses. The discussion will first focus on the results of a template approach, in which the researcher applied the three constructs of the adapted IMS—Guidance, Integrity, and Relationship. Then results of the reanalysis of the focus groups using the IMMI (Wijeyesinghe, 2012) as a critical theoretical lens will be reviewed.

Research Question 3

For the second phase of the study, the third research question and related subquestions were "What do first-year multiracial undergraduate students perceive to value in mentor relationships with faculty or staff members?"

(a) What perceived factors related to identity facilitate or inhibit the development of meaningful mentoring relationships for the participants?

(b) How do the racial identities of the participants and the intersection with other social identities (gender, sexual orientation, and first-generation status) influence the development of mentoring relationships?

To answer these questions, the students who self-identified as multiracial at site 2 were automatically invited in September 2015 to participate in a focus group at the conclusion of the survey. At site 1, the survey did not function properly when administered for the automatic invitations. Therefore, the Program Director at the site emailed all of the students who completed the survey and asked those who self-identified as multiracial to email the researcher if they were interested in participating in a follow-up focus group. This invitation resulted in four students at each site indicating they were interested in participating. The researcher individually emailed each student with an invitation and consent form. Three students at each site actually attended the focus groups, which took place in October 2015. See Table 4.13 for the demographic data of the focus-group participants. The names of participants listed in this document are pseudonyms. The identities are listed using the words/terminology that the participants used to describe themselves within the focus-group discussion or on their individual survey responses. If a response is blank, the students did not share that information during the focus-group discussion, nor on the individual survey responses. These identities are included because they were variables in the quantitative phase of the study.

Table 4.13

Focus-Group Demographic Data: Participant Racial Identity, Gender, Sexual Orientation, First-Generation Status, and Socioeconomic Status (SES)

Participant	Site	Multiracial Identity	Gender	Sexual Orientation	First Generation	SES
"Elena"	1	"Half White, Half Japanese"	Female	Lesbian	No	
"Sarah"	1	"Half Filipino, Half White"	Female	Heterosexual	No	High
"Karen"	1	"Part Black, part White, part German, and part Japanese"	Female	Bisexual	Yes	Medium
"Aaron"	2	"Half Japanese, half German (White)"	Male	Heterosexual		Low
"Shannon"	2	"Middle Eastern-Armenian, Lebanese, and Iranian"	Female	Heterosexual	Yes	Medium
"Jasmine"	2	"Filipino and American"	Female			Medium

Note. Multiracial identification as described by the participant.

Template Themes

Following King's (2004) template-analysis method, the focus group data was first coded using NVivo software and according to the adapted IMS framework. The three constructs within the IMS included Integrity, Guidance, and Relationship. Participants were asked to describe their ideal mentor, with a follow-up question related to what advice they would give to those in the college environment who wanted to be effective mentors to first-year undergraduate students. The transcriptions from both sites were coded using each of the three themes as lenses through which to better understand the participant perceptions of an ideal mentor for college students. The researcher took notes, to track who was speaking. In addition to the deductive coding, one additional emergent theme that did not appear to fit into any of the three IMS constructs, nonjudgment, was identified from the participant responses.

Guidance. Rose (1999) originally defined Guidance as "a mentoring style characterized by helpfulness with tasks and activities typical of graduate study" (IMS [see Appendix A, "Interpretation"]). Given that the population of this study was undergraduate students, Guidance for the adapted scale in the study described help with adjusting to college life, providing academic resources, and also assistance with areas such as time management, organization, and techniques for studying. Guidance was the instrumental, more traditional, and hierarchal aspect of mentoring that is typically thought of within the literature as assistance with advancement in a specific career or academic discipline (Kram, 1985).

The participants did mention Guidance as a theme related to their perception of an ideal mentor; however, overall, it was not heavily emphasized. A mentor "having or possessing knowledge" was a somewhat vague description of this mentoring style, with other references to "helping me get used to life on campus" or "managing my time." More specifically, there was a desire that mentors would reach out to students if they noticed their students were struggling. As Karen stated,

> And with assignments that are really big or assignments that are major, make sure they can always contact you with email or see you during office hours. I feel like the main thing a teacher can do to show, like, be a mentor and everything, is if they can see that the student is struggling and they probably don't say it, but you can probably see it. Or, they kind of feel like the student probably needs a little more help. She's not connecting as well, like, they reach out to them. Like, teachers that, even if they have a lot of students, they can see that there's a student that's struggling.

Sarah was the most focused on this construct of mentoring. She had a very specific goal to become a doctor and expressed in multiple ways that she wanted to find someone who could help guide her with this career choice. The other way this theme manifested was that some other participants also discussed having mentors in their past, during high school, who stimulated their current choice of major or future career. Karen spoke about her high-school math teacher and

that now she also desired to be a math teacher; while Aaron, Shannon, and Jasmine all spoke of past teachers who were their inspiration to pursue engineering and science-related fields. The majority of the participants had not yet found someone within the college environment who could fulfill this need for academic or career guidance.

Integrity. Rose (1999) defined the mentoring subconstruct of Integrity as "respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives" (IMS [see Appendix A, "Interpretation"]. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as role model." This construct is different from that of Guidance because the mentoring related to integrity is not solely based on knowledge of an academic discipline or career, but is more related to the mentor's character and the influence of that quality in enabling the mentee to make life decisions.

In line with this construct, the participants indicated that they desired a mentor who had experienced life and could give them advice, but not necessarily tell them what decisions to make. They were able to acknowledge that they were at a stage in their lives where they needed outside perspective, especially given that they felt they were expected to make significant decisions and to know now in which direction they should be heading. The students ultimately wanted to be able to make the decisions themselves, but they realized they needed help. As Jasmine expressed it,

> Like, I always tell this to [friend's name]; we only lived one fourth of our life and they already want us to decide on our future. So, we need a mentor. It's something, like, I can personally decide what I want to do for my future, but having another perspective on it and somebody who has maybe known about or gone through it, or something. Just having another perspective is really nice, because we are kind of like, I don't know, newborn babies in the real world.

And Shannon explained,

> Someone who would support me, but doesn't let me be dependent on them because they want me to think independently and act independently, and is always there for me just in case I need them… Someone who is older than me who has kind of been through, maybe not the same situation, but knows the struggle and can just be like. "Hey, I understand what you're going through. I would suggest doing this, and kind of taking this into account and blah, blah, blah." But ultimately it's for you to decide, and you can always change it.

In addition, to having life experience and sharing advice, the participants indicated that a mentor should be looked up to as a role model and ultimately trusted. For instance, Karen explained that "I feel like mentors are people that you look up to, but you, like, know you can look up to them and you can trust their word."

Within the Integrity construct, another common subtheme in the undergraduate responses was that an ideal mentor would be unselfish and have altruistic motives. That is, an ideal mentor should not ask for anything in return or have any expectations of the mentee. The motivation of the mentor was meaningful to the participants; if they could determine that the desire to help was genuine, the mentor could be trusted at a greater level. As Aaron said,

> Because they acknowledge your experience and then they don't ask for anything in return. That's a big one, like, they're not doing it, they're helping you to be, like, get anything out of it. They're just helping you because they want to help somebody.

Finally, there was a recurring subtheme of a mentor being passionate. This subtheme is germane to Integrity, because the participants expressed passion is a key reason they would view someone as a role model. According to Elena,

> Your teachers were great teachers, and that's why they've inspired you and, like, mentored you because they were so great at what they did. To, like, have other people to do it, so I think, uh, advice for people that are becoming mentors is just, like, "Love what you do, or, like, quit, because what are you doing with your life?"

Relationship. The Relationship mentoring construct was defined as "characterized by the formation of a personal relationship involving sharing such things as personal concerns, social

activities, and life vision or worldview" (Rose, 1999 [see Appendix A, "Interpretation"]). This construct was developed out of Kram's (1985) psychosocial dimension of mentoring, encompasses the more challenging aspects of mentoring to measure, and has been somewhat controversial within work environments.

Participants indicated in a variety of ways that the Relationship theme was vital to them in an ideal mentor. In describing this aspect of mentoring, the participants placed emphasis on wanting a mentor who was caring. Moreover, the focus-group participants desired the caring to be at a very individual level, and mentors could demonstrate this by being available and listening actively, or by showing they had a sense of humor. Participants described this quality in various ways:

> Karen: And, she actually cared and talked to me. And, she knew what was happening in my life…
>
> Shannon: I would say that, like, a mentor should, like, give the kids their number off the bat and just like, text them every once and a while and be like, "Hey, I'm going to, like, go get coffee, want to come with me? What's your schedule? Let's hang out." Don't force your way into their lives, but, like, show that you're interested in hanging out with them and being there for them. Because, that, like, that's really cool. It's like you already know someone and someone already wants to be my friend and I haven't even, like, got into college yet. So, I think it's like cool to be that welcoming and accepting and just get it.
>
> Aaron: So, yeah, we would just hang out, and it was a smaller group, and so it was more personal, like, a mentor can help you more if they were helping just you, so small groups would be helpful.
>
> Sarah: It's hard because there are so many students on campus first of all, so it's kind of hard to get personal with every single kid, but I feel like in some way they should like reach out to them; but I don't really have an idea of how.

Along with caring, another way the participants frequently talked about the Relationship theme was the mentor sharing interests or characteristics in common with the mentee. The students articulated that they wanted a mentor who not only was authentic, but also open to

sharing aspect of themselves. They wanted to connect to mentors as real people, rather than just because of their position or as their professor:

> Jasmine: I think it might be better if I know the mentor as much as they know me because, I mean, I can openly share my—like, what I think about myself and whatever, but it'd be awesome if the mentor, like, shows their identity. And, like, shares it before making a connection with them and being vulnerable with them, you know? So it'd be nice before I share my stuff, why don't you share your stuff first, you know? Um, it just creates that like trusting relationship…
>
> Elena: They're willing to be personal with me, like, they're willing to share things that they wouldn't probably share elsewhere, but they trust me enough.
>
> Karen: I guess the main thing that the teacher could probably do is flat out be straight with them and be personal, like, probably come in every day and say something that pertain[s] to your lives so your students can have a little laugh or go, "Oh she's telling us about her life, maybe this is different, this is new; maybe we can, like, trust her a little bit."

Emergent theme: nonjudgment. After completing the template analysis, it was evident that all of the IMS mentoring themes were present in the focus group discussions, though at varying levels. Additionally, one other emergent theme was identified that did not seem to fit within the Guidance, Integrity, or Relationship constructs. The participants very much preferred that a mentor should not judge them. This theme of nonjudgment echoed what was in the written responses on the survey, and it was very evident that not being judged was a quality that the multiracial first-year students who participated very strongly desired, as Aaron and Elena's comments reveal:

> Aaron: But a true mentor will always be able to accept who you are … and they don't judge at all because they, like, I don't know why, they just don't judge at all. It's just a different kind of mentor, I guess.
>
> Elena: Like, you should never hate on people because they're passionate about something. Like, that's beautiful. You guys should be proud; like, that's awesome. So, I hate when people are just like, "You should change." So, coming from a place of judgment instead of curiosity is, like, the biggest, um, thing for me.

In addition, the topic of parents surfaced in this part of the discussion, particularly when participants were discussing feeling as if they were being judged. At times they wanted a mentor to act like a parent, in terms of providing support and connection. But at other times, the participants specifically wanted a mentor not to act like their parents, particularly desiring that the mentors would be open enough to discuss things with them without the judgment they had experienced from their parents.

In summary, after the researcher had conducted the template analysis, it was evident that all of the IMS mentoring themes were present at some level in the discussions with the multiracial focus-group participants. In the discussions, the participants highlighted themes related to Relationship most prominently, just as they did in the open-ended questions, despite their having ranked this construct of mentoring on the survey as the lowest in importance. There was some acknowledgment that help with classes or navigating college was needed (Guidance), but the majority of the participants expressed the more personal dimensions of mentoring such as caring, authenticity, and mutual interests (Relationship) as most important. Finally, a significant theme of nonjudgment emerged from the participants' responses, outside of the Guidance, Integrity, and Relationship constructs.

Intersectionality Analysis

The researcher conducted a second level of analysis utilizing an intersectional framework, to understand how the ways the multiracial participants self-identified influenced the development of mentoring relationships. Although the IMS framework was helpful to the researcher in understanding some aspects of what the participants perceived to value in an ideal mentor, how social identities may impact mentoring relationships or attend to issues of privilege and power did not meaningfully integrate with the three constructs. The analysis included how

the multiracial students conceptualized their own identities in their first year of college, and also how important it was to them to have a mentor who shared their salient social identities.

Participant self-identity. During the focus groups, participants were asked to describe their multiple identities using the galaxy metaphor depicted in the IMMI (Wijeyesinghe, 2012), described in Chapter 3. Figures 4.1 and 4.2 provide examples of two of the galaxies that the participants drew to represent their multiple identities.

Karen described her galaxy this way:

> Um, I put in the center, in the biggest star is, just, Japanese because that defines most of my life, because it's how I relate with my family. Um, closest to that I put that I'm a sister, daughter. Like, my talent is an artist because I find that very classifying to me and my nickname [*nickname*] from my friends, I find that very important because it's like a relationship I have with them. And, a little farther away is *first-generation student.* I find it still important, but I didn't make it the biggest star. There, I also put *White, Black, German* at the same distance. And, on the farther end, I put *mixed.* Like, I'm neutral about who I love, I'm neutral about politics, and *American, woman,* my religion, and my age, and my class, which is *poor*. I don't find those really defining of me, because I kind of defy them, because even if, though poor, I'm still going to go to college. Just because I'm 18 doesn't mean anything because there are people who are older than me who still go to college, and I don't find those things that define me very importantly.

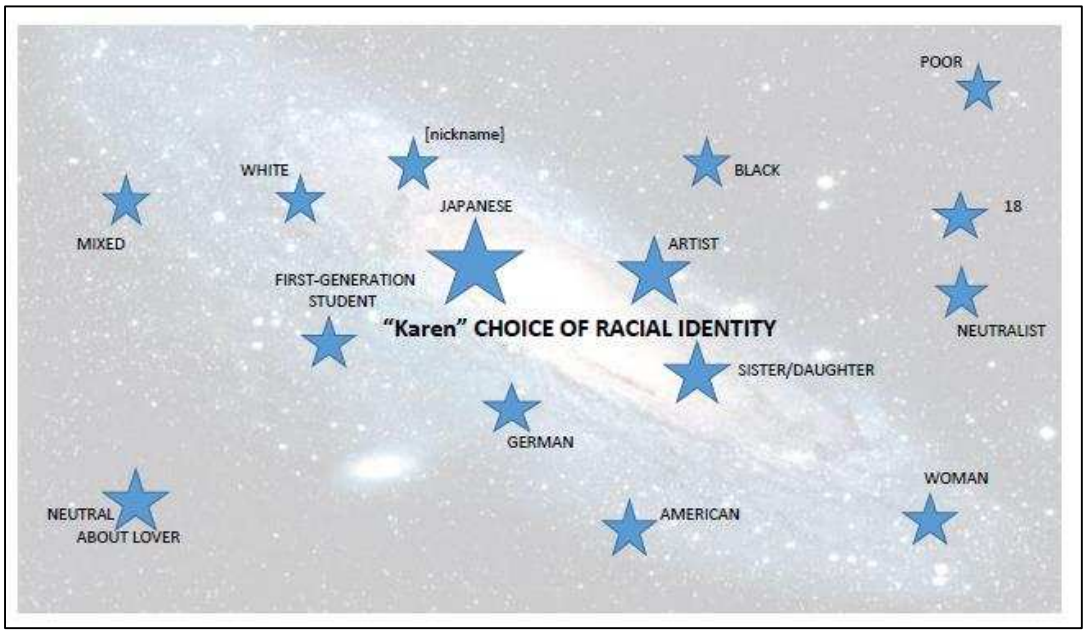

Figure 4.1. Identity galaxy map for Karen.

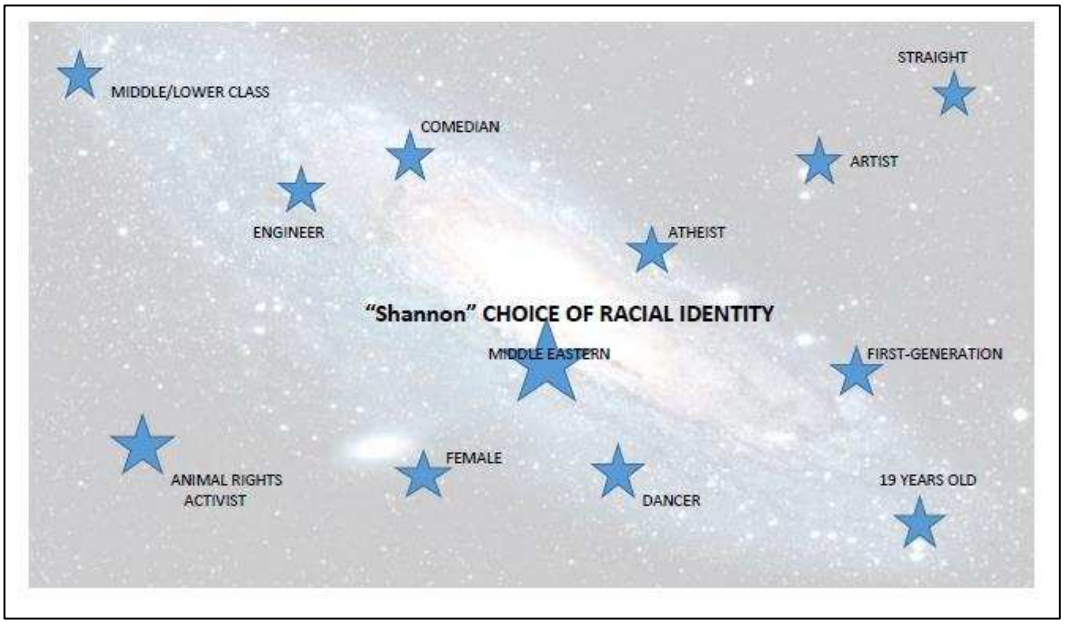

Figure 4.2. Identity galaxy map for Shannon.

Shannon, who at times self-identified as Middle Eastern and at other times described herself as Armenian/Lebanese/Iranian, provided a different example of how she decided to represent her multiracial-identity galaxy:

> So, my mom is Armenian and Lebanese and my Dad is Iranian. I was born in London, but I grew up here. So, I always have trouble with deciding, when people say, "Where are you from?" like, what my answer is. It always ends up being, like, a long story. Um, I guess, like, I usually consider myself just, like, Middle Eastern, um, but growing up my mom always told me, like, "It's dangerous to tell people that you're Middle Eastern in America; just tell them you're British and you're good." So, for a while, I just told people I'm British. But then, they're like, "No, why is your skin color darker? Like, what are you?" That was always insulting, like, I'm freaking human, what are you? Whatever. Um, at some point, I guess maybe middle school or something, I decided that I would start telling people that I'm Middle Eastern and be proud of it; and if someone had a problem with it, well, they can deal with it themselves… I'm female, engineer, atheist, a dancer, and I think of myself of as a comedian. Um, and just like, not stars, but still associated with me, is um, that I'm like an animal-rights activist, I'm 19 years old, I'm an artist, I'm straight, I'm first generation.

Initially, the discussions about how the students viewed their own identities were at a very surface level, with descriptions that were very matter of fact, (e.g., "Half-Japanese, Half-White" or "Middle-Eastern"). However, later in the conversation, the participants began to describe their multiraciality with more depth and complexity. Further, they were frustrated with

feeling as if they were being categorized by others or forced to categorize themselves; but they had also come to a level of acceptance that this was just a reality of how race is viewed in this society. Elena, Karen, and Shannon's comments reflect some of these feelings:

> Elena: I like that my mom's, like, different from my dad. And, I like that, um, that, I don't know, I guess my parents don't really fit into the box they were kind of assigned… Um, but, that, like, I guess, is not really bad, um, that's happened, you know, like, we don't really talk about race that much; we just kind of assume based what we look off of, um, so, or look like, so, I don't know, I like it, I'm here, so it works.
>
> Karen: I like that I'm different from many people. Because people are always like, "Oh, you're so many different things into one." And I always have a hard time classifying to one thing, but find that very important to me because it's kind of like how I classify myself and show myself to people.
>
> Shannon: So, I always have trouble with deciding, when people say, "Where are you from?" like, what my answer is. It always ends up being, like, a long story.

In addition, all of the participants discussed being misidentified and stereotyped as mixed-race individuals, even by those within their own communities. Although they expressed annoyance about these instances, they also would pretty quickly dismiss them. Some students viewed the stereotypes as a positive, or indicated that they found them humorous, rather than viewing them as microaggressions or examples of internalized oppression. The participants also conveyed a sentiment of pride they found within their individuality as a response to these experiences:

> Jasmine: So I do consider myself as an American and a Filipino…. When I tell them my major, I'm like "I'm an engineer," and they're like, "Of course you are!" You know? "You're Asian!" Like, part of me just kind of accepts that fact; and I think the weird thing about it is, I think, that stereotype kind of led me to my future in a way.
>
> Aaron: Sometimes people think I'm like half Latino, and I don't really mind; I mean, I just tell them I'm half Asian. Oh, but um, in the past Asians have, like, denied it. It's really weird. They'll be like, "No you're not. You look like you're half Latino." They just deny the fact that I'm half Asian, even though I'm telling them I'm half Asian; but whatever.

> Shannon: It's funny how people struggle to identify you. Like, I've gotten so many different things, like Middle Eastern, or like Mexican, or Russian before, and I'm like, "Why?" It's just funny; I mean I guess I can, like, be a part of those groups, but it's just funny how they can't identify me sometimes.
>
> Elena: I guess when I talk to people and they're like, "Yeah, what are you?" And then I'm like, "I'm half Japanese," and they're like, "No, you're not; look at you, like you're not." Or, vice versa, like, if I talk to, like, an Asian person, they'll be like, "No you're not Asian." Or, if I talk to a White person, they're like, "Are you sure you're White?" So I guess, but that's not really a bad thing, it's kind of, like, odd, like even when I'm, like, talking to half Asian people sometimes they'll be like, "No you're not, honey," and I'm just like, "I do what I want, I am who I am. I'm sorry, get over it."
>
> Sarah: I don't know what the word is, like, *misidentified*? Like, people think I'm Mexican, and, I don't know, it's kind of annoying, but it's not that big of a deal. But they don't believe I'm half Asian, or whatever.
>
> Karen: Um, I guess, like I was saying, I like that I'm different from many people. Because people are always like, "Oh, you're so many different things into one." And, I always have a hard time classifying to one thing; but find that very important to me because it's kind of like how I classify myself and show myself to people.

Aside from their multiracial identities, through the galaxy exercise the participants were able to outline some of their other social identities that had meaning for their experience. This exercise utilized the component of the IMMI framework, in which Wijeysinghe (2011) maintained that other salient social identities impact an individual's choice of racial identity, along with physical appearance, racial ancestry, cultural attachment, early experience and socialization, political awareness and orientation, spirituality, social and historical context, and the current environment.

Similar to the results from the quantitative phase, although gender was included within some of their galaxy maps, the participants did not discuss gender meaningfully as a salient identity. However, SES was very salient for the majority of the participants, either directly in how they described themselves, or indirectly as they included it as significant factor for their

choice of university or that they had to spend much of their time working. As Aaron and Karen explained,

> Aaron: So, I went to a really, like, rich high school; so if I told people I went to this high school, people would just automatically be like, "Oh, so you're rich?" I mean it wasn't really, like, a big deal. But, yeah, I mean, there were a lot of people who weren't rich there too, but not all rich people went there.
>
> Karen: American, woman, my religion, and my age, and my class, which is poor. I don't find those really defining of me, because I kind of defy them, because even if though I'm poor, I'm still going to go to college.

Additionally, for Elena, who identifies as a Lesbian, sexual orientation was a very salient identity. She referenced this part of herself many times throughout the discussion, including in this example:

> And, then, um, like, my first day of school, I was really scared, so I just sat in the front first row; and then three girls I sat by, like, two of them were gay, and two of them were in marching band, and I was like, "I found my people." Um, so then it was, like, really easy to make friends.

Karen, who identified as Bisexual, included this identity on her galaxy map (although she described this as "neutral about who I love"), but she did not talk about it much with the group. The students who identified as heterosexual included *straight* on their maps, but they did not include this in their discussions of themselves.

Furthermore, although not included as one of the variables in the survey, religion was also very salient for the participants, as evidenced by what they drew and shared. This was true regardless of whether the student was part of dominant (Christian) or subordinated religions, as Aaron and Sarah's comments indicate:

> Aaron: Um, because my mom is, like uh, really, um, hardcore Christian, I guess you could say? So uh, she brings in a lot of people who are Christian who are really judgmental. And, for me to tell them that I wasn't really, like, very Christian or that I didn't really care would probably have thrown a bad, or like, I would have got a bunch of crap for it. So, I just wouldn't ever say anything about my religion. I would just say, "Yeah, I'm Christian," or whatever, to them.

> Sarah: And, I mean, the only way I would like disagree with someone is if we were to talk about religion, but that's a really iffy subject. But, if they were an atheist I wouldn't not, like, be friends with them. I would accept them unless they were saying something bad about God, or something…

Nationality and ethnicity were included by the majority of the participants and was often conflated with racial identity. This was especially true for those who had been born or had lived outside of the country, and they expressed pride at being American. Jasmine's comments offer one example of this:

> Um, I am from the Philippines and I was born there. I moved here when I was about 10, so, um, of course I am fluent in English and I do consider myself Filipino, like 100%; but I do also consider myself as a US citi—like—as an American. And that is kind of weird to say, like, "Hey, I am an American, too." But, I just recently just got my US citizenship, so I do consider myself as an American and a Filipino, if that makes sense. But I don't hold my culture as important as my American culture nowadays, just because, like, I am integrated in this culture so much…

Participant age and being a college student were included on all of the galaxy maps, although these identities were generally placed farther away from the core. There was an acknowledgement by participants that these were not permanent aspects of identity, so they perceived them to be not as important, except for the students who were the first-generation college students. Other less central identities listed were college major, hobbies/interests, and either *family member* or *friend.*

Although the participants were able to articulate through their past interactions with others how being mixed race was a disruption to the existing monoracial construction of race, they had minimal awareness of the concepts of systemic privilege, power, and oppression. Aaron and Sarah did start to recognize, though, that some privilege is related to gender, sexual orientation, and nationality:

> Aaron: And then, sexual orientation and gender have, like, no impact on me, I guess. Partially because I'm a guy, just in our society it is kind of like that, and I'm straight, so I just don't have to worry about it, I guess.

> Sarah: So, my closest ones were *American* and *female* because I feel like they're really, um, I don't know, defines you kind of in this society. I guess it's different if you're male and you're not American because you have very different ways of dealing with things.

Finally, there was an awareness that some of the current policies and procedures within the university environment were potentially problematic, but the students were not really able to connect this on a deeper level to an awareness of systemic inequities, as Sarah and Jasmine's comments demonstrate:

> Sarah: Or, like on the scantrons, like, how it's like, "How do you identify yourself?" It's like, *white* or *Asian.* I'm like, "What do I do?" Because there is never, like, a multiracial one.

> Jasmine: The one thing that kind of scared me when I was coming in was when we went to a diversity thing for [university name] they had a little luncheon and we got to tour around all the different colleges. And the one person who was the speaker for the Asian Pacific Cultural Center, like, he said something about, "This is a predominantly White institution," and I was like, "Is that supposed to scare me?" It didn't really, like, scare me. It doesn't really matter if there's a lot of White people or not; it just matters if my major is in that college, as well, and if I like this school.

Mentor identity. After they had described the characteristics of an ideal mentor and their own identities, the participants were then asked how important it was to them to have identities such as race, gender, sexual orientation, or SES in common with a mentor. The first responses from most of the participants would begin with an emphatic statement that "it didn't really matter" or "it's not a big deal." These responses paralleled those from the mixed-race students to the open-ended questions on the survey. However, the focus-group participants usually immediately qualified these statements with a desire that, if the mentor was different from them, they did not want to be judged for their identity. Sarah and Aaron's comments depict this perspective:

> Sarah: I don't really care about what class, or what gender, or what's your sexual orientation. I feel like a person should not judge another person based off those things because you're still a human, and I feel it should be based off of personality because that's just who you are as a person.

> Aaron: I think it helps, but like, um, with most mentors, they'll have, like, empathy; so even if you're different, they'll understand you, and they will get over it and, like, they still want to help you. It's not like they hate you, or something, because of what you are.

Moreover, there was a desire that the mentor, though different from them, would in some way be able to acknowledge and be aware of how that difference impacted their experience. As Karen commented,

> I had a lot of problems with time management and how to handle my mom, because my mom is Japanese so she doesn't quite understand some things that happen in America. I try to explain to her, but she still [is] always lost. My teacher, she always tries to understand, and she totally always tries to be like, "You maybe should try this." And it's like, "No, you should do what's right for you." She doesn't try to, like, make my race a big thing, but she does acknowledge it.

After the discussion progressed, some of the participants did recognize that sharing identities could possibly help strengthen a mentoring relationship, even though they had earlier indicated that shared identities was not important to them. This progression can be see with two responses from Jasmine. In the first, she stated that the identity of a mentor did not matter to her, but later she agreed with another participant that it could be helpful in making a connection:

> I'm really open so, I mean, it doesn't matter that a mentor is a female and an engineer. I mean, it would be great if that woman is the same thing as I am, or that man. If that peer mentor, in general, is a dancer and, uh, civil engineer, or Filipino, that would be great; but honestly, it's not really important.

> Agree that it helps. Like, if, I remember, I met this girl and in the Asian Pacific Islander group, and she was fluent in the kind of language I spoke, the actual dialect actually, so I kind of gravitated towards her more just because she knew my language; and we actually became friends because of that similarity. So, it really does help if you have something in common with them, especially with, like, your language. Because I do, like, I take pride in being a Filipino… So, it really does, I agree, it really helps when you have a similarity, like, when you have something in common with them.

Some participants were able to identify the times in their past when it had been helpful to them to connect with someone with the same or similar identities, particularly if they were

somehow underrepresented; but they were still reluctant to say that they would prefer a mentor who shared their own identities. As Shannon described it,

> But I mean, like it's not a requirement; like, someone could be completely, totally opposite from me and still, like, I can be completely comfortable with them. But I know, like, in high school, um, one of my really close friends was Indian, and I know Indian and Middle Eastern isn't [*sic*] the same. But we ended up having a lot of cultural similarities, and it was really cool because, just like, from, like, the moment I moved here from all throughout middle school was, was just like, all White friends. I was one of the darkest people in my middle school, and I was asked if I was African-American because I was dark to them; I don't get it. Um, so, uh, it was just kind of cool to me that someone had a lot of similarities because, like, I can tell someone, like, something about my culture; I could tell them I eat something, and they're like, "Oh, that's cool." But, then when I tell my friend that's Indian, she's like, "Oh, yeah; I eat some of the same foods." And, it's like cool, like, no one else—no one has heard of this food before, but now suddenly you have; so it's cool to know that it's not just something that I've grown up with that's weird and makes me an outcast. It's like, "Oh, there's other people in this outcast group that I can bond with."

Elena, who self-identified as Lesbian, shared her experience with the coming-out process earlier in the discussion, including how she had experienced judgment from some people. Later, she shared positive experiences with her high-school color-guard instructors, both of whom she considered mentors and were "out" gay men:

> By the time they [*sic*] all graduated, we were just so flamboyantly ourselves because of them because they were just like, "I'm here!" They never hid who they were from us, but we were all kind of like that, too… What I actually learned the most from them, besides, like, spinning and like, holding a flag and stuff, is just, like, being yourself. Like, they never put themselves in a box, and if they did, it was just like, "So what? I'm still who I am." Yeah, so I guess them just being themselves really helped me be more of myself, and all the other girls, too.

Finally, beyond sharing the same identities, a recurring theme from the participants was that ideally the mentor would share their value system. Although they didn't always state this preference in a direct way, they indicated that if there were not shared values in certain areas, the mentor relationship would not work. What is also noteworthy is that the mentor relationship would traditionally be such that there would be a power differential between the mentee and

mentor, yet the participants did not acknowledge this in their discussion (except perhaps when discussing their own parents). In fact, their comments indicated they felt a sense of agency to end a negative relationship, as Elena and Sara's responses seem to suggest:

> Elena: I guess like a deal breaker for me would be, like, somebody who's not kind. Like, if you're, like, racist or homophobic, or if you're like whatever. Um, I don't—I talked about this in my class—coming from a place of judgment instead of curiosity; um yeah, I guess that it's, like, a huge deal breaker for me.
>
> Sarah: But like, if they have, like, negative beliefs about, like, something I value very important to me in my life or some hobbies that I really like or some things that are like important to me, but they kind of have bad views, but I wouldn't make it a big deal. But if they physically make it important, like, this is what they do, and if they don't like how I share my views, then it would kind of affect a relationship. But nothing can really break it unless they say something bad about my family or friends, then after that it's kind of like I can't talk to you anymore.

Research Question 4

Finally, for this second phase of the study, the fourth research question was "To what extent do the qualitative and quantitative results of this study together contribute to our understanding of an ideal mentor for first-year multiracial students?" To address this question, the sequential, explanatory, mixed-methods design of this study was beneficial. The second qualitative phase helped me contextualize and explain, and it provided me with a richer understanding of the quantitative and open-ended question results. Both the quantitative and qualitative phases centered the perspectives of the participants who self-identified as multiracial, particularly relative to their perceptions of what characteristics comprise an ideal mentor and the importance of mentor social identities. As noted, I utilized the adapted IMS in quantitative phase, and the results indicated that multiracial students most preferred mentors who possessed the characteristics of Integrity, then Guidance, and then Relationship. However, the responses to the open-ended questions were more aligned with the Relationship construct. Similarly, discussion in the qualitative-phase focus groups somewhat contradicted the survey results; the participants

placed more emphasis on Relationship, especially expressing a desire that their ideal mentor would care about them at an individual level. Again, similar to the open-ended survey responses, integrity and guidance also did emerge as themes in the focus-group discussions. There was tension reflected within the responses of the students wanting to be viewed as independent and capable of making their own decisions, while still wanting advice and support from a mentor. Finally, outside of the three IMS constructs, a strong theme materialized from the participants that they did not want to experience judgment from a mentor. This theme also paralleled the content of the open-ended survey responses.

Because the IMS does not include social identities as a part of the mentoring framework, I added questions to help investigate how important it was to the multiracial participants that a mentor would share social identities with them. Results from the two phases of the study that pertained to this question were conflicting. The quantitative survey mean responses that related to sharing racial identity, gender, sexual orientation, and SES were overwhelmingly ranked as close to "Not at All Important" by the participants. This result was also true for what was written in the responses to the open-ended survey questions. Initial reactions to this question during the focus groups were that it did not matter if a mentor shared identities with the participants, with the caveat that the mentor not judge them for how they self-identified. However, as the conversations progressed, the participants began to share times in which it had been important for them to share identities with mentors in the past, or they gave examples of how it may actually be beneficial to have things in common with a mentor. In particular, this was true for the participants who had highly salient identities that were underrepresented, or for those who had experienced differential or stereotypical treatment in the past (e.g., related to sexual orientation, SES, racial identity, or religion). In addition to social identities, the participants described how

sharing common values and belief systems was critical to an effective mentor relationship, and in some cases, that differences in these areas could lead to the relationship ending. This dimension was not reflected anywhere within the quantitative results.

Finally, utilizing the IMMI framework, the two phases of the study represented an attempt to provide insight into potential differences related to identity and mentoring, and also how first-year multiracial students view their own intersecting multiple identities. During the first phase, no significant differences were found on the IMS subscale scores related to racial identity or gender. However, significant differences were found related to sexual orientation on some of the subscales, and there were higher-than-typical effect sizes for students who self-identified as Gay, Lesbian, or Queer. For the variables of first-generation status and SES, there were significant differences on the Guidance subscale, but lower-than-typical effect sizes for these variables. Finally, there were no significant interaction effects found between the variable of racial identity and each of the other independent variables (gender, sexual orientation, first-generation and SES status).

During the second phase of the study, I used the IMMI galaxy metaphor as a tool to allow participants to reflect on how they conceptualized their multiraciality and other social identities. Initially, the participants were rather matter-of-fact about their multiple racial identities. Yet, as the conversation progressed, they were able to give a more complex and nuanced account of how they viewed themselves, and also the challenges and benefits of being of mixed race in a society that operates from a predominantly monoracial paradigm. Two of the identities that were included in the quantitative phase (sexual orientation and SES) also emerged in this exercise as salient for some participants. However, other identities not reflected in the survey emerged as more critical for some participants, including religion and nationality (which at times intersected

with race). Finally, the participants chiefly viewed their experiences with identity and categorization as operating at a very individual level, as opposed to functioning within institutional or systemic levels. At the same time, however, some participants were able to articulate a basic understanding of privilege and also a recognition of the multifaceted, intersectional, and complex nature of how individuals identify and describe themselves. Elena illustrated such awareness through this statement:

> Like so many things, that's like an itty-bitty fraction of who I am. Like, those are just, like, social identities. I'm so much more complex—like, were all so much more complex than just these, like, race, sexuality, gender. Like, we're all like layered onions of human.

CHAPTER 5: DISCUSSION

In this study, I explored the mentor preferences of first-year college students in terms of their social identities (race, gender, sexual orientation, first-generation and socioeconomic [SES] status), with particular focus on the experiences of those students who self-identified as multiracial. Because of the intersectional theoretical framework that underpinned this study, I chose a mixed-methods, sequential explanatory design to examine four primary research questions. Using an intersectional lens, this chapter includes a discussion of the findings from both phases of the study, and also the implications for practice and recommendations for future research. The discussion connects the similarities and differences of the findings with those found in previous literature, and includes a section on the study limitations. The Implications for Practice section presents suggestions for those who serve as mentors or who develop mentoring programs for first-year college students, and those engaged with multiracial students in the higher-education environment. The final section includes recommendations for future research related to mentoring, multiracial identity, intersectionality, and mixed-methods designs.

Discussion of Research Findings

The findings in this study are divided into four primary categories that include student mentor preferences, student-identity comparisons, student salient identities, and mentor identity. In a fifth section, I summarize and attempt to synthesize the findings from the first four categories.

Student Mentor Preferences

The first finding in this study was that the mixed-race, first-year students appeared to

prefer a mentor who possessed the characteristics found within the construct of Integrity. Rose (1999) defined the construct of Integrity as

> …a mentoring style characterized by respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as a role model. (Ideal Mentor Scale [IMS; see Appendix A, "Interpretation"])

In other words, I inferred that, because they rated Integrity more highly than the other mentoring styles, the multiracial students desired access to a role model. Moreover, by rating Integrity highly, the multiracial students in this study indicated that they also needed someone they could emulate and who empowered them to make decisions. I believe that before—or at least at the same time as—they desired assistance with their classes or other academic skills, the mixed-race students may have first wanted to fulfill a need for someone to look up to.

The IMS (Rose, 1999) has not been administered to other undergraduate student populations, so I found no equivalent findings to reference that were specific to mentoring. Although, when one considers the broader mentoring literature, the current finding contradicts the research of Nora and Crisp (2007), who were unable to find evidence for role modeling as a construct of mentoring for undergraduate students. However, this finding does support some previous research on underrepresented populations. For example, Rendon's (1994) research related to validation theory provided evidence that access to role models is particularly important for student populations who have historically been underrpresented, such as multiracial students.

The second finding from this study was that the first-year multiracial students also desired an ideal mentor who possessed characteristics that were in line with the Relationship construct. Rose defined Relationship as "a mentoring style characterized by the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview, with one's protégés" (2005, p. 68). The students' desire for the qualities

found within the Relationship construct was reflected in the open-ended survey responses, and also in the focus group discussions. Specifically, the desire for a mentor who was more relationship oriented was demonstrated when the participants talked about wanting a mentor who cared about them at a very personal level. It was not surprising that, while they were attempting to navigate the new environment in their first semester of college, the multiracial students wanted to find someone they could connect with and who would care about them individually. This finding that the students desired a mentor focused on relationship qualities reinforces the findings in previous mentoring literature. In one study, for instance, Jhaveri (2012) reported that first-year students frequently preferred to describe their faculty mentor as *counselor* and *friend*. Both of these descriptors align with the Relationship construct. Furthermore, this finding supports a study done by Terenzini et al. (1994), who found that professionals who showed they cared about students during their college years made a substantial impact on first-year students:

> Most of the students we interviewed, and who appeared to have successfully made the transition from work or high school to college, identified someone who had clearly indicated to them that they cared. In many ways, a successful transition for any given student is a cooperative activity, involving the individual and the will to succeed and a variety of other people willing to make success for that student possible. (p. 72)

Although his work has not been empirically validated, Maslow (1970) was a foundational theorist who is often cited in student-development literature. He maintained that before people can attend to their higher-level intellectual needs, such as successfully completing college classes, they need to address lower-level belongingness and esteem needs. Lyons (2012) used Maslow's framework in an empirical study about mentoring and found that undergraduate students ended a mentor pairing when they had not built a close relationship with their mentor. Finally, other researchers also have determined positive outcomes for undergraduate students

related to sense of belonging and efficacy that were associated with mentoring (Gloria, 1993; Phinney et al., 2011).

The third primary finding of this study was that the mixed-race students did not want a mentor who would be judgmental. This appeared to be a new theme that emerged outside of Rose's (2005, 2003) three mentoring constructs of Integrity, Relationship, and Guidance. Both the open-ended survey responses and the focus group discussions reflected this finding. When asked what they preferred in their ideal faculty or staff mentor, the multiracial participants expressed a desire that they not be judged. The emergent nonjudgment theme could have appeared in the focus groups, in part, as a reaction to the Intersectional Model of Multiracial Identity (IMMI; Wijeyesinghe, 2012) exercise. During the exercise, the participants were asked to draw, and then describe, their multiple identities using the metaphor of a galaxy. However, it was noteworthy that even before they completed the galaxy exercise, all participants had shared examples from their past of how their multiracial identity had been misinterpreted, or even in some cases, not accepted by others. After they shared these examples about their mistaken identities, the students were quick to dismiss the misinterpretations as humorous or as not a big deal. However, I believe that the stories they shared could have also meant that the students desired to define their identities for themselves.

This finding about the students wanting to define their own identities supports the previous research on multiracial college students. Researchers have frequently mentioned that self-identification is critical for mixed-race students, particularly because the years during college are an important period for identity development (Renn, 2012; Root, 2003; Wijeyesinghe, 2001). Others have found evidence that the inability for multiracial students to define their identity for themselves can be damaging to psychological adjustment and motivation

(Calleroz, 2003; Kamimura, 2010; Kellogg & Lidell, 2012; Townsend et al., 2009). Additionally, this finding substantiated the idea that college students who self-identify as multiracial are more successful when there are spaces, services, and staff members on campus dedicated specifically to this population (Wong & Buckner, 2008).

Applying an intersectional lens to this finding, I believe the participants' focus on not being judged could also have demonstrated that they did not want to be viewed solely through the lens of race, or from any other one-dimensional perspective. Furthermore, this finding might have meant that the first-year, mixed-race students in this study desired that a mentor value *all* of their multiple and intersecting identities, particularly as they were evaluating and formulating their own sense of identity. This interpretation aligns with some of the aforementioned intersectional higher-education research that has emphasized the importance of creating spaces (physical and psychological) for college students to explore and discuss their multiple identities (Affolter, 2014; Hardee, 2014; Iverson, 2014; Narui, 2014).

Student-Identity Comparisons

Another finding in this study was that first-year students of different gender and racial identities did not vary in their mentor preferences. It may be that during their first year of college, race and gender were not highly salient identities for the college students who participated in this study. It was somewhat surprising that this study revealed no significant differences related to race and gender. There has been substantial research in this area, and some studies have indicated that race and gender do influence the effectiveness of the relationship or the satisfaction of the mentee with the relationship (Jhaveri, 2012; Museus & Neville, 2012; Santos & Reigadas, 2004; Wallace & Haines, 2004). The finding on this topic differs from the previous research in that there were not any differences related to mentor preferences among the

student responses in the current study. Nevertheless, other studies have maintained that mentoring for college students is not affected by race or gender (Campbell and Campbell, 1997; Sparrold, 2003), which the current finding then supports. Specifically pertaining to previous research with the IMS, some significant gender differences have been found on the three subscales of Guidance, Integrity, and Relationship (Bell-Ellison & Dedrick, 2008; Jones, 2013; Rose, 2005). Additionally, for doctoral students, Jones (2013) identified significant differences on the IMS related to race. The current finding that race and gender were not significantly different contradicts these previous IMS studies; but it is important to note that the previous studies were conducted with doctoral student populations, not undergraduate students.

The students in this study who were the first in their family to go to college did vary in their mentor preferences. More specifically, the first-generation students scored Guidance more highly as a preferred characteristic for their ideal mentor than the students who were not first generation. Rose (2005) defined Guidance as "a mentoring style characterized by helpfulness with tasks and activities typical of graduate [or, for the purpose of this study, undergraduate] study" (p. 57). It does make sense that the first-generation students would have indicated a higher desire for a mentor who demonstrated the characteristics of Guidance. The higher desire for Guidance could be because the first-generation students in this study were in a new environment. These first-generation students wished to have access to someone who could assist them in their academic pursuits because they might not have had as much exposure to the college environment as other students. This finding supports the identity research of Jones and Abes (2013), which explained that identities often become salient for college students when there is a change between past and current environment, or when a contrast exists between self-perception

and context. Further, Jhaveri (2012) reported significant differences specifically for first-generation college students in some outcomes of mentoring, which these findings also support.

Another finding was that the students in this study who self-identified as Gay, Lesbian, and Queer rated all three mentor subscales significantly higher than the Heterosexual students did. Given that sexual orientation can be a hidden social identity, it is not surprising that the first-year students would have been very interested in a mentor whom they looked up to and trusted. Gay, Lesbian, Bisexual, and Queer (GLBQ) students might have been negotiating an identity that is often misunderstood by their peers or families and not reinforced in heteronormative educational institutions. Additionally, these students may have experienced discrimination or microaggressions, or even have felt unsafe on campus because of their sexual orientation (or may have known of others who had had such experiences if they had not had them personally). I conjecture that acquiring a safe, trusted mentor with whom GLBQ students can relate on a personal level could be even more important to those who are beginning the coming-out process. Students are coming out in high school more frequently, but this process may also be initiated within the first few years of college for traditional-aged students (Evans et al., 2009; Scheueler et al., 2009). Very limited research has been conducted that is specifically focused on mentoring and undergraduate students who identify as GLBQ. However, the findings of this study support an earlier study conducted by Lark and Croteau (1998) with Lesbian, Gay, and Bisexual (LGB) doctoral students. The researchers found that LGB students desired faculty mentors who were role models, who connected personally, and who also provided academic guidance. In addition, Lark and Croteau (1998) specifically pointed out that the need for a role model was stronger for those LGB individuals who were in an early stage of the coming-out process.

Another finding of the current study is that no interactions were found between race and the other social identities (gender, sexual orientation, first-generation status, and socioeconomic status [SES]). More specifically, when racial identity was combined with any of the other identity variables, the scores on the IMS did not change significantly relative to any of the three mentor types (Guidance, Integrity, and Relationship). It might be that there are no actual interactions between these aspects of identity, or another explanation may be that the sample simply was not big enough to establish significance for the interactions. It is also difficult to position this specific finding in the literature because few previous researchers have specifically examined the interactions of identity variables within the context of mentoring. Most quantitative researchers have not conducted studies through the perspective of an intersectional lens, and the majority of them have focused only on racial identity (Garvey, 2014). However, in one study, Noy and Ray (2012) did use an intersectional theoretical framework to establish with statistical significance that women of color experienced a greater disadvantage in the perceived support they received from their faculty mentors. The findings of the current study, although with a different population, differ from those of Noy and Ray (2012) because the results of the current study showed no significant interactions between race and gender. The findings also diverge from the results of other mentoring studies that have found significance in the interaction between race and either sexual orientation or SES, although it should be noted that some of these were qualitative studies (Dorime´-Williams, 2014; Lark & Croteau, 1998; Narui, 2014; Sarno et al., 2015).

Student Salient Identities

Another finding of this study was that multiracial identity was not the most salient aspect for these multiracial participants during their first semester of college. This finding was clarified

during the galaxy-map exercise. For some students in the focus groups, SES or religion were the most salient, or were positioned closest to the core of their galaxy. Although for some of the other students, acceptance of their sexual orientation was the foremost identity at that particular moment in time. Moreover, the students in the focus groups were not able to fully describe the intersections of these identities with their multiracial identities, even though in the discussions some of them did demonstrate an awareness of systemic inequities and privileged versus subordinated identities. It is noteworthy that the other identities the students chose to focus on as salient were all subordinated or underrepresented identities (e.g., lower SES or GLBQ). The only exception was religion: Both the students who identified as Christian and those who did not (e.g., those who identified as atheist or Buddhist), described this identity as salient.

Limited literature related to identity salience for multiracial individuals exists for research that has specifically been conducted from an intersectional perspective. But the current finding did support the exigent student-development literature on traditional-aged multiracial college students, who often are in the fluid process of conceptualizing who they are (Renn, 2012; Root, 2003; Wijeyesinghe, 2001). Previous research has also indicated that a period of dissonance, or of struggling for acceptance beyond the race that has been assigned by others earlier in life, is a common part of the identity formation process for mixed-race individuals (Kich, 1992; Poston, 1990; Rockquemore & Brunsma, 2002; Root, 1996). In addition, mixed-race students frequently choose to identify situationally, deciding whether or how much they reveal about their identities (Calleroz, 2003; Chapman-Huls, 2009; Miville et al., 2005).

Another intepretation of the finding that the students did not see their multiracial status as highly salient supports Renn's (2011a, 2003) research. Based on the results from multiple studies, she outlined an *extraracial* pattern of identity embraced by some multiracial students.

She stated that, more frequently than in the past, multiracial students were "deconstructing race or opting out of identification of U.S. racial categories as a means of resistance to what may be seen as artificial or socially constructed categories" (p. 201). Finally, what this particular finding about multiracial identity in the current study has contributed to the previous literature on college students is an exploration of how other social identities may intersect with the various ways the students self-identify in terms of their race. It was not surprising to me, given the previous research on college-student identity development, that the participants were working toward an understanding of how their other salient identities intersected with their multiraciality (Jones and Abes, 2013; Wijeyesinghe, 2012).

Mentor Identity

Another key finding was that sharing common identities with their mentor was not very important to the mixed-race college students in this study. When asked a question specifically about how important the identities of their mentor were to them, the vast majority of the students rated this factor as not very important. One possibility for this low rating of importance might be that the students wanted to believe that anyone had the potential to be their mentor. I believe this could be true particularly given that the questions were asked in the context of what would be an ideal relationship. Or it could also be that these students were in an exploratory, flexible stage of conceptualizing not only their racial identity, but also their other social identities (Renn, 2003; Rockquemore & Brunsma, 2002; Root, 1996). I found this finding somewhat surprising because it contradicted a strong theme throughout much of the previous multiracial literature that has advocated for mixed-race college students to have access to mentors who also self-identify as multiracial (Chapman-Huls, 2009; King, 2008; Renn, 2012; Talbot, 2008). However, this finding also supported other existing studies, in which other researchers found different evidence that

indicated what was most imperative for mixed-race college students was that their mentor possess an awareness of multiraciality, but not necessarily identify themselves as multiracial (Johnson-Bailey & Cervero, 2004; Ragins, 1997).

Employing an intersectional lens, one might make another interpretation of the current finding related to the lack of importance students placed on the identities of their mentors. I assert that the students in this study may have been socialized not to call attention to race, a result of the "color-blind" narrative that permeates much of the United States (Quaye, 2013). In childhood and adolescence, most people have been taught not to talk openly about identity differences in our various institutions. Consequently, I think it was possible that first-year students may have felt that if they indicated a desire for a mentor who was a certain identity, they were being racist, sexist, or discriminatory. I inferred this because a lot of the open-ended responses were value-laden and prescriptive. They emphasized that race (or gender or sexual orientation) *should* not ever matter and individuals *should* be judged only on their character. In a few instances, the student responses challenged why questions about identity would even be included on a survey.

A more complex picture of the finding related to the multiracial student perceptions of mentor identity emerged from the focus-group conversations. Initially during the discussions, the students communicated that being the same identity as their mentors was not something that was important, which supported the survey results. Yet the same students would immediately qualify that statement with another statement about not wanting to be judged for how they identified. As the discussion progressed, some students changed their minds and started to identify instances in which it might in fact be helpful to have identities in common with a mentor. Or the students stated that, if their identities were different, the mentors at least could acknowledge and be aware

of the identities of their mentees, and should not impose their own personal values on the relationship. The participants articulated that they would be compelled to end the mentor relationship if they did not feel accepted or there was a clash in values between the mentor and themselves. Therefore, I submit that, for the mixed-race students in this study, shared values and support for how a student self-identified was perceived as more valuable than having a mentor who embodied their same identities.

Hence, the focus groups provided additional context for the initial finding from the survey related to mentor identity. A slightly different and more complex finding was discovered when the participants were given an opportunity to discuss their mentor preferences. That is, they identified advantages to having a mentor who was like them. This new information related to mentor identity that was gained in the focus groups may point toward the first-year students' evolving conception of how social identities impact relationships. During their first semester of college, I believe these students possessed an evolving awareness of how identity differences can impact relationships, although given the size of the sample, we must view this interpretation somewhat cautiously. The dialogue with the other multiracial students about identity may have provided a catalyst for participants to see the issue in a new way, different from when they were initially asked the questions on the survey.

The two findings in this study about the perceived value of mentor identity support the previous research, which has been somewhat disconsonant in this area. The IMS instrument does not address how social identities impact the ideal mentor relationship. Moreover, there is no comparable literature that specifically addresses undergraduate perceptions of mentor identity. However, previous studies have been conducted that have investigated differences existing in mentoring outcomes if the mentor and mentee shared the same race or gender or both. Some

previous researchers have found that sharing these identities did not make a significant difference in the mentoring relationship (Campbell and Campbell, 1997; Ragins et al., 2000; Ragins & McFarlin, 1990; Sparrold, 2003). Thus, the initial finding in this study, that mentor identity did not matter to the students, supports these studies. Yet, other researchers in this area have found evidence that shared common identities between mentors and mentees was a benefit to the mentoring relationship, especially for students of color and women students (Museus & Neville, 2012; Santos & Reigadas, 2004; Wallace & Haines, 2004). The different and more complex finding that emerged from the focus groups in the current study supports this other mentoring research because the mixed-race students attributed positive relationship outcomes if they were to share identities in common with their mentor.

Summary

All of the combined findings provide evidence that the first-year multiracial college students in this study had a preference for mentors who demonstrate the characteristics of both Integrity and Relationship, which were more important to them in their first semester than Guidance. In other words, the findings suggest that first-year mixed race students desired a role model with whom they could make a personal connection, more than they wanted someone to provide them help with their academic pursuits. Less clear are the implications of the findings pertaining to identity and mentoring for the mixed-race students. Significant differences were identified for student mentor preferences related to first-generation status and sexual orientation, but not for race or gender. Moreover, the identity of their mentors did not first appear to matter to the first-year mixed race students. However, other findings from the focus groups rendered a more nuanced picture, especially as the students described their other multiple and intersecting identities. It is critical to note the recurrent thread that the multiracial students wanted support

from a mentor, without being judged, especially as that judgment related to their other salient social identities.

Likely one of the most challenging aspects of serving as a mentor for a first-year college student, which these findings seemed to reinforce, is that what the students first say they want in terms of a mentor may not be the entire story regarding what they need. I believe that these first-year multiracial students would benefit from a relationship in the college environment with someone who has some awareness of mixed-race identity and who is willing to have conversations in which the students can explore and discuss openly all of their identities. Although some existing research on multiracial college students has advocated for access to faculty and staff mentors who are also multiracial, this option may not always be possible or necessary. The findings also suggest that first-year multiracial students could benefit from any mentor who is actively working toward creating spaces for the students to understand their intersecting and evolving identities. But researchers from other studies have advocated that, if differences in identities do exist in the relationship, mentors need to be open to discussing diversity within the relationship or they can cause isolation for mentees, particularly if the mentors are privileged in terms of their own racial identity (Benishek et al., 2004; Meyer & Warren-Gordon, 2013). Finally, the findings reinforce the research done by Jones and Abes (2013), who argued for the importance of faculty and staff engaging students in identity narratives as an example of intersectionality praxis within the college environment.

Limitations

The primary limitation of the first phase of this study was the small sample size of students who self-identified as multiracial, which restricted the generalizability of the results. Another limitation was that the data was collected only from 4-year institutions located in the

western region of the United States. However, it is important to note that I made a conscious choice to focus exclusively on the results of the mixed-race students, which is in line with intersectionality as a research paradigm (Dill & Zambrana, 2009). A different approach could have been to use the data gathered from all participants, and compare mixed-race student responses to those of the monoracial students. However, at some level, this would have implied that monoracial students are the normal standard by which to compare. I desired, in my design choices, to attempt to disrupt the established research narrative related to racial identity. Consequently, because of the critical intersectional lens used in this study, I highlighted and reported the multiracial student responses. I was conscious that a smaller sample size would be the outcome.

Although the second research question involved a larger sample of students than the first question, a limitation specific to this question was that each variable had to be recoded to only two or three levels. Recoding was necessary in order to make meaningful statistical comparisons. This meant, for example, that the multiple identities within the variable of sexual orientation—Gay, Lesbian, Bisexual, Queer, and Heterosexual, were recoded to just the two levels of GLBQ and Heterosexual. A smaller number of levels was not ideal in a study about the complexity of identity because it conveyed, at some level, that all the experiences of all students who identified as GLBQ were the same. Additionally, the SES variable was calculated by assigning points from a series of four questions. Some students answered *Unsure* to the questions, which means the SES results reported may not have been as reliable.

The foremost limitation of the second phase of this study was the small number of participants in the focus groups, although the primary purpose of the focus groups was to further contextualize the results of phase 1, not necessarily to generalize the findings. A major focus of

this study was to explore the perceptions of first-year college students who self-identified as multiracial. Thus, mixed-race students were the only survey respondents who were invited to participate. I made the choice to center on the voices of mixed-race students, who have not previously been well represented in mentoring literature. This decision was in line with one of the foundational tenets of intersectional research, even though it ultimately meant a smaller number of participants. Additionally, five participants in each of the focus groups indicated that one of their major racial identities was White/Caucasian and the other was Asian or Pacific Islander (although they encompassed a variety of different ethnicities). The shared identity among the participants created some camaraderie during the discussions, but it presented a limitation in perspective. Another possible shortcoming was that, of the six participants, only one self-identified as male. Two students who self-identified as GLBQ were represented, and also two first-generation students. Finally, only one participant was categorized as lower SES, which again meant a limited perspective.

Implications for Practice

Results from this study have the potential to assist college administrators who design mentoring programs for first-year college students. Given that evidence for construct validity was found for a first-year college-student population, the adapted IMS could be used as a tool to better understanding the mentor preferences of that population. It also could be used to potentially strengthen mentor pairings. Specifically, mentors could give mentees the instrument when the relationship is first being established, to help develop mutual expectations and facilitate discussion about mentee needs. In addition, when they are considering the needs of multiracial first-year students, results from both phases of this study suggest that faculty and staff might consider all three of the IMS dimensions (Guidance, Integrity, and Relationship) when they are

serving as mentors. Rather than solely focusing on providing academic and career advice (Guidance), an effective mentoring relationship for first-year students might involve connections that are more personal and individualized (Relationship). Training for mentors and those who teach first-year courses could ideally reflect the importance of accessibility and opportunities for the mentors to "share their own story" with first-year students. Ideally, mentor programs would also consider incorporating structure for pairs to meet outside of formal class or work times, to help the mentor pairs develop a more personal relationship.

In addition, results from this study suggest that some traditionally aged, first-year, mixed-race students are still constructing an awareness of their intersecting multiple identities. Further, it may be challenging for them as they enter college to fully articulate their needs in a mentor relationship. Given these findings, another implication for practice could be to work toward creating spaces and connections with others on campus that facilitate the exploration of identity, particularly within an intersectional framework. Tools such as Wijeyesinghe's (2012) IMMI galaxy map or the Tapestry Model (Goodman, 2014) can provide tangible ways to engage students in conversations about their own identities, and also begin to introduce more systemic concepts such as power and privilege. Results from this study provide some evidence that racial identity and gender might not be the most salient aspects of identity for students in their first semester of college. But race and gender have tended to be the primary focus of first-year programs and initiatives that address inequity. The challenge for practitioners is to create avenues for first-year students to explore their own multiraciality, and to meaningfully include other salient intersecting social identities (such as first-generation status, sexual orientation, nationality, and religion).

Moreover, the findings from this study suggest it is important that mentoring initiatives are grounded in the assumption that multiracial identity development is a lifelong process (Jones & Abes, 2013; Renn, 2003, 2011b; Wijeyesinghe, 2012). Formal mentoring programs, and the individuals working within them, should not prescribe, assign, or make assumptions about racial identity. Furthermore, those who oversee programs and serve as mentors might consider allowing space for students to self-identify, letting mentees reconsider their identity narratives with additional time and experience. Because the findings of this study indicated that students preferred a mentor who provides a role-model function, mentors might also consider openly sharing their own identity journeys with their mentees. As Jones and Abes (2013) point out, "Students cannot be expected to do the difficult work of understanding the influence of systems of privilege and oppression if educators have not engaged in their own meaningful exploration" (p. 229).

Finally, within the context of mentoring, the quantitative results from this study suggest that sharing in common salient social identities with their mentor may not be critical for multiracial first-year students. However, an emergent theme from the qualitative phase was that participants did not want to feel judged by the mentor for who they were. Also, it is important to note that there is a finite number of self-identified multiracial faculty and staff available to serve as mentors in the college environment. Therefore, as some previous studies have also recommended, mentors having an awareness of multiple identities and allowing space for mentees to define themselves can be important to the success of the relationship (Fassinger & Hensler-McGinnis, 2005; Johnson-Bailey & Cervero, 2004; Museus & Neville, 2012; Ragins, 1997; Thomas, 1993). The MFM model (Benishek et al., 2004), which was described in detail in chapter 2, provides a helpful tool. This model can help mentors with reconceptualizing

mentoring through the lens of identity, particularly if there are salient identity differences related to power and privilege within the relationship.

Recommendations for Future Research

This is one of the only known studies that has specifically examined the mentor preferences of first-year college students in terms of their intersecting social identities and also the particular experiences of those who self-identify as multiracial. The findings open a myriad of possibilities for future research in a number of areas.

First, even though evidence was found in the study for construct validity and reliability for the adapted version of the IMS, additional research is needed with this instrument. In particular, I believe it would be useful to conduct future research with other undergraduate student populations, including students at other points in their college career beyond the first year. One might also consider replicating this study within other types of campuses, and with larger samples of mixed-race students. Moreover, given that all of the participants within the focus groups self-identified as Asian/Pacific-Islander, a broader representation of other multiracial backgrounds is necessary for us to better understand their experiences.

In addition, the sample for both phases was overrepresented with those who identified as women. Hence, replication of the study with a larger population of men and those who self-identify as trans*/gender queer would also be beneficial. Exploring the intersections of multiraciality and gender identity has the potential to be very powerful and problematizes traditional one-dimensional viewpoints. Although it is beginning to be explored in other disciplines (Chang, 2014, 2010; Kasch, 2013; Narui, 2014), gender identity is not currently depicted within the mentoring literature in any consequential ways.

Future research that examines mentor relationships through an intersectional lens is also desirable, beyond just comparing the subscale scores for different subpopulations of individuals. As Tillapaugh and Nicolazzo (2014) have stated, when doing intersectional research, "…one not only needs to leverage intersectionality with participants and in data analysis, but also prior to seeking participants specifically in one's epistemology, reflexivity, and overall research design" (p. 111).

One way to further explore these intersections is Wieyesinghe's (2012) IMMI. This model provides a tangible framework for future qualitative research, but that still needs empirical testing. Case study and narratives that use individual interviews or journaling methodologies could be other compelling ways to utilize the IMMI framework. These methodologies would allow for a more complex and deeper understanding of how mixed-race college students make sense of their identities.

Future studies could examine not only what multiracial students prefer in a mentor, but also their actual experiences with mentors in the college environment. Measuring the specific outcomes of those relationships over time might be a beneficial addition. Also, this study was delimited to faculty- and staff-mentoring relationships. Peer-mentoring relationships could also be a worthwhile area of research because many campuses have created such programs as a way to support first-year student populations who have been underrepresented.

Additional mixed-methods research would be advantageous for further examining the relationship between mentoring and identity. Although this approach does add complexity and can be time intensive, neither quantitative nor qualitative methodology alone has the potential to provide findings with as much depth, particularly those that incorporate a critical theoretical lens (Creswell & Plano Clark, 2011). Numerous qualitative studies have already been conducted to

expand our understanding of the lived experience of mixed-race individuals. Adding a quantitative component is critical to address comparability and to investigate population differences. Although when one is conducting future quantitative research, it would still be important to use an intersectional lens in the development of instruments and the formulation of research questions.

Further, within the mentoring literature, which has been mostly quantitative, adding a qualitative perspective can push future researchers to a more complete understanding of how social identities impact the mentor/mentee relationship. A qualitative inquiry would help move the literature beyond just the dualistic comparisons (e.g., men versus women) that currently are found in quantitative methodology and that reinforce artificial binaries. Allowing for individuals' self-identify is paramount to complicating the dominant research narrative, which itself has been argued to be oppressive. Finally, no matter the methodology that one uses, it would be important to include an analysis and discussion that deconstructs systemic inequities and power.

Conclusion

Overall, my hope is that this study will contribute to the current literature and increase the understanding of professionals working in higher education regarding the preferences of first-year students in the college environment, particularly those who self-identify as multiracial. Specifically, mixed-race college students in this study most preferred faculty and staff mentors who demonstrated the characteristics of Integrity and Relationship, and who were nonjudgmental. There was divergent evidence from this study regarding whether or not the identity of mentors was critical to the success of a mentoring relationship. Nevertheless, the intersectional analysis provides a foundation for higher education professionals and future

researchers to expand their understanding of how identity relates to mentoring for multiracial students.

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APPENDIX A: ORIGINAL IDEAL MENTOR SCALE (ROSE, 1999)

Research indicates strong agreement among Ph.D. candidates that the *ideal mentor* would exhibit the following attributes:

- Be experienced in his or her field
- Have a lot of intellectual curiosity
- Always be counted on to follow through when he or she makes a commitment
- Treat research data in an ethical fashion
- Communicate openly, clearly, and effectively
- Be available to students to discuss academic problems
- Challenge students to explore alternative approaches to a problem
- Provide honest feedback (both good and bad) to students about their work
- Express a belief in the student's capabilities

While the above attributes are **central** to an *ideal mentoring relationship*, we know that often such relationships can encompass a wider variety of functions. Furthermore, there are individual differences among Ph.D. candidates with respect to the type of mentoring functions they prefer.

The Ideal Mentor Scale was written to help students identify the relative importance of several additional mentor functions and characteristics.

The Ideal Mentor Scale consists of 34 items that reflect aspects of a mentoring relationship that may or may not be important to you. Please rate each item according to how **important** that mentor attribute is to you now, at your current stage of your graduate program.

Please do not rate an actual person in your life (if you currently have a mentor). Rather, please indicate how important each attribute or function is to your definition of the **ideal** mentor.

Answer each item by circling a number 1-5 according to the following importance rating:

Not at all important		**moderately important**		**extremely important**
1	**2**	**3**	**4**	**5**

<u>Right now</u>, at this stage of my program, my ideal mentor would . . .

1.	. . . show me how to employ relevant research techniques.	**1 2 3 4 5**
2.	. . . give me specific assignments related to my research problem.	**1 2 3 4 5**
3.	. . . give proper credit to graduate students.	**1 2 3 4 5**
4.	. . . take me out for dinner and/or drink after work.	**1 2 3 4 5**
5.	. . . prefer to cooperate with others than compete with them.	**1 2 3 4 5**
6.	. . . help me to maintain a clear focus on my research objectives.	**1 2 3 4 5**
7.	. . . respect the intellectual property rights of others.	**1 2 3 4 5**
8.	. . . be a role model.	**1 2 3 4 5**
9.	. . . brainstorm solutions to a problem concerning my research project.	**1 2 3 4 5**
10.	. . . be calm and collected in times of stress.	**1 2 3 4 5**
11.	. . . be interested in speculating on the nature of the universe or the human condition.	**1 2 3 4 5**
12.	. . . treat me as an adult who has a right to be involved in decisions that affect me.	**1 2 3 4 5**
13.	. . . help me plan the outline for a presentation of my research.	**1 2 3 4 5**
14.	. . . inspire me by his or her example and words.	**1 2 3 4 5**
15.	. . . rarely feel fearful or anxious.	**1 2 3 4 5**
16.	. . . help me investigate a problem I am having with research design.	**1 2 3 4 5**
17.	. . . accept me as a junior colleague.	**1 2 3 4 5**
18.	. . . be seldom sad or depressed.	**1 2 3 4 5**
19.	. . . advocate for my needs and interests.	**1 2 3 4 5**
20.	. . . talk to me about his or her personal problems.	**1 2 3 4 5**

21.	. . . generally try to be thoughtful and considerate.	**1 2 3 4 5**
22.	. . . be a cheerful, high-spirited person.	**1 2 3 4 5**
23.	. . . value me as a person.	**1 2 3 4 5**
24.	. . . have coffee or lunch with me on occasion.	**1 2 3 4 5**
25.	. . . keep his or her workspace neat and clean.	**1 2 3 4 5**
26.	. . . believe in me.	**1 2 3 4 5**
27.	. . . meet with me on a regular basis.	**1 2 3 4 5**
28.	. . . relate to me as if he/she is a responsible, admirable older sibling.	**1 2 3 4 5**
29.	. . . recognize my potential.	**1 2 3 4 5**
30.	. . . help me to realize my life vision.	**1 2 3 4 5**
31.	. . . help me plan a timetable for my research.	**1 2 3 4 5**
32.	. . . work hard to accomplish his/her goals.	**1 2 3 4 5**
33.	. . . provide information to help me understand the subject matter I am researching.	**1 2 3 4 5**
34.	. . . be generous with time and other resources.	**1 2 3 4 5**

END

Ideal Mentor Scale – Final Version
Scoring Protocol

All items are to be scored on a 5-point rating scale ranging from:

1 - not at all important
2
3 - moderately important
4
5 - extremely important

To calculate the score for each scale, simply add the scores for each item on that scale and divide by the number of items.

Integrity item numbers (14 items): 3, 5, 7, 8, 10, 12, 14, 17, 19, 21, 23, 26, 29, 32

Guidance item numbers (10 items): 1, 2, 6, 9, 13, 16, 27, 31, 33, 34

Relationship item numbers (10 items): 4, 11, 15, 18, 20, 22, 24, 25, 28, 30

Interpretation

INTEGRITY: High scores indicate a preference for a mentoring style characterized by respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as a role model.

GUIDANCE: High scores indicate a preference for a mentoring style characterized by helpfulness with the tasks and activities typical of graduate study.

RELATIONSHIP: High scores indicate a preference for a mentoring style characterized by the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview.

APPENDIX B: PILOT-STUDY EXPLORATORY FACTOR ANALYSIS

Factor Loadings from Principal Axis Analysis with Varimax Rotation for a Three-Factor Solution for Ideal Mentor Scale (N = 105)

Item	Factor Loading		
	1	2	3
…help plan my time so I do well in classes.	.783		
…provide information to help me understand the subject matter I am studying in my classes	.719		.359
…help investigate a problem I am having with my classes	.705	.316	.303
…help me to realize my life vision	.676	.311	
…brainstorm solutions to a problem concerning one of my classes	.591		
…help me to maintain a clear focus on my academic objectives	.582		.315
…give me specific assignments related to my academic success	.572		
…show me how to use relevant academic success techniques	.571		
…meet with me on regular basis	.440	.324	
…work hard to accomplish his/her goals	.432	.336	
…talk about his/her personal problems	.393		
…relate to me as if he/she is a responsible, admirable older relative	.367	.301	
…treat as adult who has a right to be involved in decisions that affect me		.706	
…inspire by his or her example or words		.646	
…be interested in discussing important issues and my hopes/fears for the future	.309	.643	
…value me as person		.619	
…be a role model		.592	
…believe in me		.592	
…generally try to be thoughtful and considerate		.558	
…recognize my potential	.361	.532	
…accept as serious and committed student	.416	.474	
…advocate for needs and interests	.368	.452	
…have coffee or lunch		.437	
…prefer to cooperate with others than compete with them		.428	
…not be fearful or anxious			.688
…not be sad or depressed			.643

…be organized			.574
…be generous with time and other resources		.382	.517
…calm and collected in times of stress		.380	.484
…be a cheerful and high-spirited person			.406
% of variance	17.1	16.5	9.4
Cronbach's Alpha	.882	.875	.724

Note. Loadings < .40 are omitted.

APPENDIX C: ADAPTED IDEAL MENTOR SCALE

The Ideal Mentor Scale was written to help students identify the relative importance of several mentor functions and characteristics.

The Ideal Mentor Scale consists of 28 items that reflect aspects of a mentoring relationship that may or may not be important to you. Please rate each item according to how **important** that mentor attribute is to you now, as you begin the First Year Mentoring program.

Please do not rate an actual person in your life (if you currently have a mentor). Rather, please indicate how important each attribute or function is to your definition of an **ideal** mentor.

Your individual responses will be kept anonymous and will not be shared with anyone but the researcher.

Answer each item by circling a number 1-5 according to the following importance rating:

Not at all important		**Moderately important**		**Extremely important**
1	**2**	**3**	**4**	**5**

Right now, entering in to the [redacted] Program, my ideal mentor would . . .

1.	. . . show me how to use relevant academic success techniques.	**1 2 3 4 5**
2.	. . . give me specific assignments related to my academic success.	**1 2 3 4 5**
3.	. . . prefer to cooperate with others than compete with them.	**1 2 3 4 5**
4.	. . . help me to maintain a clear focus on my academic objectives.	**1 2 3 4 5**
5.	. . . be a role model.	**1 2 3 4 5**
6.	. . . brainstorm solutions to a problem concerning one of my classes.	**1 2 3 4 5**
7.	. . . be calm and collected in times of stress.	**1 2 3 4 5**
8.	. . . be interested in discussing important issues and my hopes/fears for the future.	**1 2 3 4 5**
9.	. . . treat me as an adult who has a right to be involved in decisions that affect me.	**1 2 3 4 5**
10.	. . . inspire me by his or her example and words.	**1 2 3 4 5**

11.	. . . not be fearful or anxious.	**1 2 3 4 5**
12.	. . . help me investigate a problem I am having with my classes.	**1 2 3 4 5**
13.	. . . accept me as a serious and committed student.	**1 2 3 4 5**
14.	. . . not be sad or depressed.	**1 2 3 4 5**
15.	. . . advocate for my needs and interests.	**1 2 3 4 5**
16.	. . . generally try to be thoughtful and considerate.	**1 2 3 4 5**
17.	. . . be a cheerful, high-spirited person.	**1 2 3 4 5**
18.	. . . value me as a person.	**1 2 3 4 5**
19.	. . . have coffee or lunch with me on occasion.	**1 2 3 4 5**
20.	. . . be organized.	**1 2 3 4 5**
21.	. . . believe in me.	**1 2 3 4 5**
22.	. . . meet with me on a regular basis.	**1 2 3 4 5**
23.	. . . recognize my potential.	**1 2 3 4 5**
24.	. . . help me to realize my life vision.	**1 2 3 4 5**
25.	. . . help me plan my time so I do well in my classes.	**1 2 3 4 5**
26.	. . . work hard to accomplish his/her goals.	**1 2 3 4 5**
27.	. . . provide information to help me understand the subject matter I am studying in my classes.	**1 2 3 4 5**
28.	. . . be generous with time and other resources.	**1 2 3 4 5**

29. Please share any other thoughts about what qualities would be most important to you in an ideal mentor?

Demographic Questions: Please answer these questions about yourself, not your ideal mentor.

30a. What is your Gender:
Male
Female
Trans*/Gender Queer
30b. My ideal mentor would share my gender **1 2 3 4 5**

31a. What is your Race/Ethnicity:
Asian-American, Pacific Islander
Black, African-American
Chicano(a), Hispanic, or Latino(a) including Central and South American
American Indian, Native American
White/Caucasian (not Hispanic)
Multi-racial/Multi-ethnic/Mixed (please specify)
31b. My ideal mentor would share my racial identity **1 2 3 4 5**

32. What is your International Status:
International student on a Visa
US Student

33. What is your Age:
Under 18
18-22
22 or Older

34a. What is your Sexual Orientation:
Heterosexual
Gay
Lesbian
Bisexual
Queer
34b. My ideal mentor would share my sexual orientation **1 2 3 4 5**

35a. Did either of your parents or guardians graduate from college?
Yes-Both or One Graduated from College
No-Neither Graduated from College

36. What is your Socio-economic status:
36a. I currently receive a Pell Grant
Yes
No
Unsure
36b. I currently receive financial support from my family to pay for college
Yes
No
36c. I currently am working at a paid job while I am attending college
Yes-5-10 hours a week
Yes-10-25 hours a week
Yes-More than 25 hours a week
No-I do not work at a paid position
36d. I have taken out loans in my name to pay for college (not in my parent's name)
Yes
No

Unsure
36e. My ideal mentor would share my socio-economic background **1 2 3 4 5**

37. Please share any other thoughts related to the importance of sharing the same identity as your ideal mentor, particularly in terms of race, gender, socio-economic/first-generation status, or sexual orientation?

38. What is the Mentor Group or Course that you are Enrolled in for this Semester?
**Will insert list depending on site.*

39. Do you wish to be entered in the prize drawing?
Yes
No

40. For those students who selected multiracial in Question 31 about Race/Ethnicity above:
Would you be willing to participate in a focus group about mentoring with other multiracial students and learn more about the results of this survey? By indicating yes, your demographic data from questions 30-38 will be shared with the researcher, but not your individual scores on questions 1-29.
Yes
No

Ideal Mentor Scale – Adapted Version
Scoring Protocol

All items are to be scored on a 5-point rating scale ranging from:

1 - not at all important
2
3 - moderately important
4
5 - extremely important

To calculate the score for each scale, simply add the scores for each item on that scale and divide by the number of items.

Integrity item numbers (12 items): 3, 5, 7, 9, 10, 13, 15, 16, 18, 21, 23, 26

Guidance item numbers (9 items): 1, 2, 4, 6, 12, 22, 25, 27, 28

Relationship item numbers (7 items): 8, 11, 14, 17, 19, 20, 24

Interpretation

INTEGRITY: High scores indicate a preference for a mentoring style characterized by respectfulness for self and others and empowerment of protégés to make deliberate, conscious choices about their lives. Students who score high on Integrity desire a mentor who exhibits virtue and principled action and can be emulated as a role model.

GUIDANCE: High scores indicate a preference for a mentoring style characterized by helpfulness with the tasks and activities typical of an undergraduate student.

RELATIONSHIP: High scores indicate a preference for a mentoring style characterized by the formation of a personal relationship involving sharing such things as personal concerns, social activities, and life vision or worldview.

APPENDIX D: STUDENT FOCUS-GROUP QUESTIONS

1. How did you decide to come to this university? What is your major, and currently what are your future plans for after college?
2. How would you describe your racial identity(ies), and what other aspects of your identity are important to you?
3. What do you really like about your identity(ies), and what do you find challenging or wish others understood about you?
4. In your own words, describe your ideal mentor.
5. Since coming to college, have you encountered a faculty or staff member whom you would describe as a mentor? Would you describe that relationship as effective? Why or why not?

   OR *(if students say they have not had a mentor)*

   Would you characterize the instructor of your first-year success course as a mentor? Would you describe that relationship as effective? Why or why not?
6. Using the IMMI galaxy map, please draw your how you view your identities. Identities are represented as stars. Those that are more important to you are closer to the center and larger, and those that are less important are smaller and farther away.
7. Did your past mentors ever discuss your racial identity or other identities with you? Did they ever discuss their own identities?
8. After sharing results of the survey, how important is it that a mentor shares in common the same racial identity or other important identities with you?
9. Do you have any advice for people who want to be mentors to first-year college students?
10. Is there anything else that you feel is important in a mentor relationship that we haven't discussed?

APPENDIX E: EMAIL INVITATION FOR SURVEY

Dear Participant,

My name is Megan Bell and I am a researcher from Colorado State University in the Higher Education Leadership department. I am conducting a research study on first-year college students and their preferred mentoring relationships with faculty and staff. The title of the project is *Multiracial Students and Mentoring: An Intersectional Perspective.* The Principal Investigator is Dr. Linda Kuk and I am the Co-Principal Investigator.

We would like you to take an anonymous online survey. Participation will take approximately 10 to 15 minutes. Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participation at any time without penalty.

We will not collect your name or personal identifiers. When we report and share the data to others, we will combine the data from all participants. While there are no direct benefits to you, we hope to gain more knowledge on mentoring relationships for first-year college students. At the end of the survey, you will have the option of submitting your email address to the Director of the First-Year Mentoring program in order to be entered into a random drawing to receive one of three certificates for $25.00 in "Campus Cash."

There are no known risks to participating in this study. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential (but unknown) risks.

To indicate your consent to participate in this research and to continue on to the survey, please click here: <insert link>.

If you have any questions about the research, please contact Megan Bell at meganbell22@gmail.com. If you have any questions about your rights as a volunteer in this research, contact the CSU IRB at 970-491-1553; RICRO_IRB@mail.colostate.edu

Dr. Linda Kuk	Megan Bell
Associate Professor	Doctoral Candidate
School of Education	Higher Education Leadership

APPENDIX F: CONSENT FORM FOR STUDENT FOCUS GROUPS

Consent to Participate in a Research Study
Colorado State University

TITLE OF STUDY: Multiracial Students and Mentoring: An Intersectional Perspective

PRINCIPAL INVESTIGATOR: Linda Kuk, PhD, Associate Professor, CSU School of Education, 970.491.7243; Linda.kuk@colostate.edu

CO-PRINCIPAL INVESTIGATOR: Megan Bell, Doctoral Student, CSU School of Education, 719.359.3665; meganbell22@gmail.com

WHY AM I BEING INVITED TO TAKE PART IN THIS RESEARCH? You have been invited to participate in this study because you are a first-year student who is enrolled in a _____ course and also self-identify as multiracial. Your experiences as a multiracial individual in college and thoughts about having a faculty or staff member as a mentor are of interest to the researcher.

WHO IS DOING THE STUDY? The study will be conducted by one researcher who is currently a doctoral student at Colorado State University, under the supervision of her advisor, Linda Kuk, and her doctoral committee of four faculty members.

WHAT IS THE PURPOSE OF THIS STUDY? The purpose of this study is to investigate mentoring relationships and identity differences among first-year college students, with particular focus on the experiences of those who self-identify as multiracial. The study will also contribute to the understanding of what first-year college students prefer in a mentor relationship with college faculty or staff.

WHERE IS THE STUDY GOING TO TAKE PLACE AND HOW LONG WILL IT LAST? You will be asked to participate in a 60- to 90-minute focus group, which will be located in a building on your campus.

WHAT WILL I BE ASKED TO DO? With a group of 6 to 8 other multiracial students, you will be interviewed by the researcher about your experiences as a multiracial individual and your preferences related to having a mentor. The interviews will be audio recorded.

ARE THERE REASONS WHY I SHOULD NOT TAKE PART IN THIS STUDY? You will be excluded from this study if you are younger than 18 years of age, do not wish to have your comments audiotaped, or are an International student.

WHAT ARE THE POSSIBLE RISKS AND DISCOMFORTS? There are minimal risks involved with participating in this study. However, the topic of the interview questions is personal in nature and will be related to your racial and other social identities. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

ARE THERE ANY BENEFITS FROM TAKING PART IN THIS STUDY? There are no direct benefits for participating in this study.

CSU#: 15-5955H
APPROVED: 8/3/2015 * EXPIRES: 7/9/2016

DO I HAVE TO TAKE PART IN THE STUDY? Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

WHO WILL SEE THE INFORMATION THAT I GIVE? We will keep private all research records that identify you, to the extent allowed by law.

For this study, we will assign a pseudonym to your data so that the only place your name will appear in our records is on the consent and in our data spreadsheet which links you to your code. Only the research team will have access to the link between you, your pseudonym, and your data. The only exceptions to this are if we are asked to share the research files for audit purposes with the CSU Institutional Review Board ethics committee, if necessary. In addition, for funded studies, the CSU financial management team may also request an audit of research expenditures. When we write about the study to share with other researchers, we will write about the combined information we have gathered. You will not be identified in these written materials. We may publish the results of this study; however, we will keep your name and other identifying information private.

WHAT HAPPENS IF I AM INJURED BECAUSE OF THE RESEARCH? The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury.

WHAT IF I HAVE QUESTIONS? Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind now. Later, if you have questions about the study, you can contact the investigator, Megan Bell at meganbell22@gmail.com. If you have any questions about your rights as a volunteer in this research, contact the CSU IRB at RICRO_IRB@mail.colostate.edu; 970-491-1553. We will give you a copy of this consent form to take with you.

WHAT ELSE DO I NEED TO KNOW? Your signature acknowledges that you have read the information stated and willingly sign this consent form. Your signature also acknowledges that you have received, on the date signed, a copy of this document containing 2 pages.

_____ _____
Signature of person agreeing to take part in the study Date

_____
Printed name of person agreeing to take part in the study

_____ _____
Megan Bell Date

_____
Signature of Research Staff

CSU#: 15-5955H
APPROVED: 8/3/2015 * EXPIRES: 7/9/2016

APPENDIX G: EMAILS FOR FOCUS-GROUP MEMBER CHECKS

January 2016

Dear [*Name of Participants*]-

I hope your first semester at [*university name*] was successful and that you all are doing well. As we discussed, attached is a copy of the transcript from our focus group on Thursday, October 29. Please review this transcript and contact me if you would like to clarify any of your responses. If I do not hear from you by January 25, 2016, I will assume that you believe that transcript is an accurate depiction of our conversation. As mentioned in earlier communications, once the study is complete I will forward you a summary of the findings. Again, thank you for your participation in this study; I appreciate the time you gave me.

Sincerely,

Megan E. Bell
Doctoral Candidate—CSU Higher Education Leadership

February 2016

Dear [*Name of Participant]-*

I am sending you the chapter of my study that describes the findings of both my survey and the focus groups for you to review. I changed all of the participant names in the focus groups. You are listed as ["*Pseudonym*"].

I am open to any comments, clarifications, or reactions that you have about what I have written. This doesn't have to be just for the parts in which you are featured, but could be on any aspect of the chapter. Please email me back directly by February 10 if you have any thoughts you would like to share.

Thank you again for participating,

Megan E. Bell
Doctoral Candidate—CSU Higher Education Leadership