Race, Gender and Mentoring in Higher Education: A Metasynthesis

Deirdre Cobb-Roberts, University of South Florida
Talia Esnard
Annie Unterreiner
Vonzell Agosto
Zorka Karanxha, University of South Florida, et al.

Available at: https://works.bepress.com/vonzell_agosto/43/
Women of color are increasingly represented, but often silenced, in academe. Institutions must therefore respond to the changing landscape by implementing programs and fostering climate that promote faculty success (Shollen et al., 2008). Mentoring that specifically caters to the needs of women faculty from different racial backgrounds can be an alternative to traditional mentoring practices that center on senior versus junior members of faculty, whether same race or across different racial groups. A focus on mentoring between women faculty across different races can support the development of intellectual, cross-cultural connectedness, as well as cultural and social capital within the group of participants (Agosto et al., 2016; Esnard et al., 2015; Johannessen and Unterreiner, 2010; Stanley, 2006; Turner et al., 2008). This line of mentoring research therefore seeks to unpack the complex web of relationships that are afforded to women faculty and the processes by which women of color benefit from mentoring across race, gender, institutions, cultures, time, and disciplines. While many scholars declare that there is risk associated with open discussions of social differences (i.e. race, culture, ethnicity), we support the position that such discussions are critical, not only for building cross-racial interactions (which can later transform into effective cross-cultural mentoring relationships), but also for providing relevant practices and ideas for traversing academia (Chan, 2008; Clutterbuck, 2007; Crutcher, 2007).

The increasing attention and advancing research related to cross-racial mentoring among women faculty provides deeper insights into the ways in which race and gender intersect to frame the networking and mentoring relationships that affect their professional experiences and journeys. What is required at this point, however, is a thorough examination of recent literature on mentoring among women faculty of color that moves such discussions beyond the identification...
of the problem; that is, the isolation and discrimination of women in higher education, to an exploration of emerging mentoring structures and processes that can support and advance not only their career in academia but also their successful negotiation of the complexities of such contexts. The purpose of this chapter therefore is to identify themes and gaps in the literature related to the question: How are women faculty of color mentoring and being mentored? This qualitative review presents a metasynthesis of the literature on mentoring among women faculty of color in higher education, with specific attention to the strengths, weaknesses, and controversies in the literature; an examination that points to avenues for future research.

THEORETICAL FRAMEWORK

The framework guiding this meta-synthesis is positionality theory. Positionality theory was conceptualized in the late 1980s and early 1990s and represents an addendum to standpoint theory (Harding, 1991) and, with more recent moorings of feminist standpoint theory (Harding, 2004) and Black feminist standpoint theory (Collins, 2000a). This particular theory was employed based on its focus on the individual, her position within the network (academy), and the collective effect on experiences and perceptions within the network (Cooks, 2003; Harley et al., 2002; West-Olatunji et al., 2010). From this framework, one’s ‘position’ and his/her related experiences are tied to three major components: intersecting identities; power relations; and situational contexts (Kezar and Lester, 2010). The nature and dynamics of this position form the basis of a person’s perceptions and experiences. A major premise of this theory is that the complexity of an individual’s position impacts how they socially construct the world and adopt multiple identities as a response to these interpretations.

MENTORING AND WOMEN FACULTY

Establishing a scholarly identity along with acclimating to a university culture are just a few of the challenges faced by early career faculty women in general and more specifically by women of color (Austin et al., 2007; Mullen and Forbes, 2000; Stanley and Lincoln, 2005). Where such institutional cultures within higher education can become highly politicized or exclusive (Allen et al., 2004; Stanley and Lincoln, 2005; Tillman, 2011), mentoring can provide the necessary support to advance and sustain the professional careers of women academics (Driscoll et al., 2009; Guise et al., 2012; Holmes and Terrell, 2004; Mullen, 2005). Variations within mentoring structures and their effects on the professional careers of women of color however remains a major contention in the literature. Below, therefore, we discuss research on two broad categories of literature on mentoring; traditional or dyadic mentoring; and mentoring of women of color.
Traditional mentoring

Traditional mentoring, in a US context, refers to a one-to-one hierarchical relationship in which there is a more experienced faculty member who functions as a guide, a model, a system of support, or a ‘leader’ to a less experienced person (Davis et al., 2011; Evans and Cokley, 2008; Jones and Osborne-Lampkin, 2013). Despite claims of the utility of the approach and its adaptation to various structures (formal, informal, face-to-face, online, short or long term) and functions over time (from career related to provision of social support), this form of traditional mentoring has been, and continues to be, critiqued in terms of its effectiveness or lack thereof, particularly for the career advancement of women of color. While there is a body of research that points to the importance of the relationship between mentor and protégé to the success of the marginalized scholar (Blake, 1999; Smith and Davidson, 1992), a growing number of researchers question the hierarchical and/or unidirectional nature of this process. Wherein a person of higher rank guides, instructs, leads, and facilitates the professional and personal development of White and, to a lesser extent, marginalized women faculty of color operating in Predominately White Institutions (Allen et al., 2008; Driscoll et al., 2009; Holmes et al., 2007). This type of mentoring often undermines the development of professional relationships and the provision of social support designed to secure the success of participating marginalized racial and gendered groups (Fries-Britt, 2000; Gaff et al., 2000). Where race and gender add to the dynamics of power relations inherent in traditional mentoring, many scholars have increasingly focused on emerging mentoring practices that center on the needs and experiences of women of color (Darwin and Palmer, 2009; Driscoll et al., 2009; Turner et al., 2008).

Mentoring among women of color

Over the past decades, non-traditional mentoring practices have materialized to address the mentoring needs and experiences of women faculty of color (Davis et al., 2012; Gregory, 2001; Johnson-Bailey and Cervero, 2004; Tillman, 2001, 2011). Mentoring among women of color in higher education, the structures they create and the processes that guide their activities remain underexplored. Scholars thus call for more holistic interrogations of experiences that capture the complexities and paradoxes of mentoring practices that specifically address their collective impact on the professional needs and situations of women of color in academia (Jean-Marie and Brooks, 2011; Johnson-Bailey and Cervero, 2008). These include, but are not limited to: (a) essential dimensions of mentoring among women of color (Barker, 2007; Gregory, 2001; Stanley, 2006); (b) explorations of contextual and relational processes that affect successful networking within this framework (Driscoll et al., 2009; Stanley and Lincoln, 2005), and; (c) the social relations tensions inherent in such mentoring networks which could affect productive outcomes (Esnard et al., 2015). Averting relational tensions within mentoring relationships involving women faculty from different racial and cultural backgrounds may require trust, honesty, a willingness to learn about self and others and the ability to share power and privilege’ (Stanley and Lincoln, 2005, p. 46); other scholars make the case for ongoing discussions that also center on the structural, cultural, and discursive barriers to mentoring across racial groups (Meyer and Warren-Gordon, 2013; Shollen et al., 2008).

As a recently formed global cross-racial network of women faculty—specifically, Afro-Caribbean (2), Asian (Chinese), Caucasian, African American, Latina and Montenegrin from the United States and the Caribbean—
we see this review of existing research as critical to the advancement of research, the formation of viable and sustainable mentoring practices for women of color in academe and, by extension, the opening up of related professional possibilities. It is important to note that our use of the term women of color is part of a American framework that may not be recognized in other parts of the world (three group members were either born, raised and/or currently live outside of the United States). Women of color refers to any woman who is not White, acknowledging a common experience of racism in the United States. We limited our focus to mentoring among women faculty of color in higher education.

METHODS

This qualitative systematic review is a descriptive meta-synthesis of 22 academic journal publications from an eleven year period (2004–15) on the specific topic of mentoring among women of color in higher education. With the exception of one article, which problematized the experiences of women of color in Britain and Canada, all other scholarly papers accessed were based on research conducted in the United States. We used meta-synthesis to integrate results/findings from studies that focused on similar or connected topics or events (Thorne et al., 2004), in this case, mentoring between and among women faculty from different racial backgrounds. This remains a growing research field and this review points to the parameters that frame research in this field, and provides guidelines for future research on mentoring among women of color.

Process, exclusion/inclusion criteria

Our three-step process began in 2013 and concluded in 2015. In the first step, we listed key search terms that matched the research objectives of this meta-synthesis. We limited our search criteria to mentoring among women of color who were faculty members (regardless of discipline, institution, or geographic space).

During step one, our team searched ERIC, Google scholar and available institutional databases within our network (e.g. University of Montana, University of South Florida, University of Trinidad and Tobago, Villanova University) that provided access to prominent scholarly publications. All databases were utilized for their extensive repository of scholarly work in the area. From this process, we gathered a sample of 89 publications, which included journal articles, book chapters, books and dissertations. These publications were interdisciplinary, with articles that spanned areas such as education, social, legal and medical studies.

In step two, we evaluated the suitability of the 89 publications by applying exclusion/inclusion criteria at the level of title and abstract. Through a three-paired group system, we read and evaluated the publication abstracts to determine whether they were scholarly and met the search word criteria. From this paired process, team members engaged in a wider discussion with the group of six members to justify the choices for inclusion or exclusion. From this method, we subsequently reduced our initial sample of 89 works to 22 and removed all dissertations, books, book chapters, non-peer reviewed articles, and pamphlets.

In step three, we returned to the shortlisted articles and engaged in a more thorough, systematic and critical review of them. Within our paired group, we read each article, paying attention to patterns that emerged from the comparison of: (a) methods; (b) theoretical framework; (c) discipline; (d) findings; and (e) recommendations across the articles distributed to each group. During this paired process of critical analysis, we used memoing, diagramming and reflection on the data as a systematic approach to an examination
of existing literature (Finfgeld-Connett, 2014). We employed Noblit and Hare’s (1988) three stages to conducting a meta-synthesis: (a) reciprocal stage, recognizing themes and ideas; (b) refutational stage, recognizing themes that contradict the common themes and ideas; and (c) line of argument, constructing a summarizing argument of findings. This process allowed for the development of themes to be interpreted in relation to the framework on the positionality of women of color and the complexities that shape their responses.

FINDINGS

Our meta-synthesis aimed to understand the nature and extent of scholarship on the mentoring experiences of women of color in higher education. Four major themes emerged as part of this meta-synthesis: (a) the centrality of race and gender; (b) institutional contexts that affect the mentoring opportunities and practices of women of color; (c) the use of alternative types of mentoring (co-mentoring, peer mentoring, feminist mentoring, structured formal mentoring), and informal networks to advance their careers, and; (d) the importance of psycho-social support throughout the development of alternative mentoring structures and processes. All these themes were based on a qualitative review of the 22 articles.

Theme 1: Centrality of race and gender

Nineteen of the articles reviewed highlighted the centrality of race and gender to the marginalized experiences of women of color. Scholars commonly acknowledged: (a) the added complexities and tensions that race and gender bring to traditional mentoring; (b) the ineffectiveness of traditional mentoring as it relates to changing the marginalized positionalities of women of color; (c) the need for alternative structures and mentoring practices that address their cultural and institutional needs; and (d) the importance of assessing the implications of these emerging mentoring structures to the experiences and professional advancement of women of color. Of note however, were eight articles that advanced the need for continued interrogations of the ways in which the intersection of race and gender directly affects the mentoring process and/or experience of women of color, rather than just generalized experiences in academia (Blood et al., 2012; Davis et al., 2011; Holmes et al., 2007; Behar-Horenstein et al., 2012; Johnson-Bailey and Cervero, 2004, 2008; Jones and Osborne-Lampkin, 2013; Meyer and Warren-Gordon, 2013). In this regard, some researchers called on others to question monolithic notions of women of color while exploring related racial and sexualized experiences that complicate their professional networking and collaborative experiences.

Theme 2: Institutional mentoring context

Institutional contexts and dynamics also emerged as key areas in the literature on mentoring among women of color (Blood et al., 2012; Buzzanell et al., 2015; Davis et al., 2011 and 2012; Fries-Britt and Kelly, 2005; Johnson-Bailey and Cervero, 2004; Kent et al., 2013; Meyer and Warren-Gordon, 2013). One major starting point for researchers was the need for mentors to recognize the ways in which interracial dynamics embedded in organizational cultures silences the racial and ethnic peculiarities of mentees (Holmes et al., 2007). A few (n = 3) articles for instance, presented the notion of the diversity expert and/or Black Tax in the case of African American women, or the Cultural Tax in the case of women faculty from different ethnic backgrounds – as a demonstration of the negative ways in which closed cultures can affect the experiences of women faculty of color (Evans and Cokley, 2008; Meyer and Warren-Gordon, 2013; Shollen et al., 2008).
Where such practices become institutionalized and affect the power relations that define the formal mentoring experiences and identities of women of color, researchers contended that senior faculty must become culturally sensitive (Behar-Horenstein et al., 2012; Johnson-Bailey and Cervero, 2004; Shollen et al., 2008) to promote more authentic dialogue and collaboration between women faculty of different racial backgrounds (Stanley and Lincoln, 2005).

**Theme 3: Alternative forms of mentoring**

Ten of the articles reviewed celebrated the collaborative and collegial benefits of peer, co-mentoring and feminist mentoring as variations of informal networking (Chesney-Lind et al., 2006; Fries-Britt and Kelly, 2005; Jones and Osborne-Lampkin, 2013). These networks (or their structural variations) are collectively assessed as self-sustaining, trusting, motivating, validating, and seen as a safe haven (Davis et al., 2011 and 2012; Holmes et al., 2007; Jones and Osborne-Lampkin, 2013; Sorcinelli and Yun, 2007). A central focus for much of this literature therefore was the impact of alternative structures and processes in network formation and functionality on the shifting positionality of women in these networks and the related effect on their professional outcomes.

Peer mentoring relationships, for instance, were described as mentoring among faculty who share equal stature, similar interests, and/or occupy similar positions (Bottoms et al., 2013; Edmonson, 2012; Esnard et al., 2015; Fries-Britt and Kelly, 2005; Holmes et al., 2007; Jones and Osborne-Lampkin, 2013). In these cases, examinations offered needed insights into the utility and effectiveness of peer mentoring as a valid alternative to traditional or more hierarchical mentoring structures and approaches. As Bottoms and colleagues (2013) argued, peer mentoring can play an important role not only in the creative integration of social, personal and professional experience, but also in the development of supportive mechanisms that can address the diverse needs of faculty at various points of their academic trajectories.

The co-mentoring model is another structural alternative that rejects the inherent hierarchy of traditional mentoring. Described as an egalitarian model in which each participant has the opportunity to contribute to the growth of the other participant (Chesney-Lind et al., 2006; Holmes et al., 2007), this model is therefore a catalyst for ensuring mutual learning and empowerment based on accepted systems of social engagement within the group. For at least seven articles, this form of empowerment and more flexible relational processes sought to fill the void, particularly for women of color faculty in PWIs, when others within their academic community did not recognize their professional and/or institutional value (Davis et al., 2012; Fries-Britt and Kelly, 2005).

An extension of co-mentoring can be rooted in a feminist tradition that rests on an equal balance of power. This approach also acknowledges the emotional aspect of being an academic and the valuing of paid and unpaid work. The notion of unpaid work in this case is critical as the literature speaks to the nurturing roles that female faculty are often expected to play without professional reward (Diggs et al., 2009; Shollen et al., 2008). The characteristics of feminist mentoring explicate the importance of collaborative allies who: work at the margins with momentum; fight systems of oppression and relations of power; and recognize the significance of the personal and professional stance on the political impact of their roles and experiences in the academy (Chesney-Lind et al., 2006; Cowin et al., 2012). These scholarly pieces also center on the importance of reciprocity rather than deprivation, insofar as these related studies reject the assumption that the mentee/protégé is not in a position to do or provide anything for the senior person.
as the mentee is too new and inexperienced (Holmes et al., 2007). The latter speaks to and calls into question a patriarchal and an Anglo-protestant ideology view of mentoring that is generally accepted within higher education and which initially banned women from educational participation at all levels. Where such questioning remains an ongoing part of the literature on mentoring among women faculty of different racial backgrounds, it brings into disrepute the discursive contexts that frame traditional mentoring in higher education. It also strengthens the inherent calls for the continued exploration of alternative frameworks that cater specifically to the professional needs of women of color who are continually marginalized in this process.

**Theme 4: Psycho-social support**

A fourth theme was the importance of shaping relevant and effective forms of psycho-social support for mentees in cross-racial relationships. Researchers who focused on this theme contended that both mentor and mentee can become victims of socially ingrained biases that operate at an unconscious level (Shollen et al., 2008). Two primary examples of which were: situations when the racialized and gendered nature of mentoring experiences framed the professional identities of women of color (Diggs et al., 2009); and when mentees were not being mentored, or being mentored inadequately, or where their work was devalued by being viewed as race work (Buzzanell et al., 2015; Evans and Cokley, 2008).

As part of rethinking the dynamics of psycho-social support and avoiding the negative effects of opposition rather than support (Behar-Horenstein et al., 2012; Cowin et al., 2012; Edmonson, 2012; Evans and Cokley, 2008; Shollen et al., 2008), scholars pointed to the need for:

1. open spaces of participation that increase, in more tangible ways, the prospects for tenure and promotion of women faculty of color (Behar-Horenstein et al., 2012; Cowin et al., 2012; Evans and Cokley, 2008; Shollen et al., 2008);
2. the need for greater collegiality and trust that can lead to the development of more positive professional identities (Edmonson, 2012; Fries-Britt and Kelly, 2005; Jones and Osborne-Lampkin, 2013; Simon et al., 2008);
3. relevant socialization processes (Jones and Osborne-Lampkin, 2013) that are capable of shifting the physical/cultural barriers to effective cross-race mentoring (Behar-Horenstein et al., 2012; Chesney-Lind et al., 2006; Diggs et al., 2009; Holmes et al., 2007; Shollen et al., 2008); and
4. reconfiguration of mentoring structures that allow for the development of formal or informal forms of networking and the professional career advancement of women of color (Davis et al., 2011 and 2012; Fries-Britt and Kelly, 2005; Holmes et al., 2007; Jones and Osborne-Lampkin, 2013). One such case was Sisters of the Academy (SOTA), designed to support and enhance the academic careers of Black women in higher education (Davis et al., 2011).

**DISCUSSION**

Much of the research centered on the need to recognize the ways gender and race intersect to shape the often silenced position of women of color in academe. As part of such related discussions, existing studies captured the role of gender and race in the creation and sustenance of structural, cultural, and social barriers to participation in formalized/institutionalized contexts. Many scholars highlighted the institutional and stratified contexts wherein women faculty of color strives to advance their professional careers and identities. Important aspects of such related discourses and examinations were: the culturally embedded, institutionalized, racialized, and gendered nature of power relations; the stifling and disempowering effects of such processes; and the collective weight of both on the professional trajectories of women of color. A central point
within this related discourse was the need for and possibilities of cultural sensitivity moving beyond these structured and stratified limitations that exist even within multicultural institutional contexts. However, what remains clear is that more exploration is needed of the complexities that frame these contexts and how they intersect with gendered realities. For example, one shortcoming in this literature on institutional contexts is the inability of existing studies to link these institutionalized experiences to the personal or familial challenges that women face. Advancing the field will require a deeper interrogation of demographics or personal factors related to family commitments (children), number of children, age of children, age of academic mothers and rank within the organization. Addressing these related contexts and lived experiences of women in academia may add to our understanding of the multifaceted realities that define their professional lives, practices, and trajectories.

Another theme identified was ineffective practices in traditional mentoring for women of color. A consensus that emerged from the literature was the ineffectiveness of traditional mentoring for dealing with issues of diversity within institutionalized workforces and the need for continuous reassessments of the mentoring structures and processes that women of color interact with, and the ways in which these interactions meet their professional and personal needs over time. This rethinking might include more pointed questioning of the ways in which race, ethnicity, positionality, power, institutional, or organizational cultures deny women access to existing mentoring programs and, by extension, impact the mentoring practices, beliefs and experiences of women in academia (Johnson-Bailey and Cervero, 2004, 2008; Meyer and Warren-Gordon, 2013).

At a practical level, our findings also revealed that examinations of cross-racial mentoring centered on the need for more flexible structures and functions that can advance the professional identities and needs of women of color. Specifically, scholars presented peer mentoring, co-mentoring, and feminist mentoring as emerging structures that can cater to the scholarly and professional needs of women of color. There is a need to revisit the role of the mentors and to embrace more open or flexible social support systems that can enhance the psycho-social and career related roles of mentors and, by extension, the success of women of color who are being mentored in the process. However, we observed that such examinations lacked any substantive description and analysis of the inherent dynamics that underlie supporting women of color and how these addressed the cultural peculiarities of the group. Where mentoring is an intricate dynamic dictated by institutional culture, personality, and competencies (Behar-Horenstein et al., 2012), we advocate the need for additional empirical research that also addresses the dynamics of negotiation, role of history, the relevance of contemporary racial and cultural protocols, collaborative practices among racially diverse colleagues, and the collective impact of these dynamics on academic performance, experience, and success.

Conceptually, cross-racial mentoring is presented as a desirable structural and epistemological alternative to traditional mentoring for women faculty of color. In the literature, cross-racial mentoring specifically refers to mentoring among women of color, regardless of discipline or institution and who are working with other women of color and/or White women or men. While mentoring cross-racially may occur within traditional mentoring structures and practices, the use of cross-racial mentoring in the literature suggests a deliberate focus on the nuances of mentoring cross-racially and the use of these racial and cultural differences in the practices and scholarly agenda within such groups. In so doing, our review showed that scholars frequently and synonymously used cross-racial and cross-cultural mentoring. Thus, what resulted was a blurring of these constructs.
as was the case in 22 of the reviewed journal articles (see Table 23.1) where there was little articulation of their distinctions and the independent effects of these factors on the professional outcomes of marginalized groups. This synonymous use of cross-racial and cross-cultural was problematic for conceptualizing, understanding and, by extension, measuring these two constructs. In exploring cross-cultural as opposed to cross-racial mentoring, Johnson-Bailey and Cervero (2004) offered a distinction through their story of the ways in which their cross-racial collaboration (between a Black and a White academic) specifically addressed the racial and cultural nuances that shaped their perception of each other and, inadvertently, their collaborative experiences. In this case, such recognition and interrogation of their racial and cultural differences paved the way for more productive collaborations that moved beyond their cultural and racial peculiarities. They thus define cross-cultural mentoring as a relationship that exists between people who are regarded as unequal ‘on a hostile American stage’ (p. 11), with a societal script that has been created to undermine the success of the cross-racial partnership. The dyad therefore is one of novice authority versus mentor credibility (Cowin et al., 2012), where trust and the ability to accept constructive critiques on issues related to race, gender, class, marginality, and discrimination remain critical. Despite this attempt to clarify these constructs, their blurring remains prevalent in the literature. This points to the need for clearer articulations of how these concepts differ and are related. Advancing this research field would therefore require some consideration of these aforementioned conceptual issues and the ways in which mentoring among cross-racial groups, or in this specific case women of color, can translate into cross-cultural practices where the emphasis is on the deliberate examination of cultural/racial histories and its implications for mentoring.

Methodologically, our findings show that this examination of cross-racial mentoring benefits from a rich diversity of research techniques, such as critical ethnography, surveys, counter storytelling, scholarly personal narrative, self-study, narrative analysis, focus group interviewing, literature review, autoethnography, thematic analysis, and mixed methods. The qualitative studies reviewed were cross-sectional. Thus, it is unknown how these mentoring approaches might change over time. Longitudinal studies, measuring the impact of emerging mentoring approaches for cross-race mentoring might help us know more about these changes. While we do not discount the value of such qualitative studies and we acknowledge the contribution of the qualitative literature on cross-racial mentoring for women faculty, it does not erase the need for the application of varying methodological and analytical approaches. The broadening of research methods may identify converging evidence of these practices in the examination of cross-racial mentoring at wider institutional and informal levels. We maintain that the work on cross-racial mentoring is not static but reflects a dynamic and ongoing process that evolves in response to the many unmet needs of women faculty of color. We therefore call for further deepening of such understandings through the continued application of these varied methodological approaches and extended timelines for actual observations of these practices.

**CONCLUSION**

Stanley and Lincoln (2005) posit that mentoring involves an invitation, a willingness to give and encourage and the perception of confidence and competence to create a mentoring relationship, and a mutual decision to participate. For women of color, traditional mentoring does not meet these mandates. Our meta-synthesis highlighted alternative forms of mentoring that were flexible enough to develop a spirit of collaboration and
<table>
<thead>
<tr>
<th>Themes*</th>
<th>Author(s) &amp; Date</th>
<th>Journal</th>
<th>Methods</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, 4</td>
<td>Beher-Horenstein, West-Olatunji, Moore, Houchen, &amp; Roberts, 2012</td>
<td>Florida Journal of Educational Administration &amp; Policy</td>
<td>Critical ethnography case study</td>
<td>Mentors should be culturally competent and have an awareness of the systemic challenges faced by culturally diverse faculty. Informal mentoring beyond the borders of the academic unit is beneficial.</td>
</tr>
<tr>
<td>2</td>
<td>Blood, Ulrich, Hirschfeld-Becker, Seely, Connely, Warfield, &amp; Emans, 2012</td>
<td>Journal of Women's Health</td>
<td>Survey research</td>
<td>Mentoring gaps were addressed. Mentoring should be incorporated into the job expectation increasing the likelihood of successful relationships. Further, race was an important criterion in selecting a mentor.</td>
</tr>
<tr>
<td>3</td>
<td>Bottoms, Pegg, Adams, Wu, Smith-Risser, &amp; Kern, 2013</td>
<td>Mentoring &amp; Tutoring: Partnership in Learning</td>
<td>Narrative inquiry</td>
<td>Informal peer mentoring communities can play an important role in the mentoring of diverse faculty through multiple transitions.</td>
</tr>
<tr>
<td>1, 2, 4</td>
<td>Buzzanell, Long, Andeson, Kokini, &amp; Batra, 2015</td>
<td>Management Quarterly</td>
<td>Feminist poststructural narrative</td>
<td>Feminist poststructural accounts of women of color in engineering highlights the needs and frustrations that accompany the master narrative of mentoring. Further, more inclusion of women of color in STEM academic works space is important.</td>
</tr>
<tr>
<td>1, 3, 4</td>
<td>Chesney-Lind, Okimoto, &amp; Irwin, 2006</td>
<td>Critical Criminology</td>
<td>Reflective inquiry on feminist mentoring</td>
<td>Feminist and multicultural mentoring involves: collaboration, relationships and political edge.</td>
</tr>
<tr>
<td>1, 3, 4</td>
<td>Cowin, Cohen, Ciechanowski, &amp; Orozco, 2012</td>
<td>Journal of Education</td>
<td>Portraiture self-study of mentoring relationships</td>
<td>Mentees found the mentoring relationship beneficial in supporting their writing growth and in negotiating the emotional turbulence in their contexts.</td>
</tr>
<tr>
<td>1, 2, 3, 4</td>
<td>Davis, Chaney, Edwards, Thompson-Rogers, &amp; Gines, 2012</td>
<td>The Negro Educational Review</td>
<td>Narrative inquiry</td>
<td>Findings revealed commonly derived benefits and program components through power and influence of mentoring affiliated with organized associations.</td>
</tr>
<tr>
<td>1, 4</td>
<td>Davis, Reynolds, &amp; Jones, 2011</td>
<td>Florida Journal of Educational Administration &amp; Policy</td>
<td>Narrative inquiry</td>
<td>Organized mentoring support for Black women tenure and tenure track faculty key strategies for productivity and expanding professional networks.</td>
</tr>
<tr>
<td>1, 2, 4</td>
<td>Diggs, Garrison-Wade, Estrada, &amp; Galindo, 2009</td>
<td>Urban Review</td>
<td>Self-study</td>
<td>Formal and informal mentoring across racial lines was of value as a space for examining feelings and challenges for diversity contributions to institutional departments.</td>
</tr>
<tr>
<td>1, 3</td>
<td>Esnard, Cobb-Roberts, Agosta, Kananxa, Beck, Wu, &amp; Unterreiner, 2015</td>
<td>Mentoring &amp; Tutoring: Partnership in Learning</td>
<td>Narrative inquiry research</td>
<td>While productive orientations and shared experiences as women faculty of color promote supportive professional roles, the structural, relational and cultural dynamics subtly frame tensions.</td>
</tr>
<tr>
<td>1, 2, 3, 4</td>
<td>Evans &amp; Cokley, 2008</td>
<td>Training and Education in Professional Psychology</td>
<td>Position article</td>
<td>Mentoring can enhance the career advancement of African American women faculty when being cognizant of the direct and indirect effects of sex and race on this group.</td>
</tr>
<tr>
<td>1, 4</td>
<td>Edmondson, 2012</td>
<td>Gender in Management: An International Journal</td>
<td>General review</td>
<td>Suggested tips for navigating challenging circumstances: seek feedback from white faculty; don’t ignore feedback; observe how admin treats your peer coach; don’t force friendships; adjust communication; take inventory of successes and failures.</td>
</tr>
</tbody>
</table>

(Continued)
<table>
<thead>
<tr>
<th>Themes*</th>
<th>Author(s) &amp; Date</th>
<th>Journal</th>
<th>Methods</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, 3, 4</td>
<td>Fries-Britt &amp; Kelly, 2005</td>
<td><em>Urban Review</em></td>
<td>Narrative inquiry research</td>
<td>Peer mentoring of African American women and women of color fosters egalitarian dynamics, mutual empowerment and learning.</td>
</tr>
<tr>
<td>1, 3, 4</td>
<td>Holmes, Danley Land, and Hinton-Hudson, 2007</td>
<td><em>Negro Educational Review</em></td>
<td>Narrative research</td>
<td>Mentoring can increase black women's chances of success in academia and their tenure track transitions.</td>
</tr>
<tr>
<td>1, 2, 4</td>
<td>Johnson-Bailey &amp; Cervero, 2004</td>
<td><em>Mentoring and Tutoring: Partnerships in Learning</em></td>
<td>Self-study</td>
<td>In a mentoring relationship of a Black woman and white male faculty, trust can overcome racism, invisibility and risk for minority women faculty. These components must be acknowledged if mentoring relationships are to be successful.</td>
</tr>
<tr>
<td>1, 3, 4</td>
<td>Jones &amp; Osborne- Lampkin, 2013</td>
<td><em>Negro Educational Review</em></td>
<td>Qualitative interviewing</td>
<td>Mentoring community is valuable for Black women junior faculty advancement.</td>
</tr>
<tr>
<td>2</td>
<td>Kent, Kochan &amp; Green, 2013</td>
<td><em>International Journal of Mentoring and Coaching in Education</em></td>
<td>Review of literature</td>
<td>Mentoring programs, although well meaning, may place mentees from traditionally excluded groups in a position that indicates to others they lack certain skills and knowledge. Cultural sensitivity and awareness is vital to successful mentoring.</td>
</tr>
<tr>
<td>1, 2, 4</td>
<td>Meyer &amp; Warren-Gordon, 2013</td>
<td><em>The Qualitative Report</em></td>
<td>Autoethnography</td>
<td>Dysfunctional and negative mentoring experiences result in greater separation and seeking out of co-cultural challenges for minority faculty experiencing prejudice and discrimination in mentoring encounters.</td>
</tr>
<tr>
<td>1, 2, 4</td>
<td>Shollen, Bland, Taylor, Weber-Main, &amp; Mulcahy, 2008</td>
<td><em>American Academic</em></td>
<td>Scholarly essay</td>
<td>Some criteria for mentoring women of color in faculty careers are: trust, open communication, encouragement, respect and egalitarian power relations. Further limited cultural taxation on minority faculty and pressures for being the representative diversity member of committees.</td>
</tr>
<tr>
<td>3</td>
<td>Sorcinelli &amp; Yun, 2007</td>
<td><em>Change</em></td>
<td>Review of publications on mentoring</td>
<td>Mentoring is a vital contribution to academic careers for women and faculty of color. Further engaging in broader and more flexible mentoring networks are sources of great support.</td>
</tr>
<tr>
<td>1, 4</td>
<td>Simon, Roff, &amp; Perry, 2008</td>
<td><em>Journal of Social Work Education</em></td>
<td>Survey research</td>
<td>Black female social work leaders provided more psychosocial and career mentoring support than they received as students and early faculty. Further least amount of support given to them was balancing family and career and they replicated this behavior.</td>
</tr>
<tr>
<td>1, 2</td>
<td>Stanley &amp; Lincoln, 2005</td>
<td><em>Change</em></td>
<td>Scholarly essay</td>
<td>Cross-race mentoring is challenging for both mentor and protégé. The lessons learned from cross-race mentoring lead towards robust learning and higher education needs to pay closer attention to those on the margins.</td>
</tr>
</tbody>
</table>

*1 Centrality of race and gender; 2 institutional mentoring context; 3 alternate forms of mentoring; 4 psychosocial support*
synergy; which were continually negotiated and renegotiated across boundaries, peers, and institutions. Alternative mentoring, co-mentoring, feminist mentoring, structured formal mentoring, and informal networks are thus presented as important mentoring alternatives that may help retain women and minority faculty members, as they are greatly underrepresented in academia (Fries-Britt and Kelly, 2005; Holmes et al., 2007; Shollen et al., 2008). These are presented within a rich variation of qualitative approaches that are strong on the critique of traditional mentoring and the impact of alternative structures and practices that enhance their professional trajectories.

However, many gaps remain in the research. One major gap is the lack of clarity between what is cross-racial mentoring and what is cross-cultural mentoring. While a few scholars attempt to distinguish between the two constructs, much more application of this distinction is needed in the advancement of this research field (Crutcher, 2014; Johnson-Bailey and Cervero, 2004). Further discussions are needed around intersectionality that might extend our understanding beyond the traditional Black-White dyad and the ideology of privileging race over gender, or gender over race. Exploring multiple marginalities (i.e. class, sexual identity, religion) and other women of color across different disciplines would enhance the discussion of the relevance and importance of cross-racial mentoring within the academy.

Relatedly, there is a need for future scholars to develop and advance existing theoretical and methodological frameworks to analyze the nuanced mentoring experiences of women of color in cross-racial and cross-cultural relationships. The current literature delineates the importance of cross-racial mentoring but does not fully explicate how this type of mentoring will be accomplished, evaluated for effectiveness, or what spaces will be carved out for cross-racial and cross-cultural mentoring, and by whom? It is vital to acknowledge the tenets of power and positionality in any analysis that investigates cross-racial and cross-cultural mentoring. It is important to concede that the same constraints and systems of power, oppression, and imbalance can plague mentoring relationships. Thus, the quality, nature, and intent of the mentoring relationship should be investigated, as well as the institutional environment. Black feminist thought (Collins, 2000b), critical race feminism (Wing, 1997), LatCrit (Bernal, 2002), TribalCrit (Brayboy, 2005), and AsianCrit (Liu, 2009), as theoretical lenses may further ameliorate the issues and intersections associated with cross-cultural mentoring, along with its benefits and challenges.

We also insist that the emerging trends, foci, gaps, and directions for future research may be addressed when: (a) cross-racial mentoring is moved from the margins to the center of mentoring; (b) the intersections of race, gender, and culture are further interrogated; (c) there is some recognition that cross-racial mentoring has challenges that need to be fleshed out, and that; (d) some reenvisioning of the mentoring practices of diverse faculty within higher education can aid in the process. We call for future research agendas to explore the role of culture, dialogue, cultural sensitivity, and culturally based mentoring programs for the successful outcomes of cross-racial mentoring. Such explorations may have benefits for women of color who work in highly specialized fields (i.e. law, medicine, administration) and who continue to be underrepresented, in comparison to the general population.

REFERENCES


