

REFLECTIONS

NARRATIVES of PROFESSIONAL HELPING



Special Issue on Mentoring In the Helping Professions

Mark J. Hager and Jennifer Bellamy, Co-Editors

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Introduction to the Special Issue on Mentoring in the Helping Professions

Mark J. Hager and Jennifer Bellamy, Co-Editors

Abstract: The narratives included in this special edition on Mentoring in the Helping Professions expand the concept of mentoring beyond a traditional dyadic master-apprentice relationship to include developmental networks of relationships across personal and professional spaces. The mentoring relationships represented here reflect the broad diversity of mentoring relationships between and among students, faculty, practitioners, and even animals. Yet, these narratives also return to many of the same key themes including gratitude, reciprocal learning, role transitions from mentee to mentor, cultural dimensions of mentoring, and interactions between environment and mentoring relationships. We hope that these reflections enliven an ongoing conversation about mentoring in the field of social work, given the critical role of these relationships and their potential to inspire and support social workers across their professional lifespan.

Keywords: dyadic master-apprentice relationship; developmental networks; mentoring; reciprocal learning; cultural dimensions of mentoring

When we first embarked on this journey as co-editors of the special edition on Mentoring in the Helping Professions, our interests were academic and experiential. Jennifer had written about her own mentoring experiences in social work post-doctoral training. Mark was speaking and consulting on mentoring relationships in higher education. The narratives and stories we received spoke to a deep and very personal side of the mentoring experiences of professional social workers and students.

They expanded our initial conceptions of mentoring, taking the once traditional dyadic master-apprentice relationship to the much more contemporary realm of developmental networks of relationships that crisscross our personal and professional lives. They showed us the many sources of support we receive and how we offer it. They highlighted the all-important role of diverse identities and ways of being as points of connection in mentoring relationships, as well as how they in turn inform social work learning and practice.

They even pushed the boundaries of mentorship beyond human connections, illustrating how institutions, native traditions, and even animals can play a mentoring role for many of us. Finally, these reflections represent thoughts and experiences across the professional lifespan. They show students learning the ropes with master teachers and practitioners. They portray junior and senior faculty mentoring and being mentored into their respective

roles in preparing the next generations of professionals. The papers we have selected represent a cross-section of those themes.

Stephen McMillin opens our special issue with his reflections on the influential mentoring relationship he has in a “master class and advanced teaching workshop” with his doctoral advisor. His description of the parallel process of relational mentoring is infused with lessons learned with his mentor and steeped in the research on mentoring in higher education. Dr. McMillin's reflection sets a scholarly foundation for the papers that follow.

The gifts and gratitude that flow from strong mentoring relationships – so well described by McMillin – continue with Johanna Slivinske's narrative. She reflects on four influential mentoring relationships that shaped her collegiate, graduate, and professional careers. Ms. Slivinske's mentors emphasized “introspection and reflection” and the conceptualization of her “dream” just as Daniel Levinson (1978) proposed was at the core of mentoring relationships in his seminal work, *Seasons of a Man's Life*. She brings the mentoring “full-circle” to describe her excitement at anticipating a new mentee and hoping to share the most important gift which mentors and mentees exchange: believing in each other.

Sister Angela Kim, Ph.D., continues the theme of multiple mentoring relationships as she introduces the concept of cultural and global sensitivity. Sr.

Kim's reflections on being bicultural Korean-American echo the process of identity formation discussed by McMillin and Slivinske. Her narrative challenges us to recognize the importance of cultural awareness to social work students and practitioners in our ever more global world. She attributes the strength of her bicultural identity to the "fine teaching and mentorship" of her professors and dissertation advisor. For Sr. Kim, mentoring is her "way to share and pay forward what I have received from them in my life."

Dr. Jerry Watson shares his experiences as a "Y kid" creating his earliest "developmental network" of advanced peers and adult role models. He reflects on his identity as an African American male from the ghetto. From his network and the principles of the YMCA, he learned, "I had a responsibility to help others. I learned the lesson of giving back at the YMCA." He describes finding the roots of his life's work at the Y. Building trust and role modeling became hallmarks of his mentoring and social work "in the real world," as he engaged issues of racial similarity and difference in those same relationships.

Dr. Suzanne Cross and her colleagues reflect on yet another aspect of cultural diversity in their narrative about mentoring in the context of American Indian cultural constructs. They emphasize the roles elders play in teaching and guiding mentees that "allow the mentee to experiment and learn by doing." They also remind us that everyone has "skills and abilities to share. Therefore, all are able to learn from one another." We hear the voices of the members of this mentoring "team" as they share reflections and lessons among themselves and with their mentor.

Dr. Patricia L. Westerman and her colleagues bring our discussion into the very real world of therapeutic interventions. They describe their multi-layered mentoring relationships among program management, instructors, volunteers and riders in the context of equine facilitated therapy. Applying Bandura's (1977) model of self-efficacy to their mentoring, participants experience greater confidence and connectedness. A unique element of this paper is the suggestion that "even the horses serve as mentors to the riders as the animals provide positive reinforcement and teach the riders, through their feedback, how to become more competent and

confident in their riding." Dr. Westerman and her colleagues make a strong case for a sound theoretical foundation to inform the mentoring and development of instructors, volunteers, and clients.

Finally, we bring the reflections "full-circle" as Dr. John Kayser reflects on becoming "a curmudgeon" in the later years of his professional work. Dr. Kayser's painfully honest essay shows us how we might embrace the word curmudgeon as feminists have "refashioned the term *crone* to connote a woman of a certain age, who has achieved a measure of wisdom and wishes to pass her experiences along to women in a younger generation." He lands on a note simultaneously somber and challenging, a call to action to mentor junior faculty to take risks, to push intellectual boundaries "to find their conscience, and be willing to dance" in the increasingly corporate world of higher education and social work training.

We hope these reflections spark an ongoing conversation about mentorship in the social work scholarship. Social work is a field where knowledge and training is explicitly conveyed through mentoring relationships from field-based education to professional supervision. It is also a field that grapples with many of the challenges that are eloquently described in this special section.

How might we, as a profession, offer more consistent, constructive and welcoming mentorship to members of underrepresented groups including men and racial minorities? How can we optimally teach our students about how to be a good mentor, how to seek out mentorship, and how to benefit from mentoring opportunities across a professional lifespan? With this special section on Mentoring in the Helping Professions, we also hope you will be moved to reflect upon your own mentoring relationships, both as a mentor and mentee and – as Johanna Slivinske does – to consider the contributions many mentors have made to your own personal and professional lives. Perhaps you will even be inspired to write to them and share that gratitude.

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Mentoring as Parallel Process

Stephen Edward McMillin

Abstract: Although mentoring for doctoral students in social work is increasingly discussed, discourse on mentoring often emphasizes strategies over mechanisms. This reflection offers the author's experience of relationship-based mentoring that follows the parallel process theorized to mediate relationship-based social interventions. Examples of relational mentoring in social work teaching are offered, and implications for this model of mentoring in social work doctoral education are discussed.

Keywords: mentoring; mentor; parallel process; social work; teaching assistant

How does mentoring work for social work doctoral students learning to become teachers of social work? What do we theorize are its primary mechanisms or mediators?

As I look back on several years in graduate school, I am increasingly convinced that the mentoring I received as a doctoral student in social work was, and continues to be, mediated through a relationship-based parallel process similar to what might be present between supervisors and practitioners, as well as practitioners and clients in relational social work interventions.

Mentoring for doctoral students (and for the tenure-track junior faculty they often aim to become) has received growing attention in the social work literature (Berger, 1990; Wilson, Valentine, & Perreira, 2002; Maramaldi et al., 2004; Simon, Roff, & Perry, 2008; Vakalahi & Hardin Starks, 2010). However, scholarship on mentoring often focuses on measurable components of successful or effective mentoring, with less conceptual attention to how mentoring achieves its effects or what mentoring mechanisms can be theorized or identified. This reflection looks at a turning point in my own journey over the past several years, linking my experience to aspects of the parallel process.

The Parallel Process

The parallel process is a term used in developmental psychology to describe how developing a new relationship can result in transfer or changes to other relationships (Goldberg, 1977; Parlakian, 2002). This phenomenon has been noted in multigenerational families, where young adolescent mothers' relationships with their own mothers are observed to influence the way the young mothers

parent their babies (Hans & Thullen, 2009). Social programs such as early childhood home visitation commonly integrate the parallel process into service delivery, anticipating that in and through reflective supervision, modeling, and mirroring, workers will transfer positive interactions with their supervisors to positive ways of interacting with program participants, who will then transfer those positive interactions to their relationships with their children (Tomlin, 2007; Tomlin, Sturm, & Koch, 2009). Bernstein and Edwards (2012) suggest that such parallel process relationships can be present in professional relationships and build mutual competence, as both members of the relational dyad effectively read each other's signals, share ideas and experiences, and feel gratified and successful as a result.

Gilkerson and Kopel (2005) define parallel process as "how relationships affect relationships at all levels" (p. 352), and suggest that these relationships exist at macro-, meso-, and micro-levels and filter forward to individuals. Collaboration, regularity of contact, and mutual competence are the hallmarks of the parallel process. People in relationships see one another frequently and in a safe setting in order to be able to stimulate and learn from one another. Pawl and St. John (1998) describe the parallel process as a variant of the Golden Rule, "Do unto others as you would have them do unto others" (p. 7). Pilkington and Malinowski (2002) suggest the parallel process operates across environments so that what is learned in one environment (e.g., as a teaching assistant) is institutionalized into daily routines and rituals later (e.g., as a teacher).

The parallel process has been framed as an empowerment process. Lee and colleagues (2013)

in their study of worker burnout note that supervisory support helps prevent worker burnout when it is a parallel process of empowerment. Staff will not be able to empower participants in social programs if they do not perceive being empowered by those who train and supervise them. In my time in graduate school, I can identify a turning point in my professional trajectory in which an empowering parallel process relationship with a mentor improved my teaching and my self-concept as a teacher of social work. For the remainder of this reflection, I will share examples of this turning point and how I perceive the parallel process as active.

Transition to Independent Teaching

Doctoral students in social work often are required or encouraged to serve as teaching assistants for part of their time in the program; the Group for the Advancement of Doctoral Education in Social Work (GADE) formally recommends that students have opportunities to engage in teaching and explicitly links these opportunities to faculty mentorship (Anastas et al., 2003, pp. 10-11). Since doctoral students may be matched to academic advisors in their PhD program based on mutual research and teaching interests, students may have enhanced opportunities to teach with these faculty members. This was my experience, and it served as a turning point in my teaching development, which I now recognize as occurring through the parallel process. I was excited about teaching and had completed my program's requirements (two academic quarters as a teaching assistant or "TA") far ahead of schedule. Since I had no further obligation to serve as a teaching assistant, I was selective about future TA work, and I sought out professors whom I thought could give me a "master class" in teaching social work. Ultimately I ended up serving as a TA in the research class taught by my academic advisor for a total of five times, and it truly was a master class and advanced teaching workshop for me.

Just as reflective supervision provides a set, recurring time for supervisor and practitioner to meet, as a teaching assistant I had a set, recurring time to meet with the professor to plan the lesson and instruction of the class, and later to review student performance. This was an intimate time, in which we discussed our initial assessments of the students in the class, frustrations with student motivation or participation, and even frustrations

with aspects of the curriculum or content of the class. After "TA-ing" the same class again with my teaching mentor, I perceived that it was okay to feel that frustration, and iteratively, experientially learned that frustration in teaching is tolerable and manageable. Our teaching routine had become a developmental secure base (Bowlby, 1988). Just as a child who has become attached to its parent is empowered to explore the environment beyond the parent, as a TA with a good teaching mentor, I was empowered to explore the environment beyond any one class and iteratively reflect on the teaching process. As a TA I witnessed the expert teacher in action, and later modeled and mirrored the aspects of effective teaching that I observed; the teaching mentor witnessed and responded to my teaching efforts and offered iterative, reflective feedback over time. We both grew in mutual competence as our teaching improved and unfolded over several courses together.

Both mentor and mentee also feel empowered to recognize and adapt when their teaching was less than optimal or when students were particularly challenging. My teaching experiences with my mentor were advanced (second-year MSW) research classes that students found challenging. My mentor was very patient in letting me test-drive teaching topics that greatly interested me, such as effect sizes, and seeing for myself how this may have been an ambitious topic for these students. My future teaching benefited, as I adjusted how to teach complex concepts and hone my skills in meeting students where they were.

From serving as a successful TA, doctoral students may move up to serve as instructors and adjunct professors in their own or nearby social work programs. This was my experience; I ended up independently teaching three of the classes I had "TA'ed." With a secure base in my teaching mentor, I had no apprehension about teaching after graduation, as I had spent the past three years teaching one to two classes every quarter and learning experientially to balance teaching with research and service.

As an adjunct professor I experienced teaching dilemmas. I did not hesitate to return to my teaching mentor and process with her the nature of the issue and how I might best resolve it. My

mentor was still my secure base. She was there when I needed her. Just as in adolescent development the teenager begins to turn away from parents and toward their own peer group (Meeus, 1994), the soon-to-graduate doctoral student developmentally can turn away from the “nest” of the doctoral program and advisor and toward truly independent teaching.

Implications for Social Work Mentoring

As a Ph.D. student, I experienced mentoring as a relationship-based parallel process in which mentor and mentee reflectively influence one another and together achieve mutual competence. However, the potential of this relational, developmental model of mentoring does not mean that it will be easy or automatic in many social work Ph.D. programs.

Stoesz, Karger, and Carrilio (2010) suggest that too many social work doctoral programs are underfunded and under-staffed, with consequences “in the retail end” (p. 110) when Ph.D. students must recruit mentors on small faculties who receive no reduction in other duties when they take on a Ph.D. student. Social context stressors may help disengage mothers from their infants (Sokolowski, Hans, Bernstein, & Cox, 2007); in Ph.D. programs they seem unlikely to promote good mentoring.

Parallel process relationships take time and stability to develop. Gilkerson (2004) suggests that social programs seeking to move to relationship-based reflective practice may need five years to do so. This is a common length for many Ph.D. programs and gives Ph.D. students unique, multi-year opportunities to develop parallel process relationships in a model of mentoring, which I found increased my confidence and self-efficacy as a teacher. However, the increasing time-to-degree for social work doctorates is linked to high student debt (Anastas, 2012), while the many part-time Ph.D. students noted by Stoesz et al. (2010) may be less able to develop parallel process relationships if they are infrequently on campus and busy with non-academic concerns. Both mentors and mentees in the social work academy will have to discern good-enough graduate school timeframes that allow parallel process relationships to unfold and thrive, but also empower mentees to leave the Ph.D. “nest”

and become inspiring mentors themselves.

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Mentee to Mentor: A Process of Professional Growth, Development, and Hope

Johanna Slivinske

Abstract: This personal narrative reflects my experiences involving mentoring and life transitions. The narrative begins when I was a young social work student mentee, and progresses through various stages in the social work profession. It explores the influence of mentors who impacted my career path at various points in my life course: as a social work student, as a social work intern learning play therapy, as a social work educator and author, and as a practitioner. It examines the process of mentoring through the perspective of someone who has been mentored and who now aspires to successfully and formally mentor others.

Keywords: mentoring; mentor; social work; student; professional practice; writing; career

At the mentoring mixer that I recently attended, we needed to complete a form upon entering the elegant university suite that overlooked the city. On that form we were required to check little boxes to assist the program coordinator in matching us with our appropriately assigned mentee. Was I most like a squiggly line, a square, or a circle? Did I enjoy working with objects, mathematical concepts, people, or “other”? For recreation, did I prefer spending time with family, with friends, or reading a book? These were the questions posed to everyone attending the program for new mentors and mentees, designed to pair us together by interests, hobbies, and other similarities.

This particular meet and greet was organized by the university’s mentoring coordinator. Its purpose was to unite at-risk students with successful university and community members. Students are deemed at-risk for a multitude of reasons including socioeconomic status, minority group membership, or first generation college student status.

I related to the mentees on a variety of levels. I am a woman whose parents did not attend college, and reside in an area of the United States that once thrived in manufacturing but struggled economically over the past thirty-five years because of the decline in the steel industry that was so embedded into the fabric of our blue collar lives.

Little did I imagine that by answering a question with the response that I enjoy working with “other,” that this would pair me with such a unique group of three young women who were first year college students. They also were first generation college

students, as I had once been. I chose the category of “other” because I love to write, although I enjoy working with people, too.

We had so many similar interests and aspirations; it was almost baffling that we connected through an answer to such a basic question. One student also aspired to be a writer, another to be an editor, and another a musician. Somehow, through the socialization exercise, we had found one another. We were kindred spirits in the world of “other,” or perhaps in the mystifying world of the creative arts. As we talked about their current situations and career goals, I reflected upon my own career aspirations as a young college student. I, too, was fortunate enough to have had a wise mentor during these formative years. He was the first of four mentors who influenced my personal, academic, and professional development. I will share with you my story of growth through mentoring, as a student, as an intern, as a social worker, and as an author.

Formal Mentoring at the University Level

The university that I attended had an established formal mentoring program. Being a severely nervous, unconfident, frightened university student whose parents also had never attended college, I took full advantage of the program. As I reminisced, I realized how lucky I was to be paired with someone fairly high up the university ladder in an upper level administrative position. Nick was a man with a kind heart and high intelligence. He had a background in counseling and had parents who had never attended college. He had once aspired to become a physician, but he had not realized that in order to become one, he needed outstanding grades.

He was the first mentor that guided me toward my career in the helping professions. As we began our discussion surrounding career choice, social work was mentioned. I wanted to help others, and he thought it would be an excellent career choice for me. He helped me to focus my dream, and as I reflect I now realize, "Dreaming is at the core of what we do in higher education" (Byrnes, 2009, p. 121). He also encouraged introspection and reflection and would ask questions of me, such as "Why is it important for you to help others?" and "What would you like to be doing in your life five years from now?" He suggested looking inward at times to find answers to these and other important questions, thus contributing to my growth and development, as well as providing pragmatic support.

Nick encouraged me throughout my entire college career, although the formal requirements of the mentoring program were only for one year. He assisted me in choosing courses that would be appropriate and that he thought would enrich my university experience as a social work student. Although not a social worker himself, Nick espoused many of the beliefs, values, and ethics that social workers hold dear to their hearts. He was honest and hard-working. He cared about others, and perhaps most importantly, he believed in me and in my current and future success as a social worker, and as a person.

As a first generation college student, I encountered numerous obstacles and challenges. Nick's assistance was crucial to my success. How to schedule for classes at the university felt overwhelming to me, but his patient guidance was essential. He at first scheduled classes with me, and then taught me how to schedule them on my own. He fostered trust, and nurtured seeds of independence in a young adult who was afraid to grow.

When I lost my job as a shift monitor in a telecommunications office, he offered to facilitate the process of gaining student employment in the university setting. This was vitally important to my success as a first generation college student at a rudimentary, fundamental level. If I did not work, I simply could not afford to attend school. I was funding my tuition on my own, without any

assistance from my parents or family. This was commonplace at the university I attended. Within weeks, based on Nick's confidence in me, and a subsequent letter of reference, I had obtained employment as an office assistant at the university's Office of Admissions. In this environment, valuable lessons were learned regarding internal functions, relations, and operations of university life. Still today, I continue to reflect on and learn from those lessons.

Since Nick realized I was responsible for funding my own tuition, he also connected me with pertinent information regarding every scholarship opportunity of which he was aware. With much encouragement, cajoling, and convincing, I applied for many. With his support, I applied for nearly every scholarship or contest that I encountered. With a combination of ability, insight, and good fortune, numerous scholarships, contests, and fellowships were earned. I learned by example how to connect others with needed resources and to serve as a liaison for those in need, elements so very salient to social work practice and education.

To put it bluntly, he cared. Simply because of that, he was an outstanding mentor, and that helped me to graduate from the university as a social worker. Sometimes, simply caring about other human beings can propel them forward in their lives or guide them through difficult transitions (Slivinske & Slivinske, 2011).

In addition, mentors may serve as a protective factor to buffer against risk factors such as lower socioeconomic status or illness of family members during young adulthood (Matto, 2011). As United States Congressman Tim Ryan stated, "Higher education in this country began as a deeply reflective and contemplative activity..." (2012, p. 84). In my experience as a mentee in the university setting, individuals like Nick helped me to gain insight into self through contemplation and reflection, instead of simply listening to and following rote instruction. They served as mentors by encouraging growth and further development of intrapersonal emotional and cognitive awareness. Thank you, Nick, for helping me to graduate from college as a first generation college student, and for encouraging me to pursue my dream of becoming a social worker. I hope that I am encouraging

students to achieve their dreams in the same ways that you patiently encouraged me to achieve my dreams. This was just the beginning of my experiences as a social work mentee.

Field Work as Mentoring

Then there was Candace, who believed in the power of music, art, poetry, and literature to heal. She took a hands-on approach to mentoring. As my field instructor, she taught me the basics of play therapy at a non-profit agency serving children, adolescents, and families. She explained how important it was to play with children who were hurting, and that children and adolescents often expressed themselves through play or stories. I was an intern, and we as social workers realize that sometimes our internships shape our careers.

Mentoring remains a vital component of the fieldwork or practicum experience. It serves as an inherent part of the learning process (Birkenmaier & Berg-Weger, 2007). She was mentoring me for free, as Nick had done, to guide me toward becoming a better, well-seasoned social worker. She was patient, she was kind, and she was creative, with a love for the use of expressive arts, play, and bibliotherapy in treatment.

I fondly recollect facilitating a therapy group with Candace that was designed to aid clients toward building confidence and overcoming past traumas. Leading the group rarely felt like work; it was simply too enjoyable to be considered labor. Once, while helping clients to solidify their identities, we made plaster casts of their hands. Of course, we participated in this activity as well, making plaster casts of our own hands. I have kept mine all of these years. I was unaware at the time that as Candace taught me how to interact with clients, she was also building *my* confidence and shaping *my* professional identity as a social worker.

On many occasions, Candace encouraged using creativity, artistic therapeutic endeavors, and bibliotherapy. We would read relevant books, as would group members. She felt that this promoted self-disclosure among members, and was a positive therapeutic venture that was well received by clients. She led by example, often integrating music, art, fragrance, and relaxation into the therapeutic experience. I could not imagine a field

instructor more naturally matched for my personality and interests.

The agency itself was progressive, with a fully equipped play therapy room accessible to therapists, clients, and families. In fieldwork supervision, we often discussed the application of professional knowledge and the implementation of directive as well as non-directive elements of play therapy. With toys, books, therapy games, and perhaps more importantly, competent professional guidance from Candace in-hand, my professional journey had begun down a winding avenue of creativity.

I did not recognize at that time how deeply she had influenced me. It was not until years later, until after I had co-authored my first book about storytelling in therapy, that I fully realized how much of an impact she had on my professional development and personal growth. Her love for the creative arts was a perfect complement for my creative inclinations, and she fostered development in that area. We were kindred souls, and a fire had been lit for a melding of the creative arts and social work practice, which is something that I am still continuing to explore. Thank you, Candace, for planting the seed that it was not only acceptable, but wonderful, to combine the creative arts with social work practice.

Mentoring in Social Work Writing

Jump ahead several years to balancing my social work career with child-rearing. I was teaching at the university and raising my young daughter. I had dreamt for several years of writing a therapy book for children, and had even written some preliminary stories, an outline, and conducted some research in this area. My confidence levels were low, however. I had never written a book, nor had anyone in my family. Could I really write a book and have it accepted for publication? David, a social work professor at my university, knew that I was very interested in writing this particular book, and encouraged me to do so for years. He would ask about “the book.”

Had I written lately? Was I ready to submit a proposal? If you get rejected, you should just resubmit it somewhere else. These were the types of questions and statements he would continually, almost relentlessly, put forth to me. He was a well-published author, and he knew I lacked self-

assurance. He realized what so many mentors realize – that I needed to be gently challenged in order to succeed so that I would not give up. And challenge he did. Almost every time I would see him he would ask about “the book.” I also asked questions of him about the publishing process, and he was glad to divulge his specialized knowledge and understanding with me. When I would become discouraged, I sought him to bolster my confidence and to reinforce the principles that patience, diligence, and fortitude were required to see a project through to fruition. Today, I pass these same beliefs down to students who aspire to write and publish, and am delighted when I hear them say to me, “I want to write a book like you did.”

When the book finally was accepted for publication by a major publishing house, he became my biggest supporter. Whenever others were around, he made it a point to say, “Did you know she wrote a book?” I think I am just beginning to understand why he would always ask that question of others. I believe that to David, my success was his success. He was my mentor and he knew it. There was no formal mentoring contract, no weekly meeting, and no official internship. But he was my mentor and I was his mentee. Thank you, David, for mentoring me when you had no obligation to do so. If it were not for you, “the book” may never have been published.

Listening and Sharing

Jump ahead again a few more years. Career confusion, self-doubt, and the need for clarification begin to creep back into my psyche. Where will I go from here? Will I continue to write about social work practice? Will I even continue to write? Will I continue to teach social work students? Will I continue to practice social work? In what areas will I continue to practice – disability, children, or older adults? Will I branch out into other disciplines? Will I return to graduate school? The options and decisions seemed overwhelming for a while.

Samuel then entered into my life, a wise practitioner and professor with years of social work experience behind him. I trusted him and, because of his admirable character traits, felt comfortable enough to seek his guidance regarding vocational aspirations. How did he mentor me? He told me to take a deep breath and he listened. The art of listening continues to be underrated by the general

population and still by some in the helping professions. He listened as I poured out my heart regarding career indecisions and challenges. He let me sort out my issues myself, knowing when to advise, and knowing when to back away. His timing and pacing were perfect. Like I mentioned, he is a seasoned practitioner and teacher. He knew that I had to find the answers myself, in my own way, in my own time. And eventually, I did find the answers.

Not only did he listen, but he *shared* as well. We talked about *his* life experiences. We discussed times in *his* life when he had experienced confusion or doubt regarding his direction in the social work field, and how he crossed those impasses. By self-disclosing, he helped me to realize that we are all only human, and that it is okay to question, even desirable at times. It keeps us thoughtfully engaged in the profession of social work, and propels us forward in our life's journey. In fact, working through our challenges in a positive manner may even be considered a strength that may lead to opportunity (Saleebey, 2002). The process dimension of being mentored by Samuel and so many kindhearted people in my life's journey has taught me to ask for directions when navigating uncharted territory, which has enabled me to learn and lead by example regarding how to be a better leader and professional helper.

Through thoughtful listening, reflection, contemplation, and sharing, another mentor had supported me. Thank you, Samuel, for helping me to find my way through the perplexities, mazes, and uncertainties of the social work profession that so many of us encounter at some point in our professional lives. I value your guidance as well as your patience. Without your guidance I may not have continued to write in the social work field and expand further into the creative arts.

Full Circle

In a few weeks I will receive my phone call or email officially pairing me with a first year, first generation college student. I am secretly excited about that call or email. The student does not know where I have been or what I have experienced in my life yet. She does not know that I worked my way through college, and earned scholarships and grants in order to attend. She does not know that my

parents never attended a university or that they did not grasp how to navigate the system of higher education. Nor does the student know what lies ahead in her young life.

There will be obstacles and challenges. The struggles and sacrifices may be great, but the joys and benefits are worth the effort. But I know that she can accomplish anything that she desires if she is tenacious, determined, and asks for help when she needs it. I also know that I can play a significant part in guiding her to overcome obstacles in order for her to reach her goals, just as I had so many mentors propel me to accomplish my goals.

As I think back to the end of the day of the mentoring mixer, I recall the time that Malisha, the young lady who wants to be a writer, approached me. I had given her my card earlier in the day. I asked her to contact me if she needed any assistance or career guidance.

She nervously asked, “Ma'am, is it all right if I still email you about being a writer? Can I email you even if we aren't matched together?” She anxiously awaited my response. “Yes, definitely email me. I expect to hear from you,” I said excitedly yet firmly, with a smile on my face.

I do expect to hear from her. I also expect her to achieve great success as she realizes her goals. I already believe in her, as my mentors believed in me. I am eagerly awaiting her email, her college success story, her first book, her professional accomplishments, and her bright, wonderful future. As a mentor, I can only hope that I mentor her and others as well as Nick, Candace, David, and Samuel all have mentored me.

As I reflect on the four mentoring relationships that have so profoundly influenced me, I realize that all of my mentors had complementary techniques of mentoring. I hope to provide the guidance and encouragement of Nick; the kindness and creativity of Candace; the gentle yet firm confrontation of David; and the supportive self-disclosure of Samuel. In essence, the wisdom passed down to me from my mentors will empower me to guide Malisha, and others, through their academic and professional journeys. Although all of my mentors were different in certain regards, they all share a common

thread that will eternally bind them – they all believed in me, as I believe in Malisha.

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My Tapestry of Mentoring Relationships: Weaving the Threads of Cultural Competency and International Social Work

Sister Angela Kim

Abstract: In the following narrative, the author presents a tapestry of her mentorship relationships across her life span. The experiences of joining a Catholic religious congregation, attending American colleges and graduate schools, and being immersed in Western culture could have jeopardized her Korean ethnic identity. However, the author's encounters with positive mentors/teachers during these years have assisted her in developing a bicultural ethnic identity in the U.S. This narrative will present the author's weave, the author's threads of mentorship experiences with various mentees among graduate social work students in the university, and her way of sharing and paying forward what she has received from her own mentors and teachers.

Keywords: mentoring; mentor; Republic of Korea; South Korea; cross-cultural; social work; international social work; Roman Catholic; diversity; cultural competency

The Webster dictionary defines a mentor as “a trusted counselor or guide who gives help or advice to someone who is less experienced and often a younger person,” and the Oxford dictionary defines a mentor as “someone who teaches or gives help and advice to one less experienced.” Looking at both definitions, from my perspective and understanding, a teacher has both the roles of teaching and mentoring his/her students interchangeably and simultaneously. Reflecting on my educational and professional social work experiences, I am aware that I have had various types of mentors and teachers. In turn, I have become a mentor and teacher to a diverse group of people I have encountered along the way. Woven from different strands and textures, the mentoring and teaching I have received and given has fashioned the intricate and beautiful tapestry that is my life.

As a Korean-American, Roman Catholic Sister in an American religious order and a professor in an American university, I have been living in a multicultural society while sustaining a bicultural ethnic identity as a bilingual person. Looking back, my religious vocation grew out of my passion for social justice. (*Social* comes from the Latin *Socius* meaning friend, ally, partner in sharing and acting together and *Justice* comes from the Latin *Justus*, meaning just, equitable and fair. *Social Justice* means working together with others as equals, as partners for a socially just world.) Through the

years my personal and professional mentors have encouraged me to explore and develop this desire for social justice. Later on this personal belief was my driving force to study and teach social work education and practice with graduate students in the university. I am confirmed in this since one of the core values of the National Association of Social Work Code Ethics is social justice (NASW, 1999).

Back in the early '80s when I came to the States, the concept of acculturation or the emphasis on bicultural ethnic identity development for immigrant children and their families or globalization were not common themes. Instead, it was more a question of assimilation, asking immigrants to adapt to the mainstream culture and live just like the rest of Americans. I am very grateful to some of my religious congregation's Sisters and a few close Caucasian teachers and friends who consistently encouraged, supported, and helped me to develop a bicultural and bi-ethnic identity while integrating/acculturating American culture into my own ethnic culture.

During my graduate education, my professors taught about diversity, multiculturalism, global education, and ethnic identity development. My Ph.D. dissertation advisor, quite apart from her professional guidance, mentored me to not lose my Korean ethnic heritage, cultural identity, language, values, norms, traditions, etc. I heard over and over: “Do not lose your own ethnic identity; that is your

root.” I am fully aware that my strong bicultural ethnic identity, my multiculturalism, and my ability to sustain my global vision are possible because of their fine teaching and mentorship. My commitment to teaching and mentoring graduate social work students in the university is my way to share and pay forward what I have received from them in my life.

For the remainder of the narrative, I will simultaneously interject my role as a teacher and a mentor to my students, because I perceive myself performing these functions in an intertwined fashion.

Tapestry of Teaching and Mentoring Graduate Social Work Students

I believe that personal growth and human capacity development are possible when personal strengths are recognized and positively supported and reinforced. My mentoring interaction with my university students focuses on utilizing their strengths, gifts, and talents and empowering them to grow in self-sufficiency. They in turn become comfortable with themselves in expected and unexpected life circumstances. I consider teaching as a lifetime opportunity, not only to transmit textbook knowledge, but also to empower, advocate, and instill the tools and attitudes for a meaningful life. In doing this to provide opportunities to experience and engage in various activities that seem to be crucial for personal growth.

The mission of social work education emphasizes the promotion of social justice and culturally competent practice in the profession's Code of Ethics (NASW, 1999). In addition, the importance of cultural diversity in the social work curriculum is stated in the Council on Social Work Education's (CSWE) educational policies and accreditation standards. Educational policy 2.1.4: “Engage diversity and difference in practice” (CSWE, 2008), calls for social workers to “understand how diversity characterizes and shapes the human experience and is critical to the formation of identity.” In the spring semester of 2012, I had an opportunity to teach an on-line course: “Global Perspectives on Social and Administrative Practice” to the MSW and Public Administration students in my university. This course is designed to teach the content of international social work, and students

are required to take the international study program in conjunction with the course. Six students completed the coursework and went for a two-week international study trip to the Republic of Korea with me in May, 2012.

My international social work education foci were: (1) gaining knowledge about a different culture and diversity issues, (2) cultivating positive attitudes toward different cultures and diversity, and (3) stepping out of personal comfort zones and exploring, experiencing, and embracing different cultural environments.

In gaining in-depth knowledge of international social work, the students studied the benefits and barriers of global perspectives in social work education and practice, the roles of international social institutions/organizations, how the Declaration of Human Rights Articles and the mission of social work present the same core values, and how international social workers participate in the global community. My students and I had very rich and in-depth discussions about: (1) how human rights and social justice issues match with the mission of social work, (2) how our personal beliefs, values, and knowledge of global education impact our world vision, and (3) how infusing global perspectives in social work knowledge and practice impact the social work profession. In this phase, my role was to enhance student knowledge about and personal cultural awareness of international social work education.

When the international social work course finished, our next step was to take a trip to learn and experience the similarities and differences in international social work education and practice. It was my belief that an overseas experience would certainly take them out of their comfort zone and force them to embrace an unknown/unfamiliar culture with its norms and values. I realized that this could be either a transformative life experience or a total fear factor for students.

Tapestry of Mentorship: the Pre-Trip to Korea

I was very excited about taking my MSW students to my birth country, but at the same time I was a bit anxious when all my students told me that they had never visited an Asian country and they were unfamiliar with Korean food, culture, norms, values,

and the Korean way of life. Their honest expression of both excitement and nervousness led me to believe that this trip could potentially be a turning point for them personally and emotionally.

Here are some of the ways students felt as we were about to begin the trip to Korea. One student said, "As we were about to begin the trip to Korea I felt very intimidated and I was excited to learn about the culture of South Korea and experience a different lifestyle than my own." Another student said, "As I was about to begin the trip to Korea, I felt excitement, curiosity, and a bit of apprehension. I was excited about traveling to a place that was completely different from where I have always lived, and to experience what it feels like to be an absolute minority. There was curiosity for great discoveries about the Korean culture. I felt apprehension entering this situation precisely because of how much of what was to come was still unknown."

In order to help my students to overcome intimidation and apprehension to visit the unfamiliar country, South Korea, I prepared very traditional and common Korean food and invited the students for dinner. Over dinner I shared with them my experience with Korean culture, norms, life styles and typical Korean greetings and expressions. I prepared enough food for ten people, and we were only seven, but we did not have any leftovers. The students remarked, "I think I can eat Korean food and, in fact, I like it," and "I think I will be okay in Korea." They helped me realize that deep inside they had been pretty anxious and apprehensive about whether or not they would be able to survive on Korean food, a most basic need! Over dinner we discussed the similarities and differences between Korean and American cultures. My messages to the students were: "Every culture has its own uniqueness...Cultural competency begins with open-mindedness...Instead of asking why they are different, be curious about recognizing and accepting the differences." The students seemed to understand my point that cultural understanding begins with open-minded curiosity about something new without judging it against what we are most familiar with.

Tapestry of Mentoring: Republic of Korea

Through coursework, students were asked to

identify areas of interest and/or social service agencies that they would like to visit while in the Republic of Korea. Students were interested in the areas of hospital social work, disability programs, immigrant/migrant populations, international adoption, alcohol and substance abuse treatment programs, and the Department of Health and Human Services in Korea. Students visited all the aforementioned agencies and programs and engaged in conversations with these agencies' social workers, clients, and government policy makers. In addition, they also visited our two sister universities, the Catholic University of Korea and Handong Global University in Korea, and had conversations with a university president and social work faculty and students. Furthermore, they also visited the First Vice-Minister for Education of Korea and learned about Korea's K-12 and college/university education system and policy.

I believe our international study program in Korea was a successful and meaningful experience for our students, because they were not acting or being treated like tourists from the U.S., but as social work graduate students who wanted to learn about and experience Korean culture, norms, and values, while at the same time studying about social work education and practice in Korea. During the course, the students and I had several conversations about how we are not going to Korea as tourists, but to explore and understand how Korean culture and values shape their social work practices, in other words, how Western and Eastern social work education and practice can explore their similarities and differences.

As a teacher and a mentor, I tried to empower my students to take charge of what *they* wanted to learn from Korean social work educators, students, policy makers, and clients and to appreciate the differences and similarities of the Korean and American systems. Initially, the students appeared to be apprehensive about what and how to prepare for their visits to different agencies. As a strategy to empower and mentor my students' critical thinking process, every evening before an agency or government office or university visit the students were encouraged to brainstorm about what and why they would like to learn from the host agency/program and to prepare appropriate questions. As preparation, I taught the students that

every individual Korean person they encounter is coming from their own personal unique culture.

The concept of understanding the intersectionality of cultures challenges us to recognize that each individual is coming from multiple social group identities (Spencer, Lewis, & Gutierrez, 2000), such as gender, age, class, education, occupation, etc. In other words, every individual represents a complexity of interlocking identities from simultaneous memberships in a variety of social groups (Ridley, 2005). Hence they could expect that new learning/experience would occur while interacting with Korean people and practicing cultural competency by appreciating the different cultures we (Koreans and Americans) have. As a mentor to my students, I modeled how we (students and I) can have honest conversations about how we view other cultures and what the learned beliefs were that we think are implied in other cultures. As much as I tried to bring my students out of their comfort zones to engage in honest and critical conversation, it was not an easy task for me to take them out of their own boxes. We discussed: "How did you feel when you encountered some aspect of Korean personalities, culture, life style, or language?"

Furthermore: "How would you rate your cultural inadequacy and cultural appreciation level as your exposure has increased daily?" I shared with the students that I left Korea over twenty-five years ago and, even though I have visited Korea every year, I am not all that familiar with the details of what is happening in Korea because I don't live in Korea. In addition, I shared that my lifetime goal is to become a bilingual and bicultural person while living in the United States. All my students encouraged me to keep both cultures and languages, and a couple of them expressed how they wish they could keep up their own ethnic cultures and languages. (Some of the students come from German, Lebanese, and Irish ancestry). I believe that, being out of the classroom and the U.S., Korea seemed to become a natural place for us to engage in reflective conversation regarding each individual's cultural perception, attitudes, and integration process.

Every day a different student took a leadership role to prepare for the day and addressed the purpose of

their visit, asked appropriate questions, and interacted with various hosts.

I asked students what was the most valuable educational experience for them while visiting these places. One student shared, "I loved experiencing a new culture, learning about South Korean history, learning about social service agencies, and getting to enjoy so many different types of food."

Another student shared said, "The most valuable experience for me was observing the people in the agencies, the staff and even the clients—the way in which they demonstrated their cultural values in their practice and in their interaction with us. Every agency we visited showed us the highest dignity and hospitality. I noticed that their practice and agency environment was informed by their cultural values."

Still another student shared, "His Beans Café (one of the programs we visited) resonated with me. I thought it was a moving and auspicious venture, considering that a social work student began the business from the ground up, giving intellectually disabled people a chance to work at a coffee shop. As a social work student, witnessing an organization fostering hope for individuals by giving them this opportunity was inspirational."

In this second phase, as a teacher, I led them in discovering important knowledge about global social work education and, as a mentor, I enabled each of them to develop as a person and as a social worker. In the end, they were able to check their own cultural sensitivity (feelings and attitudes toward Korean culture) and be ready to engage/practice what they had learned about global social work and culture in the Republic of Korea.

Tapestry of Mentorship: the Post-Trip

Upon our return to the States, I wanted to know how my mentorship had impacted my students' global education and social work profession. I asked students how the international study program contributed to their global education, and how this international study program would impact their social work profession. Here is some of the students' feedback. Student A said:

I was able to see the way social service agencies in other countries worked and what was different

and similar to the U.S. I was also immersed in a culture, forced to be taken out of my comfort zone, which led to a deeper appreciation of cultures different from my own.

Student B said:

This trip to Korea gave me a global education. I have never been immersed in a culture that was so completely different from mine. It opened my eyes in many ways, although our cultures are so different, our problems are the same. It gave me a lesson in humanity...This international study program impacted my future profession. This allowed me to gain an insight both into the United States' and South Korean agencies and social work field since we were able to discuss and compare the two.

Student C said:

The international study program proved to be as invaluable to my global education, awareness, and competence as my internship and field education is to my developing social work practice...My international study will certainly impact my professional practice. It will impact my significant growth in cultural competency, a broadening of practice models and ideas may be beneficial in future practice. It has made me a more whole human being.

Student D said:

Through visiting several social service agencies and organizations, I gained a deep appreciation for the positive aspects of the Korean culture and how these could be incorporated into my professional development. By meeting and interacting with social work professionals, I fully understood that one person can have an impact on the lives of others.

Listening to the students' transformative experiences touched my heart deeply. Obviously, each of the students was in a very different place from where they were during the pre-departure period and where they had now arrived emotionally, culturally and professionally after they returned from Korea. I was fully aware that the international study tour to Korea for the American students who had never been in

Korea wouldn't be an easy task, but I wanted to take this project forward.

As a Korean/American and a bilingual person, I perceived myself as a bridge to connect both American and Korean students and let them engage and exchange in dialogue, to share experiences in different cultures, education, and world vision, and assess how they would like to sustain their international social work education and practice in Korea and the U.S. in the future. Furthermore, I wanted to mentor my American students to have a transformative experience in their hearts through their constructive and open conversations with the Korean educators, social work professionals, and clients, so they in turn can transform their communities, country, and the world. As a mentor, I believe, I made a difference in my students' perception of another culture. This mentorship remains ongoing, and I am so honored to be a part of their good memories and continued cultural openness.

Tapestry of Mentorship: Now

My mentorship with the graduate social work students who took the course and went to Korea has been an ongoing process. When I was invited to present the international social work course and the trip to Korea to the University Board of Trustees, I selected one of my students and gave her a chance to present her own experience of studying the global social work course and how she believed her experiences in Korea would impact her personal growth and professional endeavors. The student was both excited and anxious about speaking in front of the University Board of Trustees, but she eloquently described her educational and practical experiences of international social work.

Another mentoring opportunity occurred when I was invited to present the global social work course and share the experience of taking graduate social work students to Korea during the global education conference in Pennsylvania. Again, I took another student who went to Korea with me and provided an opportunity for her to share her own perspective on the importance of global education and her life changing experience while visiting Korea. As I had expected, the student was a bit nervous about speaking in front of social work educators, practitioners, and fellow students, but I ensured her

that all she needed to do was speak from her heart.

This was what the student shared with me after she finished her presentation. The student said:

When I signed up for this trip, I was informed that my life was going to change, and at that time I was not certain how. Today I can see it has been altered to a certain extent. As I continue to study social work, I will now appreciate the importance of traveling the world in order to grasp a deeper understanding of our own backyard. Since my return from South Korea, I am left to ponder what international experience is in store for me on the horizon.

In teaching and mentoring my graduate social work students, my teaching was helping them to build knowledge of global social work education, and my mentoring was empowering and strengthening them to become culturally competent social work practitioners in the interdependent world in which we live. Teaching the content of global social work was an exciting enough opportunity for me, but taking social work students to the Republic of Korea was the highlight. It connected the meaning and value of international social work and helped them to gain cultural competency while interacting with Korean educators, social workers and residents. As my students stated in their reflections, they have experienced the differences between the ideology and culture of the Eastern and Western hemispheres.

I was seeking opportunities for my students to share their experience of an international social work course and cultural experiences during their visit to Korea. I was fully aware that speaking in front of the university board members, social work educators, social work professionals and fellow students wouldn't be an easy task, but I wanted them to exercise their leadership by sharing and educating others through their own active voices. My way of mentoring these students was simple and direct: "Have ownership of your own experiences and learning, and share it from your heart."

I believe my students' acceptance of different cultures without judging and their appreciation of our commonalities in the American and Korean cultures were key indicators of cultural competency. My heart certainly warmed with pride and joy when

my students shared that they felt comfortable meeting other Koreans and that they have a desire to share what they learned and experienced with their fellow classmates and co-workers.

For future research regarding mentor & mentee experiences, it would be valuable to pursue the levels of interest of: 1) social work educators' and practitioners' involvement in mentorship, 2) social work students' perspective on their experience of mentorship, and 3) the effectiveness of mentorship through the pre- and post-cultural competency level outcomes after an international study program.

Conclusion

As a Korean-American, Roman Catholic Sister in an American religious order and a professor in an American university, my religious vocation and social work profession grew out of my own passion for social justice (working together with others as equals, as partners for a socially just world). Looking back, my religious congregation's Sisters, a few close Caucasian friends, my professors, and especially my dissertation advisor were my mentors who consistently encouraged, supported, and helped me to develop a bicultural and bi-ethnic identity while integrating/aculturating American culture into my own ethnic culture. I have experienced the power of mentorship to preserve my Korean ethnic heritage, cultural identity, language, values, norms, and traditions, and this has led me to become who I am today.

I am fully aware that without my strong bicultural ethnic identity, and my understanding of the meaning of multiculturalism and the importance of sustaining my global vision, I would be less confident in teaching the global social work course to the MSW students and helping them to practice international social work in the Republic of Korea. Reflecting on the international study trip to Korea, I have witnessed how my students have been transformed both personally and professionally. Mentoring my students to explore, experience, and understand different cultures, norms, values, and ways of life has helped them to gain the cultural competency to become the Korean cultural ambassadors to the university board members, university educators, social work practitioners, and fellow social work students. As a student stated: "I now appreciate the importance of traveling the

world, in order to grasp a deeper understanding of my own backyard. Since my return from South Korea, I am left to ponder what international experience is in store for me on the horizon.”

I once saw the slogan: “Leave this place better than you found it.” This message resonates with me because I believe that we are all in this life together as teachers, mentors, and learners. We are responsible for each other as we allow the tapestry of our lives to extend and connect from strand to strand across the teacher's desk and around the world. I understand these strands and textures to symbolize each person's unique life passage, and I am glad to be intertwined with theirs. My tapestry of mentorship is in progress and I will continue to weave vibrant colors and textures as I live from day to day.

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Keeping Hope Alive: Mentoring African American Male Social Workers and Students

Jerry Watson

Abstract: In this article, I describe the forces that influenced my decision to become a social worker and mentor. I detail the relationship between growing up as a “Y Kid” and my decision to become engaged in the life-long mentoring process. While telling my story, I explore value-driven role modeling, the process of selecting mentees and mentors through attraction rather than promotion, and the concept of developmental networks. Finally, I share the lessons learned from more than fifty years of involvement in the mentoring process.

Keywords: mentoring; mentor; social work; African American; YMCA; adolescent males

I remember as if it were yesterday, when the Stingly boys moved in just two doors from our house. There were three boys in total in the new family. How exciting! Now there were more boys in the neighborhood to play baseball. We were getting closer to having enough boys to play a real game in the backyard. The middle boy, Wayne, was four years older than me and Junior was six years older than me. I was excited about the possibility of having a new playmate. The Stinglys were an interesting family. Very soon after they moved in, you could hear their sister, Anna, playing the piano and singing church songs. The entire family including their grandparents regularly attended church services together. They were “sanctified.”

I couldn't keep up with Wayne and Harold. They were too strong, too fast, and far too advanced in every sport that we played, from marbles and spinning tops to baseball, swimming, running track, and football. Wayne and Harold were different from the other boys. In addition to being athletic, they were courteous, polite, and mannerable. They didn't use profanity when the adults were not around and they always seemed to behave the same way. They weren't “some-timey.” They were consistently well-behaved young men. I noticed something else about Wayne and Harold. Most all the other young boys looked-up to them and listened when they spoke. Wayne and Harold were intelligent and deeply committed to their religious beliefs. I didn't know it at the time but Wayne and Harold were my first mentors.

I had heard the word mentor but I did not know what it meant. Even today, mentoring means

different things in different places at different times. Mentoring has been defined paradoxically, making it difficult to examine in systematic ways (Jacobi, 1991; Kram, 1988). In light of this lack of clarity, Kram's (1988) more general definition of developmental relationships and original idea that mentoring takes place over time – with multiple individuals including senior individuals, peers, and community members – have informed this narrative (Higgins & Kram, 2001). Developmental relationships are understood as associations between senior (i.e., faculty) and junior individuals (i.e., faculty and students), focused on the junior member's personal and/or career development and growth. While I was not yet a faculty person, I was junior to Wayne and Harold. The focus of our relationship was on my personal, social, and athletic growth and development.

I would later learn that their consistency, commitment, and passion were signs of value-driven leadership (Malphurs, 1996). During the school year, Wayne and Harold would come home immediately after school and then leave the neighborhood without saying a word. I wondered what was going on. Our neighborhood was filled with gangs, crime, drugs, and violence. I was fairly young when I learned that I lived in a ghetto and exactly what that meant. One day I was able to catch up to Wayne before he made his quick get-away. I asked, “Where are you going?” He leaned over and whispered in my ear, “Man, I'm going to the ‘Y’ and you ought to go with me.” I respected and admired Wayne and knew that he would not want me to go anywhere that would not be good for me. But at first I didn't think I could go to this

unknown place. The next moment, as he ran off, I suddenly shouted, "I'll ask my Mom if I can go tomorrow!"

I followed Wayne and Harold over to the neighborhood Young Men's Christian Association (YMCA) and a whole new world was opened for me. I knew instantly that I would never be the same again. Over the next twelve years, I would go the YMCA six days a week and sometimes seven. Wayne and Harold continued to mentor me from childhood to adolescence and right into high school. I was a "Y kid." As I reflect back, I now understand that an important part of my mentee experience was the introduction and connection to a larger network of individuals. This became my developmental network. The mentors at the YMCA were diverse in talents, skills, and areas of interest and expertise. Some were superior athletes while others were academics and focused the importance of education. My network included skilled outdoors folks as well as group leaders. Still others were into arts and crafts. Members of my mentoring network had several things in common. Most of them were social workers. They all worked to put Christian principles into practice through programs and activities focused on building healthy spirits, minds, and bodies for all.

The YMCA was racially and ethnically very diverse. There were Italians, Lithuanians, Jews, Puerto Ricans, Mexicans, African Americans, Phillipinos, and Native Americans. Mentors were well represented from across the spectrum of races. While race oftentimes represents an easily recognizable difference between mentors and mentees, race was rarely an issue of concern. During the turbulent 1960s things changed. Race became an important issue at the neighborhood YMCA. "White flight" became a reality and the community changed to 99.9% African American. As time passed, the Civil Rights Era and the emergence of the equally important Black Consciousness Movement influenced the racial make-up of our neighborhood YMCA's staff and mentors.

Consequently, it became increasingly more important to have African American male role models and mentors. Trust and opportunities to build relationships with white male mentors

appeared to diminish, or at best became strained. Research supports the significant association between the race of protégés and their mentors, suggesting that a strong bias prevails toward "like mentoring like," or same-race relationships (Collins, Kanya, & Tourse, 1997). Seeing someone who looked like me, who shared similar backgrounds and roots, and who was accessible seemed to make common sense in terms of building trust while taking and giving directions. Blake-Beard, Bayne, Crosby, & Muller (2011) reported that benefits of same race mentoring relationships are particularly evident among students from underrepresented groups. Among nearly a thousand students the majority reported that having a mentor of one's own gender or race was important to them. Students also reported receiving more help. Conversely, Blake-Beard et al. (2011) reported that matching race or gender did not affect academic outcomes.

While I had a host of new mentors at the YMCA, Wayne continued to maintain contact with me once he began to attend college away from home. In my teens, I would spend weekends with Wayne at State University. He encouraged me to do well in school and to be sure to continue my education through college. The next step for me at the YMCA involved learning how to mentor, lead, and teach other youth how to grow and develop, using YMCA principles in recreational and social activities. I understood very early on at the YMCA that I had a responsibility to help others. I learned the lesson of giving back at the YMCA. Once I learned how to swim, I understood that I had to teach others how to swim. I was eager to mentor other younger boys. At the same time, I continued receiving the mentoring from older and more experienced mentors. I was convinced; I would become a social worker.

I worked at the YMCA after school and throughout summer vacation during my teens and early adulthood. There were many youth who enjoyed and benefited from the mentoring relationships for many, many years. Similar to other community programs, the YMCA institutionalized their mentoring system. The Y gave attention to role modeling, reciprocity, service to others, and the importance of educational achievement for raising up a cadre of successful African American social workers and professionals (Pomeroy & Steiker,

2011). I was convinced that my life would have been disastrous had it not been for my YMCA experience. Moreover, I decided that I would become a social worker and spend my life exemplifying YMCA principles in service to others.

As a result of the Y's mentoring system, I was advised and counseled before I completed undergraduate study by YMCA mentors. I was fortunate that when I entered graduate social work school, I was directed to contact an African American advisor at the graduate program who was also a "Y Kid." Yet when I arrived none of that mattered. I was still scared to death. The environment was intimidating and almost overwhelming. The buildings were large and the rooms had tall ceilings. I was entering a predominately white institution of higher learning, with mostly white faculty, staff, and students. The environment was intimidating and yet softened by what would happen next. I finally met an African American man in a position of power (faculty and advisor) who presented himself as committed to supporting, guiding, and helping me through the process of completing graduate study in social work. He calmed my concerns and gave me hope that I could complete the MSW program. He was from the community of African American males who had grown-up in the YMCA system.

It was somewhat settling to see a Black man who was successfully maintaining a position in this cold and threatening place. Students need role models they can relate to for advice and encouragement. Ensher and Murphy (1997) found that protégés were more satisfied with mentors whom they perceived as similar to them. I had traveled quite a distance along the course of life and yet I would return to the fundamentals that I learned at the Y. At first it seemed different – because of my age – to take direction from my faculty advisor. But I was convinced from all that I could see that I was being led by a person committed to YMCA principles. Similar to my lifelong experiences at the YMCA, here was a person who demonstrated positive role modeling, service to others, and the importance of educational attainment. I knew those principles when I saw them in action. I kept saying to myself over and over again, "After all, he was from the Y. I could trust him and follow his guidance and direction." In short, it became easier for me to

adjust to the new situation and to succeed.

Paying It Forward: Mentoring African American Male Social Workers and Students

My decision to become a social worker and my subsequent professional experience are connected to my YMCA experience. My social work rests firmly upon the values, principles, and approaches I learned at the Y. With consistent mentoring from YMCA staff, I managed to defy the odds of growing-up in the ghetto. I patterned my style of mentoring on the positive role models I had along the way. I gave back by helping others. I committed myself to academic and educational achievement. I had successfully completed high school, undergraduate, and graduate study. For many in my neighborhood this was a miraculous feat. Above all, I connected with educational and professional mentors who added many fine details to the portrait of the mentor that I would later become. Consequently, I have dedicated much of my professional efforts to mentoring social workers in a variety of settings.

Today, over fifty years after beginning my YMCA experience, building relationships and networks with same race mentors remains important. Mentors and mentees bond together around the common experience of race. But same race alone does not guarantee successful mentoring matches and strong relationships among mentor and mentee. I spend a considerable amount of time and energy with mentees discussing social work practice, research, and personal matters. My commitment is for life, with the understanding that we are all a part of a larger network of professionals dedicated to living out the same set of values. I have worked hard on my mentoring relationships. Through role-modeling, I seek to be an example for my mentees.

Trust in the mentoring has not been automatic because we share the same race. I soon learned that one of the weaknesses of same race mentoring relationships is assuming that I would be trusted because we shared the same race. That was a big mistake. In fact, often the opposite is true. Building trust takes time and work. Gaddis (2012) suggests that the amount of time invested in a mentoring relationship and the level of trust placed in the mentor are the most important facets of a relationship to foster success. Trust in the

mentoring relationship must be earned, nurtured, and maintained through mutual honesty, openness, and the willingness to improve ourselves spiritually, mentally, and physically. Therein lies the strengths of my mentoring relationships.

Over the past twenty years, I have found myself mentoring African American male social work faculty, students, and practicing social workers. I did not recruit them. I did not select them. They selected me through attraction rather than promotion based on my life and professional experience of working with African American males. I mentored African American male social work faculty, prior to my entry into the academy, and faculty who were my senior in the academy once I entered the academy. Mentoring faculty members typically occurred outside of the physical confines of the academy. Higher education as an institution seems to constrain the behavior of younger but more senior faculty to seek guidance and support as they move along their career path. Also, much of their concerns were of a personal nature that may or may not have impacted their professional careers. I mentored African American faculty members who were my senior in the academy, but who clearly sought out my advice and counsel because of my long history of service and leadership and informal position as an elder in the African American community of men. I mentored social work faculty as they worked in community settings, either as leaders of service providing programs or while they conducted research in communities.

I mentored African American male students while practicing social work in the field at community-based organizations, as they struggled with practice issues including engaging African American males, families, and youth. In addition, I mentored students around their experiences adjusting to university life and the rigors of study. I also mentored peers who were African American male social workers in agencies as they sought to develop and implement programs targeting African American males and their families. Mentoring students, faculty, and professionals also took place in support groups organized to create a space for African American male social workers and human service professionals. Over the past fifty years, I have been mentored by and mentored scores of African American males, including senior

individuals, peers, and members of the larger community of African American men who are social workers.

Hence, I knew that I had benefited from the mentoring and realized early on that a productive and meaningful mentoring relationship could contribute to a person's self-efficacy (Hesli, DeLaat, Youde, Méndez, & Lee, 2006; Paglis, Green, & Bauert, 2006; Williams-Nickelson, 2009). I began by attracting students who were interested in working on community participatory and action research projects. There were small incentives or stipends. But more importantly, it was an opportunity for students to learn and to do service in the community. Studies indicate that students and faculty members are often most comfortable when working with people they perceive as similar to themselves (Gutierrez, 2012). We shared the common interest of building and developing communities. Faculty and students who share intellectual interests and take time to build honest communication can also overcome identity-based differences (Hill, Castillo, Ngu, & Pepion, 1999).

Conclusion

In the final analysis, my mentoring experience has been one of learning and teaching while giving back and receiving through service to others. It has been a journey with one constant, the values and principles I learned as a child at the neighborhood YMCA: positive role modeling, reciprocity (mutual shared benefit to mentor and mentee), service to others, and the importance of educational achievement. Mentoring students helped me to learn and practice social work in the "real world." With mentoring, social work students can have deeply meaningful learning experiences and make connections that help them to get in on the ground floor of employment opportunities (Poulin, Kauffman, & Silver, 2006). It continues to be satisfying to support a student's development. Most of us can think of times when our students raised our awareness of social conditions, introduced us to different cultures, or made us proud as they overcame challenges to succeed (Gutierrez, 2012). The benefits of mentoring are accrued by both mentor and mentee. Mutual and shared benefits by both the mentor and mentee are a common and repetitive theme in successful mentoring.

I learned that mentoring social workers had to go far beyond the professional and the academic realms. We dealt with personal, spiritual, political, religious, and social matters oftentimes more than we addressed professional and academic matters. Our conversations and discussions about insights into life were on multiple levels, including social and behavioral (Megginson & Clutterbuck, 2005). Another important lesson is that openness and willingness to discuss a variety of life issues by both the mentor and mentee is critical to the success of the relationship. Traditional hierarchical professional social work boundaries must be stretched to allow for more open communication.

Aside from sharing the same race, I may not have the same historical background and upbringing as other African American males. It has been equally important for me to recognize the social, economic, geographical, gender choice, and biographic diversity among African American males that I have mentored. Mentoring's psychosocial functions include coaching and feedback, acceptance and confirmation, role-modeling functions, and guidance in shaping beliefs and values. Research recognizes that mentoring provides support across multiple dimensional functions: career, psychosocial, and role modeling (Blake-Beard, Bayne, Crosby, & Muller, 2011).

African American males in the academy need the support that mentoring can potentially provide. African American male social workers are very rare in the academy today. Adding to their feelings of isolation, these are often intelligent and strong men who have been written-off by society. Black faculty can serve as exceptional models of success in the academic arena, particularly for students of color (Banks, 1984). The availability of a mentor or role model that has dealt with similar struggles appears to be important to minority student achievement (Tinto, 1993), and in many cases Black faculty have experienced struggles and barriers similar to those of students of color.

Many African American male social workers and social work students will go out into the workforce to work directly with other African American men, children, families, and communities. Furthermore, we must consider that Black professors are able to offer a unique form of support and encouragement that underrepresented students both desire and need

(Fries-Britt & Griffin, 2007; Patton & Harper, 2003; Reddick, 2011). At best we can hope for a "snow-ball" effect. As more and more African American male social workers mentor more and more African American male social work students, we will grow the numbers of African American social workers.

Given the extreme scarcity of African American (AA) male social workers in the field and in the educational preparation pipeline juxtaposed against the dire need to increase the numbers of AA male social workers, it has become imperative for AA senior faculty to develop, promote, and support mentoring efforts targeting AA male faculty, students, and practitioners. In over more than fifty years of study and practice, I have identified three hallmarks of African American social work heritage as loyalty, self-help, and mutual aid. These three hallmarks should guide the intentional mentoring efforts to build developmental relationships and networks to mitigate the current and historical shortage of African American male social workers.

In the same way that the YMCA once provided tier or generational mentoring, while building developmental relationships and networks, I have utilized rites of passages and mentoring programs at schools, churches, and community based organizations to mentor African American males. Further construction of the concept of developmental networks can be nurtured in the practice arena. While "the magic is in the doing," practice-based research will play a vital role in the ongoing growth of the concept of developmental networks. Individuals who strengthen their developmental networks to include multiple relationships of strong and diverse ties, are more likely to continually learn, develop, and achieve personal and professional goals through the developmental assistance that is offered by an enriched network (Higgins & Kram, 2001; Higgins, 2000; Higgins & Thomas, 2001). Similar to the YMCA environment, the social work practice and academic arenas offer numerous opportunities for diversity in mentors. At some point early in the mentoring relationship, I always explain to mentees that when I begin to mentor them they join a large "network of multiple networks" from which they can travel and expand upon to meet their personal and professional goals.

Today, I am currently mentoring a group of seven African American men who include practicing social workers and graduate and undergraduate social work students. As an elder mentor, I live out my commitment to the YMCA principle of service through “giving back” and promoting academic achievement. I would like to stress the value of documenting, evaluating, and sharing the results of the mentoring process. This is critical to building the concept of developmental relationships. My experience mirrors that of Clutterbuck, Poulsen, and Kochan (2012), who pointed out that mentoring supports and facilitates learning by both the mentor and mentee, and successful mentoring relationships can lead to liberating life changes. I continue to learn from the mentoring process, both as a mentee and as a mentor.

While social workers do not have to take a vow of poverty, historically the profession has not provided lucrative pay opportunities. Yet on the other hand, the reciprocal rewards of learning and watching others benefit through growth and development from our mutual efforts have been priceless and invaluable. I can still remember the look on my YMCA mentors' faces when they acknowledged and shared my life successes.

As a matter of course, faculty members are always building professional developmental networks to support their professional growth in the areas of research, teaching, and service. Senior and fellow faculty members along with social work students should be encouraged through participation in community-based projects to join developmental networks that promote and support the growth and development of everybody involved. Colleges and universities can support the replication of the successful mentorship of African American males by formalizing and institutionalizing mentoring programs and legitimatizing these efforts with financial support. Finally, higher educational institutions would do well to recognize the mentoring efforts of faculty members by granting credit as a part of the tenure process.

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Cross-Cultural and Inter-Cultural Mentorship in Academe: American Indian Culturally Grounded Constructs Applied in Social Work Education

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Abstract: An American Indian mentor and four student mentees voice their experiences in the mentor-mentee relationship. Two American Indian cultural constructs are utilized within the academic mentor-mentee relationship with four students. The first construct is learning from an individual who is considered an elder and mentor in the context of American Indian culture. Elders are viewed as teachers, guides, counselors, and supporters of mentees. One example of this construct is the American Indian cultural teaching that emphasizes that the selection of a mentee with potential to learn to accomplish a task is more important than the selection of a mentee who has already mastered the task. This construct allows the mentee to experiment and learn by doing, which can be more demanding of the mentor's time. The second construct is the traditional American Indian worldview of everyone having skills and abilities to share. Therefore, all are able to learn from one another. This construct facilitated opportunities for all four students to learn from each other's cross-cultural and inter-cultural differences between tribal life and the mainstream dominant culture.

Keywords: cross-cultural; mentoring; mentor; social work; American Indian; Native American; elders

There are several definitions used to characterize the mentoring relationship, such as didactic, face-to-face, long-term associations, one-on-one relationship, supervisor and novice student, a coach or sponsor and client, etc. (Donaldson, Ensher, & Grant-Vallone, 2000; Bird & Didion, 1992; Kasprisin, Boyle Single, Single, & Muller, 2003; Noe, 1988; Kram, 1985; Ragins & McFarlin, 1990; Ragins, Cotton & Miller, 2000). Each mentoring relationship is defined by the function and purpose of the needs of each mentee. A mentor may have more than one mentor-mentee relationship at a time, and each may be markedly different. The authors selected the term mentor-mentee for this discussion, as it is most culturally appropriate for the American Indian mentor and mentees.

Engaging in mentoring constitutes an ethical responsibility of social work educators and other seasoned professionals. The Council on Social Work Education's National Statement on Research Integrity in Social Work (2007) indicates:

Mentoring junior researchers and trainees in social work research serves to instill the mentee with the ethics, techniques, and community of the profession. Social work's commitment to advancing the careers of traditionally

underrepresented and marginalized groups indicates a special commitment to mentoring trainees who often experience isolation and exaggerated expectations in academic and research settings. (para. 14)

The mentoring relationship can also be used to foster the development of cultural competency, another concept critical to the development of professional social workers (CSWE, 2013; NASW, 2001): "Social workers shall advocate for and participate in educational and training programs that help advance cultural competence within the profession" (NASW, 2001, p. 5).

In this instance, the trainees are learning from a mentor who is a member of an underrepresented or marginalized group. The rationale for this point of view is that mentees may learn more in depth differences from mainstream culture and how other cultures view their world (Kunselman, Hensley, & Tewksbury, 2003; Kersting, 2004; Casto, Caldwell, & Salazar, 2005). Oftentimes, in the cross-cultural mentor-mentee relationship, the mentor is from the mainstream or dominant culture and the mentee is from a different cultural/ethnic background (Allen-Mears, 2006). In this situation the mentee frequently learns to work with and adjust to the

mainstream culture which is valuable. However, this may be problematic for the field. Students from underrepresented groups may be fully aware the learned skills and techniques may be less or not effective in communities with a culturally different environment and worldview. Therefore, it is important to examine the mentor-mentee relationship, with the mentor being from a different ethnic/cultural background and the mentees from the mainstream culture. Students can gain knowledge, skills and techniques to be more effective in providing service to members of unrepresented or marginalized groups. Those students who are underrepresented are likely to find validation for their culturally different beliefs and home community environments.

Mentoring Relationship in an American Indian Cultural Context

Characteristics of the mentor-mentee experiences discussed in this paper include: (1) a mentor who is a female, and a member of an underrepresented group, the American Indian population. (2) All of the mentees were female; two were members of American Indian tribal nations different from the mentor and each other. The two remaining mentees were Caucasian. (3) All share their individual experiences of the mentor-mentee relationship from either a cross-cultural or inter-cultural viewpoint. This particular mentorship allowed the students to enhance their cultural competency, learn a different worldview, and obtain knowledge unique to tribal cultures. This included the nuances not readily disclosed to non-tribal members or members from different tribal nations.

One of the two constructs for this discussion includes learning from a mentor who is considered an educator and an elder of a tribal nation (Hendrix, 2005; Cross, 2004). The elder mentorship is based on wisdom from years of learning and life experiences that are disseminated to the youth of their particular tribal nation. The second is the cultural belief that everyone has skills and abilities that are important to share with others. This paper is based on the premise that these two constructs are indeed transferable to academe and bring a unique dimension to the mentoring relationship.

These cross-cultural constructs provided an exceptional social work knowledge base for the

mentees in relation to the tribal nations' cultural teachings, traditional values, and methods of transmission of the culture. In addition, the experience offered an understanding of policies that negatively impact this population, and current health and human services issues of tribal nations, which frequently differ from the dominant culture (Weaver, 2000). The mentees had the opportunity to learn from each other as they processed and integrated the information gained from their experiences of working within a multicultural research team.

Being Mentored and Becoming a Mentor

I think that to enter into a relationship as a mentor is a way to give back to society and to honor those who provided you with time, direction, and networking opportunities to assist your professional development. I was fortunate to have both formal and combination formal/informal mentoring experiences as a graduate student. The mentors that I consider formal include Caucasian and African American males who were faculty members and professional academic advisors. Each provided me with support by sitting on my doctorate committee, providing constructive criticism in my writing for the dissertation, and giving me valuable direction as to how to move through the program effectively. I would meet with each of them by appointment in their university offices. I did make attempts to seek their opinions on my work in regard to manuscript writing and future employment after graduation. Their advice was generalized to "keep doing what you're doing." I found this to be of no benefit. Therefore, all of these relationships concluded shortly after I completed my graduate degrees. As stated by Riebschleger and Cross (2011), the formal relationships have been terminated, because the goals that brought about the relationship were accomplished.

I also had formal/informal mentoring experiences with Caucasian, African American, and American Indian female mentors. They were in prestigious positions within academe or directors of community-based agencies. As mentors they provided me with access to their professional world by sharing information about their organizational systems and including me in professional activities. I was able to learn about the challenges that existed for women in the profession. They shared in confidence some frustrations they had experienced

and what it meant to be successful. The relationships were long term and multi-dimensional, which included sharing the impact of gender and race on their professional careers. Each mentor developed a role for me as a member of their research team, which led to co-presentations, co-authorships, and community engagement. The most invaluable aspect of working with these mentors was their willingness to share not only positive, but also negative experiences. Their guidance and confidential sharing provided me the opportunity to learn from my own missteps and those of others. Overall, this experience prepared me to learn to cope with future challenges.

My Caucasian and African American female mentors moved into the role of colleagues. We have worked on service and university projects with other members of the faculty in the greater community. Once my career was launched, they moved on to mentor other young women who were studying to be members of the social work profession. My American Indian women mentors provided me with validation for my work and a stronger sense of connection with tribal nation communities. They encouraged me to attain my goals and provided support when I met culturally conflicting challenges. These mentoring relationships have changed over time, but remain in place. The relationships have become reciprocal with a focus on research projects and field experiences for tribal and nontribal students. Currently, I work with these women as colleagues on major projects at universities, on reservations, and in urban American Indian communities. These mentors have provided access to tribal nations for my research, in ways which proved important for my career. My American Indian women mentors continue to invite me to familial, social, and tribal ceremonial events in the role of an extended family member.

Why Mentor?

The decision to mentor is a personal choice. The mentoring role is manifested by the mentor's personal view of caring for individuals, the social work profession, and how she or he views the world. As a mentor, I attempted to combine components of all the mentoring styles I experienced in my academic and professional career. The American Indian value of inclusion, sharing, and focus on the survival of the group are

motivators for me. This value is easily adaptable to academe, the social work profession, and mentoring. Personally, I mentor because I am considered an elder in my culture, I enjoy witnessing the students' growth, and I want to share my knowledge and culture. The rewards of mentoring vary from person to person. I believe mentoring is a way of paying forward for the future. I think the mentoring relationship includes being able to see students obtain their goals by assisting the mentees in their professional development. Also, mentoring adds excitement to life in academe. It allows me to observe several first times, such as co-presenting at professional conferences, conducting a first field research interview, notification of a successful grant proposal, and/or a publication. After graduation, my mentees often inform me of their first position as a professional social worker or if they are a successful candidate for graduate school admission. In addition, the mentees learn values necessary to prepare them to contribute to the betterment of communities, including those cultures different from their own. They learn the significance of their professional roles. And finally, they learn the impact they will have, especially in their work with clients who are culturally different from themselves.

American Indian Educator in the Role of Mentor

The role of mentor is often defined by students, colleagues, and administrators within academe as one who will advise and direct students with the goal of completing their degrees. In tribal communities the role of mentor is defined as an elder or someone who is established and is willing to share acquired knowledge. As an American Indian educator, I combine both of these definitions of mentor. My mentoring role includes social work knowledge, tribal culture, and differences in worldview. I often invest significant amounts of time and direction with mentees. I provide the students with valuable learning opportunities to increase knowledge, skill, and techniques. Also, I provided access for students to acquire a unique experience to understand diversity within the American Indian cultures. The students learn nuances or ways of living of each tribal nation that is not readily disclosed to non-tribal members. Oftentimes, the American Indian population is viewed as one homogenous group with little differences. However, there are differences in the ways of living. The American Indian students who

are citizens from different tribal nations need to learn these nuances as well, to be effective professional social workers.

Each mentor-mentee relationship is as individualized as the two people in the relationship. The mentor is required to have adaptability from one mentee to another. For example, I have worked with more experienced mentees who needed less direction and support in their work. They were able to interview in person or face-to-face with little direction. However, they may require assistance during times of transition, such as moving to conducting focus groups. They may also need assistance as to how to access information that may not be readily available. The students may be computer savvy in the work of literature review, but less knowledgeable of how to access data from tribal nations. In addition, a mentor from an underrepresented group must have patience when teaching cross-cultural issues. In my experience, some American Indian mentees were wonderful at sharing cultural knowledge. Others may be frustrated that they were called on to share this knowledge. I discussed with them an option of accepting the role of a cultural translator and that this was a valuable skill. They were willing to share their abilities to communicate nuances and rationales as to why it is important to proceed in a certain manner while working with a particular tribe. They then understood they had an expertise to share to assist the American Indian population.

The American Indian foci for the mentor are on the importance of adaptation to the mentee's needs, such as patience during the learning curve, investment of time, inclusion in tasks for the promotion of the mentee, and willingness to share the knowledge of his or her own culture and the cultures of others (Cross, 2004). The cultural construct to acknowledge here is the American Indian mentor's investment of time, patience for the mentee's learning curve, and the amount of energy required to learn and develop the mentee's skill set. The American Indian worldview encourages the untested mentee to try new experiences for skill development, knowing mistakes can be just as educational as successes. The risk the mentor takes on behalf of the mentee is a possible lack of success. As previously stated, the American Indian cultural teachings emphasize that the selection of a mentee

with potential to learn to accomplish a task is more important than the selection of a mentee who has already mastered the task. Thus allowing the mentee to experiment and learn by doing which can be more demanding of the mentor's time.

Selection of Mentees

It is a conscious decision to assist in the development and growth of an individual. Personally, I think it is an honor to be a part of this experience. Universities may have a mentor-mentee program with a selection process. In my experience I have selected the mentees myself. One may think that my selection process, comparatively, is quite unsystematic. My selection process includes recruiting students enrolled in a class I teach, those who are working as research assistants, or others who are active in social work student organizations. Also, I have met students at cultural gatherings held at the university, or in the local community. They all have expressed a willingness to work and learn under my direction. As an American Indian faculty member, many American Indian students gravitate to me, for I have a similar cultural background. The relationships develop through a shared topic of interest, a discussion in regard to a borrowed publication, or interest in current tribal issues. Consequently, there is no precise selection process. I prefer the mentoring relationships unfold and then I am able to extend an invitation to work together. Also, I select those who have a shared commitment and enthusiasm in regard to relevant interest on a specific topic which involves my research.

As a member of an underrepresented group, I am often in the role of a cultural mediator. As a cultural mediator, I bridge and translate the meaning of nuances of cultural aspects in both directions. My shared expertise with non-American Indian students allows them to become effective and competent to work with the American Indian population. Also, my expertise is shared with American Indian students who are navigating the dominant culture to obtain their educational goals. Our relationship may also pave the way to provide my mentees with a more accessible research environment.

A mentoring relationship, regardless of the gender or culture of each student, requires an element of trust (Riebschleger & Cross, 2011). It is my opinion that the mentor is trusted to help, inform correctly,

and be able to say to the mentee, “I do not have the answer, but here is an excellent referral.” In addition, I think the relationship requires a level of trust within the dyad to allow for sharing of opinions and an opportunity to discuss different views. I believe this level of sharing allows for growth of the mentee. I think trust is also an issue for the mentor, in that the mentee reflects the mentor's work and reputation. It is a risk to be in a situation where my reputation is in potential jeopardy. It has taken a long time to earn my professional reputation, and therefore, I am taking a chance that the mentee will share my work accurately. As a mentor I have to trust that the mentee will act in good faith. I want to be sure they understand not only the concept, but how and why. When a mentee becomes a professional they will share what they have learned from the mentoring relationship. I am fully aware of this, and want to be sure I have done all that I can to ensure they will be sharing accurate information. This highlights the importance of the mentee selection process. I want to be able to have confidence in the mentee's judgment, skills, and abilities. That is why time investment with mentees is so important.

Students as Mentees

The four other female authors of this article were selected as mentees because of their commitment, skills, and interest in my research. All were willing to complete the university's human subject's tutorial, conduct literature reviews on the topics to be studied, and learn new skills such as data coding and analysis. They were responsible in their time commitment and willingness to consult with me when uncertain as to the next step to take in the work. In addition, they sought direction in regard to completion of their degree programs, wanted a sounding board for their frustrations or were in need of encouragement to pursue new avenues. Their knowledge, skills, cultures, and abilities varied. Some needed more direction than others due to personal aptitude and academic levels, at either a bachelor's or master's program. Two of the mentees are Caucasian. Two are American Indian, although neither were from my tribal nation. Also, all five of us have been able to learn from each other. The two nontribal young women are from rural areas in different parts of the state, which has enabled them to share rural cultural differences. We have worked together on research on American Indian

grandparents as parents of their grandchildren.

The four mentees share their perspectives on the mentoring relationship in the following section. It is written in the first person voice intentionally to ensure the originality of their words.

Student Voice A

Student A describes her experience in the mentor-mentee relationship over a ten-year period. She highlights several positive outcomes that have derived from the relationship including academic achievements in research and scholarship, and preparedness for professional employment, and feeling a sense of belonging:

My experience with my mentor has been long-term and multi-faceted. I have learned that mentoring provides both internal and external supports. Internal benefits have included feeling encouraged, acknowledgment of my strengths, positive self-image, and access to emotional support during difficult times. The external benefits included assistance with goal setting, resource development, opportunities to engage in leadership roles, and being treated as a colleague in completion of tasks...As an aspiring social worker, this mentor-mentee relationship has been invaluable to me. My mentor has experience in several areas of the profession, which include: clinical practice, teaching, administration, institutional development, and collaboration with communities, including tribal nations. It is wonderful to work with someone who has the fluidity necessary to blend the complexities of teaching, research, clinical practice and the commitment to communities to accomplish educational, research and service goals...Social work students generally learn to be professionals through professor-facilitated discussions in the classroom centered on readings assigned from textbooks. However, classroom instruction cannot equate to experiences learned through working directly with a mentor. Mentoring includes the rare opportunity to explore the field of social work through a cross-cultural lens. My mentor has shared her tribal nation's culture and the cultures of other tribal nations with me. This opportunity has allowed me to increase my cultural competence, which includes personal and collective strengths as well as challenges, and to

derive potential solutions for critical social issues...As a graduate assistant working for my mentor, I participated in a qualitative research study on the topic of American Indian grandparents' kinship care. I was included in the development of the research project in a hands-on manner (i.e., submission of a research proposal for approval by the university human subjects committee, conducting individual and focus group interviews, etc.).

As our relationship progressed, I was encouraged to collaboratively submit proposals for funding to conduct research and to develop co-presentations for peer reviewed professional conferences and for tribal-based community organizations. One conference in particular that I recall from a personal growth standpoint was held on my mentor's reservation. The first half of the session she and I had co-presented on the topic of American Indian grand families. The second part of the session she was asked to lead a "talking circle," which is described more fully in Ferris-Olsen (2013). The talking circle was an opportunity for participants to share comments in a comfortable, familiar, and culturally appropriate way. The acceptance and warmth I received reinforced my desire to continue to work with American Indian children and families.

An unexpected benefit of being mentored was the interaction with other mentees. The concept of collective learning through small, cooperative group interaction is a teaching method valued in American Indian communities (Swisher & Deyhle, 1992). The mentees were from different racial/ethnic cultural backgrounds, which provided a rich environment for cross-cultural learning. As an example of the benefits from this mentorship learning opportunity, after graduation I was employed by a state agency as a children's services specialist. Another mentee had secured a position working for her tribal nation. We serendipitously found ourselves working together on behalf of a shared client. It was beneficial to the family to have two caseworkers that not only had mutual respect for each other that was developed over a long period of time, but had the benefit of workers who understood the culture, and were able to work together on the family's behalf by maximizing resources and minimizing

trauma.

Student Voice B

Student B is an American Indian female who grew up off her reservation. Her tribal affiliation differs from the mentor's tribe. She describes the mentoring relationship that was developed over nine years as having three aspects important to her, which are trust, risk taking, and mutual respect. Student B's experience with the mentoring relationship spans from the time of her undergraduate studies through her graduate program:

I would like to discuss trust first. My mentor was able to gain my trust because of her professional academic knowledge, honesty, and ability to navigate and communicate both in the Native and non-Native cultures. I shared personal knowledge, which required trust and acceptance between each other. My mentor provided guidance as I developed into an effective professional social worker. Another factor supporting the trust within the relationship was culture. Working with an American Indian professor provided a more relaxed atmosphere. She was able to understand my issues more clearly in relation to participation in cultural, tribal, and even family events. This is a result of the mentor having an understanding of the significance of these events. A non-Native mentor may not have readily understood the importance of my need to partake in these activities, which at times conflicted with my academic obligations. Often I have heard from a non-Native perspective, "Can't that wait?" or "Why is that so important?" My American Indian mentor did not convey this message. She was always willing to talk with me about my concerns, in general, and experiences of how our tribal nations differed in some areas and were similar in others. There was no judge as to whose tribe was right or wrong...The second aspect I would like to discuss is risk, which included a fear that I might possibly have a personality clash with my mentor, or that she might not share a similar belief system because we were members of different tribal nations. Also, there was a fear that we might not share similar interests, or that she would not be able to hear and understand my viewpoint. Fortunately, this was not the case. There was just never an issue between us...The

third aspect that impacted my mentoring relationship was respect. It was so important to be respected by a mentor who made it clear that my voice is important. This was demonstrated to me when my mentor invited me to be involved in several professional opportunities, which included field research, literature reviews, manuscript development, co-presentations held at professional meetings and American Indian conferences. This all culminated in my role of consultant in a national social work organization taskforce.

The opportunity to have had an American Indian mentor was a rarity and so rewarding on both a professional and personal level. This mentorship and guidance provided me with a new perspective and helped me to realize that I do have something to contribute. If I had been working with a non-Native mentor, I don't think that I would have been as receptive to the relationship, or felt understood. There were non-Native instructors and professors that were helpful during my college career, but I felt I had to educate them about who I was, educate them about my tribal nation, and neutralize stereotypes. It was easier with my American Indian mentor, because she and I talked about tribal issues, histories, and current events with the same passion and vigor. I did not have to explain myself. It was rewarding to be included in another American Indian person's life professionally and personally; it was and still continues to be an honor.

Through work with my mentor on three research studies: American Indian kinship care, the United States Indian boarding school project, and a study on the experiences of bullying in high school, I have been able to meet several social workers and allied professionals. One particular opportunity allowed me to secure a paid position. I was also able to develop and implement successful programs for children and families in a number of tribal nation communities. I use many of my mentor's organizational and supervisory skills that she modeled for me in my approach with colleagues and employees who are under my supervision. The skills I model include patience; sharing of knowledge of not only how to do the task, but the overall importance of the task;

awareness of cultural differences; and most of all respect for the other person.

Student Voice C

Student C is an American Indian female who was raised in her tribal community and culture. Her tribal affiliation differed from her mentor's. She describes the mentoring relationship, which was developed over six years, as one that was fostered from the mentor's reputation as being an advocate for American Indian students across the campus community:

As an undergraduate major in political science, I met my mentor through campus-based events in which we mutually participated (i.e., events hosted by the American Indian Studies Program (AISP) and the annual Michigan Indian Day (MID) event hosted by the School of Social Work). Although we are both members of different American Indian tribal nations, our tribal histories of forced assimilation and genocide are comparable. There are some cultural differences between our tribal nations (i.e., size, government structure, physical environment, language, gender roles, religious and spiritual practices), but the differences never were an issue for us.

In 2006, I had struggled with fulfilling the internship requirement for a specialization in the AISP. My mentor advocated on my behalf and assisted with the development of a suitable internship proposal that was accepted. My internship involved a systematic review of textbooks frequently used by social work programs to assess for the degree of inclusion of American Indian content. I thought the task would be easy initially, but upon the review of a number of textbooks, I became frustrated due to my findings of the lack of content available or the inclusion of inaccurate content. I clearly remember in one section of a text, an author described the consumption of alcohol by the Anglo community as a practice to connect with God, and was supported as a religious custom. In the same text, it explained that when alcohol was introduced to American Indian communities, the substance was misused to the extreme. I was upset at this finding of academic leaders promoting negative stereotypes to future

generations of social workers. It was beneficial for me to have my mentor to vent my frustrations and to have the opportunity to discuss my beliefs of what accurate information should be included in such a textbook.

As a result of the internship and the guidance of my mentor, I was able to produce an annotated bibliography of fifty-five textbooks with a description of the quantity or deficiency of American Indian/First Nations content. My mentor shared this information with a national social work organization in a formal report. I felt that I was not only learning from the task, but I was actually making an important contribution to the profession. In addition, my mentor invited me to present these findings at a statewide social work conference and the MID event...Working alongside another American Indian woman is empowering both in academia and within the community. My mentor is a powerful American Indian woman, a professor, and deeply respected across many fields of the profession of social work as well as with those who work in tribal nation communities. This is an aspect of her that I cherish. She is an advocate for American Indian students. She has been able to obtain funding for several American Indian students to afford them an opportunity to gain research experience and employment. I was one of the fortunate students to have been employed by her. It benefited not only me, but also my family.

My mentor continues to be a powerful voice in my life and empowers me both professionally and personally. She has provided me with essential guidance, and challenges me to look at situations differently. She has taught me how to be a professional in the provision of services for specific needs of our tribal communities. The lessons, values, opportunities, and people I have been privileged to meet through my mentor are extraordinary.

Student Voice D

Student D is a Caucasian female who grew up in a city located near the reservation of her mentor. The mentoring experience is described over a fourteen-year period:

Engaging in the mentoring relationship gave me

courage to participate in and learn about another culture in ways I would never have done on my own. Personally, the most valuable aspect of working with a mentor was to be able to obtain my education while benefiting from a perspective that is not always offered to students. The opportunity to have this particular mentor-mentee relationship allowed me to learn about issues and topics that I may never have thought to seek out on my own. Also, if I had not worked with my mentor it is unlikely that I would have experienced how to conduct research, prepare a professional peer-reviewed presentation, or navigate the rigors of publishing and teaching.

I assisted my mentor in conducting research on the maltreatment and neglect of American Indian elders. I conducted individual interviews with Indian Outreach Workers who are employed to work with tribal communities. The skills I acquired in this process are relevant to the day-to-day role of a clinical social worker, are invaluable, and add to my professional skill set. These experiences point to the possibilities of the direction my career may take in the future.

Prior to working with my mentor, the exposure I had with American Indian culture was limited to my living near a reservation. My experience working with a mentor from a different culture provided opportunities that I may not have sought out on my own. My mentor's interest in conducting research with American Indian elders afforded me the opportunity to travel and interact with multiple tribal nation cultures from an ethnographic point of view. I quickly learned how the negative interactions with non-native social workers resulted in reluctance of American Indians to engage with mainstream service providers. This reluctance largely stems from the historical traumas that occurred over decades, such as removal of their children to foster care or adoptive non-Indian homes, and Indian boarding schools. The fact that my mentor accepted and trusted me as a colleague allowed the interactions between the elders and me to be more comfortable. As a result, the elders were relatively candid with me during our interactions within their communities as we collected data for the research project. While there was significant emphasis placed on diversity and cultural

education in my undergraduate and graduate programs, nothing compares with the first-hand exposure to the cultural nuances and traditions. If my mentor had not been a member of the American Indian population, it is likely that I would not have had these rich experiences.

Although our mentor-mentee relationship has changed over the years, my mentor and I continue to stay engaged in different ways that have continued to help me grow professionally. She invites me to guest lecture in her undergraduate courses, which I thoroughly enjoy. As a social work professional I find it gratifying to share my experiences with future social workers. This experience is also beneficial in my professional career as I am often called upon to share information with various groups in the community in which I practice. I look forward to having the opportunity to pay it forward by becoming a mentor and guiding new social workers in the future.

Conclusion

This case study highlights the need for and value of recruiting faculty from underrepresented populations to serve as mentors for both students who are members of underrepresented groups and students who are members of the dominant culture. It also provides insights on how mentees understand their ability to learn from one another, for all of them have knowledge to share and a contribution to make to the profession of social work. In addition, the cross-cultural and inter-cultural major lessons learned by the four mentor-mentee relationships include: (1) introduction to field research in tribal communities via data collection by conducting interviews with American Indian elders and social work professionals, (2) experience networking with other mentees, (3) attainment and refinement of professional leadership skills, (4) development of writing skills for grant and manuscript submissions, and (5) development of knowledge of tribal nations to increase cultural competency.

As social workers develop their professional identity it is important that they practice personal reflection and self-correction to assure continual professional development (CSWE, 2008). This includes the development of understanding how diversity shapes the human experience. From my

perspective as a mentor, the mentoring experience allowed these mentees the opportunity to gain sufficient self-awareness to eliminate personal bias in working with diverse American Indian communities. The mentees were able to recognize and communicate an understanding of the importance of difference in shaping life experiences. They were also able to view themselves as learners and engage with each other and their mentor as key contributors in research and community engagement activities.

The benefits of mentoring have been a learning experience for me. I have enjoyed being in the midst of the mentees' enthusiasm, eagerness, and discovery of their own talents as social work professionals. Their willingness to engage in efforts beyond the requirements of their degree programs in order to assist in my research is appreciated. In addition, I was able to watch them bloom before my eyes.

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Mentoring Improves Self-Efficacy, Competence, and Connectedness in a Therapeutic Horseback Riding Program

Patricia L. Westerman, Sarah M. Stout, and Holly A. Hargreaves

Abstract: Mentoring among various parties at a therapeutic horseback riding program provides enhanced self-efficacy and competence among the children with special needs who are served by the program. These riders are mentored by other children, by volunteers, and by their riding instructor following Bandura's (1977) self-efficacy model. The riders and the volunteers who participate in their training exhibit increases in competence, connectedness, and self-efficacy by virtue of their experience being nurtured and supported by mentors.

Keywords: mentoring; mentor; Bandura; self-efficacy; positive feedback; social development; horse; equestrian; horseback riding; therapeutic riding; volunteer

Mentoring involves a non-parental relationship intended to provide guidance and encouragement to another person who is typically younger and/or less experienced. It is employed in professional, academic, and social settings and involves peers as well as authority figures in the mentor role.

This article illustrates, through the use of a case study, that individuals who serve as mentors and their protégés can develop important relationships that can yield very positive outcomes for everyone. The case study portrayed here describes mentors and protégés at a therapeutic horseback riding program called “Great and Small” located in the state of Maryland. A variety of ongoing mentor-protégé relationships occur within this program. The program manager and the instructors in the program serve as mentors to both volunteers and riders. Longer-term volunteers serve as mentors to newer volunteers. All volunteers serve as mentors to the riders.

Even the horses serve as mentors to the riders. The animals provide positive reinforcement and teach the riders, through their feedback, how to become more competent and confident in their riding. Through the consistent application of well-known psychological theories and informal mentoring procedures, the program personnel provide a sense of community and connectedness to the program participants, that is, to the riders in the program. This connectedness affords the riders the opportunity to develop competence in their riding as well as strong feelings of self-efficacy.

Mentoring programs of numerous types have grown significantly over the past twenty years (Schwartz, Rhodes, Chan, & Herrera, 2011) and tend to promote positive outcomes for both mentors and their protégés. Mentors serve in numerous capacities: as coaches, teachers, and team leaders (Semeniuk & Worrall, 2000). Most of the current research literature indicates the special effectiveness of informal mentoring, as it allows relationships to form and develop naturally. In this type of context, the mentoring relationship can be very useful in providing an environment for accelerated growth on the part of both mentors and protégés (Sullivan, 1996, pp. 226–49). Protégés typically report or exhibit greater levels of competence and self-efficacy, as well as stronger feelings of well-being than peers who have not experienced mentoring relationships (Grossman & Bulle, 2006; Watanabe, 2001).

Grossman & Bulle (2006) reported that they discovered the enhanced “connectedness,” that is, the attachment between two people, that occurs within mentoring relationships. They discovered that within a mentor-protégé relationship, like a parent-child relationship, one could experience connectedness. Watanabe (2001) concluded in his research that the mentor-protégé relationship produced positive effects on both parties' mental health.

In addition to these positive outcomes, the research literature identifies a number of other products of the mentoring experience. Williams-Nickelson

(2009) points to self-assurance and self-efficacy as outcomes. Having a mentor with a highly developed sense of competence and self-assurance helps the protégé gain confidence in his or her own abilities. This confidence translates into persistence at difficult tasks. Providing constructive feedback is an important component of mentoring mentioned by Williams-Nickelson. She suggests that this is an essential element of mentoring that shows that the mentor is committed to and cares about the protégé. The protégé benefits from detailed, concrete feedback that provides information about how to improve in future tasks.

Theoretical Basis for Mentoring Approach

Although not mentioned directly within the existing research literature, it is our experience that a mentor's main goal in the relationships with his or her protégés is to provide them with a high level of self-efficacy (Bandura, 1977). Self-efficacy is characterized by one's belief in his or her ability to achieve a given task. Self-efficacy has been linked through dozens of research studies to improved persistence, motivation, and academic and athletic performance (Gernigon & Delloye, 2003; Multon, Brown, & Lent, 1991; Schunk, 1991; Lent, Brown, & Larkin, 1984). Bandura (1977) explains that one can achieve a high level of self-efficacy through consistent application of four sources: positive feedback, emotional arousal, successful performance, and vicarious experience.

Positive feedback is essential in working with children who are learning new skills. The mentors in this program are urged to provide positive, concrete, and constructive feedback to the riders as often as possible. Emotional arousal refers to the level of excitement or anxiety that a child may feel. It is important for the mentor to assess the rider's arousal level and ensure that he or she feels comfortable enough to make the attempt to engage with the horse. Successful performance, in Bandura's model, emphasizes the importance of providing the children the opportunity to do something correctly, even if it does not involve riding the horse.

When a child first attends the program, he or she might be afraid to get on a horse right away. On any particular day, then, the child's successful performance may entail grooming the horse or just

touching the horse. In this case, the child feels good about his or her efforts and will feel more confident upon returning to the program the next time. Vicarious experience is provided by offering, when appropriate, a model to act out the behavior that one is trying to teach the child or other protégé.

In addition to Bandura's self-efficacy theory (1977), we can also see Vygotsky's theory on social development active in mentoring (1978). Vygotsky suggests that the interactions between people have a major influence on the development of one's cognitive thinking. Further, his theory of zone of proximal development (ZPD) describes a range of ability that a person can exhibit, ranging from what he or she can accomplish on his or her own to what can be accomplished with assistance. The mentor, in this case, acts as the assistant with whose help, the protégé is capable of accomplishing actions at a higher level than he or she could achieve alone.

Interestingly, the vicarious experience component that Bandura describes can be seen as a synonym for mentoring, that is, providing through one's own behavior or the behavior of others a model for performance. Comparably, Vygotsky's ZPD can aid the mentor and instructor in teaching the protégé and the rider more difficult tasks.

In this article, the program manager, instructors, and volunteers at the Great and Small therapeutic riding center, all of whom serve as mentors, describe situations in which they apply Bandura's sources in their mentoring. These mentors provide an environment that enhances the self-efficacy of the children with special needs with whom they work.

The benefits of this type of environment can be seen in many different areas. One consistent outcome for the protégés is the connectedness and, therefore, security that they experience makes them feel safe enough to take risks. The self-efficacy that the protégés feel, which is an expected outgrowth of their connectedness and of the other elements of the environment, leads them to become competent in their handling and riding of the horses much more quickly than they would have without the experience of being mentored. The elements of Bandura's self-efficacy model and the benefits that this model promotes can be seen throughout the comments given below by the mentors at Great and

Small.

Description of People and Horses in the Program

The riders in the program are individuals with a variety of special needs. Some of them have been victims of physical and sexual abuse, some suffer from conditions on the autism spectrum, some have cerebral palsy, some exhibit a developmental disability, and many have a combination of these conditions. The program brings together calm, caring horses with determined but vulnerable people and allows the horses and people to support each other in a number of incredible ways.

The volunteers (i.e., leaders and side walkers) in the program range from high school students who serve in order to fulfill mandatory community service hours, to retired school teachers who are ready to give of their time to support the next generation. All volunteers must undergo an informal or formal training program designed to teach them the rules and policies of the program, as well as the approach that they should take in their interactions with the riders. There is a strong emphasis on providing the components of Bandura's self-efficacy model at all times, in an effort to enhance the riders' connectedness, confidence and competence as riders.

The instructors in the program have all achieved certification by one of the national entities that ensure that instructors have the knowledge and skills about riding and teaching that are necessary to provide students with opportunities to learn to ride in a safe and competent manner. The instructors are paid for their instructional time in the program.

The horses who work in the program meet the needs of the riders by providing steady, gentle support and unconditional acceptance, while also acting as a vehicle for the riders' growing development of a new set of skills. Through their patient interactions with the riders, the horses provide positive feedback to the riders as they strive to learn new things. As the riders become more confident in their riding, they begin to develop true partnerships with their horses. In this way, the horses offer the riders something very special, that is, validation of themselves as skilled, competent people who can ask the horse to do something and get the response they desire. The horses also benefit from their

involvement in the program. They are given a sense of purpose and pride, while also receiving loving care by the riders, the volunteers, and instructors, and the staff of the program. This combination of loving care and a true goal is what every horse wants in life.

Interactions among Mentors and Protégés

As described above, Bandura's model is used as the basis for this program. The vicarious experience component presents the clearest analogy to the mentoring that is provided across the program, as modeling is the primary method by which volunteers are taught how to serve in their roles. Modeling also forms the basis for the adoption by program personnel of the culture of positive feedback that is quintessential to the program. Illustrations of the other elements of the model will also be given here so that the reader can see how all of the pieces come together to promote connectedness, competence, and self-efficacy in the riders and the volunteers in this program. (In the following examples, the names of the persons described in this essay have been changed.)

Positive Feedback

Illustrations of positive feedback abound among all parties who participate in the Great and Small program. In an interview with the program manager, Regina, and an instructor, Nora, the following descriptions of positive feedback were provided:

PW (first author): "Can you talk about the kind of feedback that you give the volunteers and the feedback that the volunteers give to the riders?"

Nora: "We are very positive. The volunteers often say to the riders, 'Good job.' And I tell them: 'a) don't say it if it is really not their best, and b) instead of saying 'good job,' say 'good sitting trot' or 'good heals down.' Be specific. If they say 'great job' and the rider is concentrating on his hands, which happen to be not great, then he may be thinking his hands have really improved. He'll get a false impression of what is a good job."

PW: "Do you tell the side-walkers to focus

on the positive?”

Nora: “I don't have to tell them; I just show them. I do this with both my students and my volunteers; I do what people call the ‘Oreo.’ You say something good, you say a correction of something that needs to be changed, and then you say something good.”

When asked how the volunteers learned to give positive feedback:

Nora says: “They've heard my instructions to the riders [through modeling] so much that they know what they are looking for, so it is easy for them to do that. The volunteers' interactions with the riders are so wonderful from the very beginning, before the rider even gets on and while we are adjusting the stirrups. One side walker is adjusting the stirrups and the side walker on the other side is saying, ‘How was your week? What went well?’ The volunteers give the riders the social interactions that so many of our kids are missing. Having someone really care about them and connect with them is really important to them.”

PW: “What else do you see in their interactions?”

Regina (program manager): “A whole lot of patience.”

PW: “How do the volunteers know to be patient?”

Regina: “We don't have to tell them. They are just really good about that. We had one child who was afraid to get on the horse. The first time he came here to ride, it took the full 30 minutes to convince him to get on the horse. He was petrified. But now he comes running in here and can't wait to get on. He's five or six. He's got it figured out. The volunteer that day stood there just holding ‘Mystic’ for 30 minutes at the ramp. They are all incredibly patient and positive.”

It is interesting that Regina believes that the volunteers do not need to be taught directly that they should be patient. She believes that the volunteers are naturally patient people. In fact, the mentoring that they receive from the instructor, the program director, and the more senior volunteers teaches them indirectly and informally that patience is necessary when working with these riders.

The instructor is then asked how she convinces the volunteers to provide such a caring attitude toward the riders. She says:

One of the things I say is ‘Speak to them like they are friends of yours of that age.’ So you are not going to speak to a teenager like she's a five year old and vice versa. ‘Don't speak any louder, because they are not deaf. Don't speak slower, unless they often ask you to repeat yourself.’ I really emphasize that. ‘These are people who are often times the same age as you, and I want you to treat them just like your friends. They need friends.’ I also explain that the riders want to see the same people every week and have a relationship with them because they don't have a lot of friends in school. The social part is missing a lot for them.

This is an example of direct instruction, but it is done in a very gentle manner. The instructor does not provide negative feedback, but provides an explanation for acting positively with the riders. In addition to exemplifying the positive attitude that is extant at the program, this quote illustrates the caring, connected community that all of the personnel at the program strive to develop.

One of the long-term volunteers, Damika, was asked about her experience in mentoring newer volunteers:

Damika: “It would just be me and Lily [newer volunteer] at the time getting horses ready and stuff, and I could use Lily as [an] example because she was so self-deprecating. When she came in, I think she has had a little experience with horses but not much, she was so worried about doing things wrong. I kind of took her under my wing and said, ‘Don't worry about it,’ every

time she made a little mistake, 'I've done stuff like that.' Really for hardly having any experience she came along very quickly and absorbed in a couple weeks what I had absorbed over a couple of decades. So I let her know that."

PW: "This is a theme that I keep hearing today. That having a mentoring experience brings people, both volunteers and riders, along more quickly than not having a mentoring experience."

Damika: "Oh, my heavens, yes! It's not just the educational part of it, but it's feeling like you are being taken under someone's wing. Nurtured and not alone."

Because of the overwhelmingly positive response provided by all mentors, the protégés feel protected and safe as they learn how to provide services to the special children in the program.

Emotional Arousal

As described above, assessing and adjusting emotional arousal levels is essential in building self-efficacy. It is important that riders and volunteers feel engaged but not overwhelmed or stressed by the riding situation. A story told by Regina (program manager) illustrated the importance of assessment of the emotional arousal of the rider.

There was one of the new kids who was... I wasn't sure if he was afraid of the horse or if he was afraid to do anything sports-related because he has a brother that goes to a different school and they've labeled him as the sports kid. So he feels that he'll have no success with sports. So we babied him and I think we babied him too much because he is a middle-schooler. There is always this fine line. There is a fine line between babying him and letting him do the steps he wants and laying out the steps and leaving him alone so he can do it himself.

The team made adjustments over time so that this rider would be provided with opportunities to improve, in spite of his stated misgivings at times.

Emotional arousal can also be a concern for volunteers. One new volunteer, Margaret, describes her early experience in the program this way:

My first day I couldn't do it; I got so sad. I started crying. The kids were in such bad shape. These little kids with cerebral palsy and autism. I thought 'I can't do this, this is killing me.' But then I would see the kids looking at their parents and smiling. And Lily would tell me that if I stay with it, I'll see the kids improving. So I thought 'I can do this! This is a happy thing!' So I stuck with it.

This example also shows the importance of positive feedback from mentors, and from the riders and their parents, without which Margaret might not have had the courage to continue her volunteering.

Successful Performance

One of the most important elements of the self-efficacy model is the necessity of providing instances in which the rider can feel successful. This component is at the root of all of the teaching methods used by the instructor and volunteers. Even if "success" is defined simply as approaching or touching the horse, each child is given an environment in which he or she can achieve success every day.

When a child is afraid to get on the horse, the instructor (Nora) and volunteers put together a protocol to ensure that the child has the chance to experience success anyway, with Nora explaining:

Very patiently. We usually bring Shadow, sometimes Mystic, into the ramp. So the rider can hang out at the banister and I give him the control of the horse. I tell him, 'This horse is not going to walk near you until you say "walk on."' And when you want the horse to stop you say "halt.'" And the volunteer makes sure that the horse does this. I also say, 'You can make the horse come as close or as not close as you want.' If the horse gets too close accidentally, the rider can back up away from the banister and that helps him feel comfortable. Then we move the rider to where there is no banister between him and

the horse and we ask him to touch the shoulder or the rump whatever he feels comfortable doing. Some people are afraid of the swishing tail; other people are afraid of the head.

Clearly, even small successes are reinforced in the program, so that the children can work at their own pace and can feel a sense of mastery every day. This example also provides an illustration of the need to assess the rider's emotional arousal, which Nora does very expertly.

Another example of successful performance is described by Lily:

I was actually the leader. There were two teachers. At first, we just got him to approach the horse and pat the horse. He was tall enough to throw his leg over and still have both of his feet on either side of the ramp. So he did that and pretty soon he actually sat on that particular one, but he didn't want the horse to move yet. Then the next time he got on pretty quickly. Then the next time he got on the horse and we went all the way around the arena.

When riders have been attending lessons for a while and have become comfortable with the horse, the goal changes to increasing the competence of the rider. The following description by Nora provides a good example of ensuring successful performance in established riders who are working on their steering:

I use fading and shaping. Fading means you give them the most help that they need. In this case, you use hand over hand. You are going to take your hand and put it over his [the rider's] hand, which is holding the reins and you are going to help him bring it out and that's how you are going to help him steer. If the rider needs a reminder to use his foot in his steering, I tell the volunteers to touch a foot, and that will remind him to use his foot. Then the next time you just point without the touch and then the next time you just say 'Bring your hand out.' Then the next time you do nothing. So that is fading: you give him

the most help at first and then he becomes independent in a sequence.

Each success, then, becomes the basis for the next step in the child's learning. This experience can also be related to Vygotsky's ZPD. When the volunteer initially provides a great deal of help and then progressively provides less, the child will learn to complete even the most difficult task on his or her own because of the assistance received from the volunteer:

Shaping is the opposite. Shaping works like this: we have a pretty independent rider, who usually does well, but let's say she is having a bad day. So we tell her to weave through the cones and she does a terrible job. So we say 'Let's do it again.' And I'll say, 'Side walkers, let's give verbal cues.' Then, 'Let's do it again. Side walkers, let's give tactile cues.' Then, 'Okay, let's do it one more time. Side walkers, hand over hand.' Then I'll say, 'Success! Look how round those turns were around those cones! Now let's try fading.' Then we usually give them a trot to reward [positive feedback] their good behavior.

In this example, the instructor actually uses the word "success" in an emphatic manner. The riders hear this type of positive reinforcement all the time, and the combination of the feedback and the feeling of mastery helps them to feel confident.

Vicarious Experience

Modeling (vicarious experience in Bandura's model) is used by the instructor in training new volunteers, by long-term volunteers in training new volunteers, and by long-term riders with new riders. The ease of the new volunteers' learning new things so quickly can also be described by both Bandura's social learning theory and Vygotsky's social development theory. Both explain that one can learn through observation without directly being taught. The instructor, Nora, describes training of new volunteers this way:

When they come to me and they have never been trained or they've only had an individual training or whatever, I kind of

see where they are and what they need to know. Usually, I'll just tell them, 'Side walkers, you have to talk to each other because you have to be symmetrical, especially when you are adjusting the stirrups or tightening the girth. You can't tighten the girth from both sides at the same time and, with some of our kids, you can't do the stirrups at different times because they will feel unbalanced.' But from there, the side walkers just work it out and talk to the rider appropriately.

The modeling, then, along with direct instruction, helps to build the new volunteers' confidence. The volunteers learn that they need not rely on the instructor alone, but that they can look to anyone in this community to help them develop their abilities.

Nora then gives an example of a new volunteer (Lily) who was, at first, a bit unsure of herself. Nora describes Lily's first few weeks this way:

I have to say I really like Lily, so I am going to use her as an example. Lily came to us kind of out of shape and felt that she could not keep up with the horses. But she had such a good way with talking to the riders that I didn't want to lose her. She had such good timing. I was working with an adult volunteer and a teenager volunteer, and the teenager could keep up with the horse but didn't know how to relate to the child at all, and her timing was off. Lily's timing is always right on. When she said she wanted to quit, I said, 'Please don't. We can always replace you for the trot. Someone can come in and take over. We can get one of the barn staff to come in and take over for the trot. You are great at everything else! So don't quit.' [NOTE: This is also a clear example of the successful performance component of the model.] She stuck with it and she got in shape. She can now trot more than I can. Then we had a new adult coming in and she was really unsure of herself. So I said 'Watch Lily.' And then I had them switch places and Lily gave her a few tips, mostly a lot of 'you did this right, you did that right.' I feel that she got on board really

fast because she was under Lily's eye. It could take me a month to get to all the different things I do in the arena about where to be and what the timing is, but when you've got a volunteer mentor it could be two weeks. It cuts the training time in half.

This example illustrates the fact that feeling nurtured and encouraged by others in this community helps new people to become prepared and secure in their new roles very quickly.

Regina also describes how Damika (long-term volunteer) mentors the newer volunteers:

Everyone looks to Damika to figure out how to sidewalk or lead the horse, or how to support the rider. She's been here the longest, so she really knows how to do everything. It is one of those things where I can give a new volunteer a quick tour and then say, 'Damika is going to show you how to groom.' And Damika teaches Lily and then pretty soon Damika and Lily teach Margaret.

Regina concluded that this type of mentoring "brings the new volunteers along very quickly, so they become more independent after just a few sessions." An example of having a rider act as a model for a new rider is provided by Regina:

We use modeling when it is appropriate. A lot of times the clients come out here to see the program before we put them on a horse. I invite anybody that's interested to come see the program." When a new rider participates in this type of observation, he or she is benefiting from the modeling of an established rider in the program. The new rider sees that someone 'just like me' can get on the horse and communicate with him. This is very empowering for the new participant, who may have arrived at the program with doubts about his or her readiness to take on this challenge.

As noted at the start of the article, it is clear from the processes used at Great and Small and, especially, from the very positive outcomes for the

personnel and the riders, that the informal mentoring approach used here is the right approach for the program. This type of approach allows relationships to develop naturally, without the rigid partnering and scripting that might be required in a more formal setting.

Implications for Mental Health Professionals & Future Directions for Research and Practice

This research team is dedicated to the study of the emerging field of human-animal interaction, specifically therapeutic riding. Westerman and Hargreaves previously served on a team of researchers that examined the effectiveness of therapeutic riding for adopted children with special needs (Hargreaves, Westerman, Westerman, & Verge, 2007). The primary objective of this preliminary work was to conduct sound empirical research examining the effectiveness of Great and Small's Therapeutic Riding Program. Future research will include an assessment of the types of mentoring employed in the program and an evaluation of the influence of the mentoring on the program workers as well as the riders.

The family is included in the Great and Small Program in a variety of ways, including the provision of information from the parents of the children, and communication with parents about results that reflected their children's improvements. This two-way communication, in particular, was a factor that contributed to the success of the participants of the aforementioned study conducted by the research team in 2007. In fact, it is apparent that inclusion of family members in the healing process is not only valuable, but truly essential to the therapeutic riding program itself as well as to the impact of the program on all aspects of the participants' lives. Thus, we propose that the family unit can be an extension of the therapeutic riding program, as best practices in therapeutic riding programs as well as animal assisted activities and psychotherapy encompass the utilization of all positive resources within the participants' family and environmental system(s).

One manner in which this may occur is by providing families, specifically parents, the opportunity to watch the riders' sessions at Great and Small. Through observation, the parents will learn the elements of the mentoring approach used in the

program. They will see that providing opportunities for success, coupled with positive reinforcement, modeling, and awareness of their children's arousal levels can bring about great positive changes in their children. Many parents are unaware of how important these components can be in the healthy development of their children. In future research and practice, we propose to include parents and siblings actively as part of the program at Great and Small when possible.

It is further contended that the families of mentors may benefit from the positive behavioral techniques employed by Great and Small in settings outside of the program, including in the homes of the Great and Small mentors. In so doing, it is hypothesized that the overall impact of such experiences for the entire team at Great and Small would be beneficial to the mentors as well as to the clients and, ultimately, to the program as a whole. The expectation is that the model would support progress that can be further developed so that clients and their families, as well as mentors and their families, can reach their maximum potential in all aspects of their lives as an outgrowth of the positive impact that Great and Small has made upon the mentors and clients within the program.

Conclusions

The program described above relies on mentoring relationships among the staff, volunteers, and riders in order to promote positive outcomes for all of them. It is clear that the mentoring experiences at Great and Small, based upon the models of Bandura and Vygotsky, are providing accelerated development for all who are involved. One way we can see this is through the competence and self-efficacy that the volunteers and the riders express as a result of the ongoing support and guidance that they receive within the program. One volunteer describes the effects on the riders of having caring mentors:

The mentoring is building a caring community here that everybody benefits from. The benefits are obvious in the outcomes of the kids because they're becoming really good riders. But even having the kids feel more comfortable and more familiar more quickly when they are mentored by other people than if they are

not, that makes a big difference.

This volunteer has highlighted the importance of successful performance and arousal management, in particular, but all of the examples provided by Great and Small personnel underscore how useful all of the components of Bandura's and Vygotsky's theories are in the development of self-efficacy and confidence in the staff as well as the riders. The mentoring provided to all of these people constantly, in every experience they have at Great and Small, reflects these theoretical approaches.

The staff and volunteers report over and over during their interviews that they enjoy their work at Great and Small because it is meaningful, fulfilling, pleasant and positive to themselves, and beneficial to others. One volunteer says, "It makes you feel so good because you really know you are making a difference for these kids and it is very rewarding." The riders show, through their verbal and nonverbal expressions, that they enjoy their participation as well. One adult rider describes her perspective of the program this way: There is a "sense of community and celebration at the barn." She tells a story about a day when another rider was just finishing his lesson as she arrived for hers. The instructor told her about the wonderful things that the previous rider had done. In this way, "all riders can revel in each others' successes" and they feel like a part of something greater than themselves. Feeling this connection to others is something that many people with special needs report as a loss that occurs along with their disability. The program, through the very special, positive work of its staff and volunteers, provides a level of connectedness that many of the riders have sought for a long time. The riders are also receiving social learning and support in a safe environment that they may otherwise not experience on a consistent basis.

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Mentoring in the Age of Academic Self-Promotion: Or How I Became a Curmudgeon

John A. Kayser

Abstract: The quality of our work as teachers and scholars used to stand for itself. That's not so true in this day of 'publish-or-perish,' where it seems that self-promotion may have eclipsed the ideal of sharing and mentoring. This narrative will articulate the changes I've experienced in the academic environment during the last 20 years, as it has become increasingly corporate, image-conscious, homogenized, and risk-adverse. I will explore why mentoring has become so difficult, given the challenges that new faculty typically encounter when leadership opportunities in the school or profession arise. This narrative serves as the concluding bookend to the forward looking one written at the outset of my career, titled "Narratives of the Novice Educator" (Kayser, 1995).

Keywords: mentoring; mentor; self-promotion; career; academia; corporate academia; role model; curmudgeon

I am not the first to examine the darker side of academia. Satires on academic life abound: Richard Russo's novel, *Straight Man* (1997), Jane Smiley's agricultural college novel, *Moo* (1995), Francis Prose's darkly disturbing *Blue Angel* (2000), or even F. M. Cornford's classic send up of Cambridge University in the early 20th century, *Microcosmographia Academica* (Johnson, 1994).

I want to take a more sympathetic approach to the troubling trends I see in academia, using a bit of humor and playfulness. For this I turn to Peter Seller's character, Inspector Clouseau in the *Pink Panther* classic film series. In a memorable scene from *The Return of the Pink Panther* (Edwards, 1975), The Chief Inspector, out of place in his cheap brown suit, sits cross-legged on the edge of an expensive resort's indoor swimming pool. When an attractive girl next to him gets ready to dive into the water, Clouseau leans back to watch. Sellers, with his gift for physical comedy, draws out this scene exquisitely as Clouseau, trying to maintain his dignity by way of denial, slowly tips ever farther backward, as the girl dives forward. Gravity prevails, pulling him head over heels into the pool. The scene harks back to an earlier movie, *A Shot in the Dark* (Edwards, 1964), when Clouseau – having fallen into another pool – emerges drenched to the bone, to deliver the classic line, "It's all part of life's rich pageantry."

The following scenes are from the rich pageantry of my *academic* life, as my colleagues and I, witnesses to the corporatization of academia, have tipped ever

farther backwards into the murky pool of self-promotion. Although based on actual situations, the scenes are fictionalized in order to capture general themes and archetypes of mentoring roles commonly found in academia and other settings.

Mentoring, Ambition, and Guilt

A young tenure track assistant professor, whom I'll call "Dr. Manhurry," asked me how editorship of a special issue of an academic journal should be listed on his vitae. Although the issue was only in the planning stages with the publisher, Manhurry wanted to ensure that he was credited, with an *in press* vitae citation.

I am all too familiar with *self-promotion fever*, spawned in the academic hothouse. As a first year faculty member, eager to prove my credentials, I wrote a series of training modules for a community mental health center, and I inquired about including them on my own vitae, before they were even completed. It was humbling to be told that only works stamped with the seal of a peer-reviewed approval counted in the eyes of the promotion and tenure committee.

I looked at Manhurry, wondering how to explain the inability to staunch the bleeding of normal narcissism when you're constantly proving yourself. Instead, I assumed the guise of the wise older colleague, sharing how similar journal editorships were listed on my own vitae, after the work had been completed.

I am no stranger to self-promotion. After a long incubation, I finally got a book published (Kayser, 2009). I purchased copies to send to many colleagues I had mentored over the years. My intent was to persuade past mentees to adopt my text for their course reading list. In a brazen effort to boost sales, I sent the book accompanied by a flier from my own “shameless commerce division,” a concept stolen straight from the NPR *Car Guys’* radio show.

It was only sometime later, that I remembered the poignant lyrics from a favorite song on a John Denver album (Feller, 1981):

Now the face that I see in my mirror
More and more is a stranger to me
More and more I can see there's a danger
In becoming what I never thought I'd be.

Silence, Subterfuge, and Suspicion

Another ailment pervading modern-day academia is the pandemic of *junior-faculty silence*, when controversial issues break out. New faculty evidently believe they have to be so careful about what they say and how they sound, that, in addition to the pressure to publish, most find it impossible to participate in organizational decision-making, much less get a jump start in developing their own leadership styles and governance roles. When junior faculty do speak up, it usually concerns issues pertaining to *their* workload: Will they have protected time for conducting research and writing? Will they have reduced teaching loads and few committee assignments? Will they have institutional support for their research? Their focus is increasingly on establishing and promoting their academic careers – primarily through peer-reviewed publications and funded research – not on building and supporting the academic unit and university that employs them. With this type of pressure, younger faculty members have little time to learn the requirements of faculty governance.

Thus, it was not surprising to me when a newly promoted associate professor with tenure, whom I'll call “Dr. Provenstar,” said in private conversation, “Now I can say what I want.” She was referring to periodic contentious debates in our faculty meetings, where Provenstar hadn't felt free to express her opinions, for fear of jeopardizing her chance of becoming promoted and tenured.

Provenstar refers to me, tongue-in-cheek, as “the handler,” a reference to my role in chairing the search committee when she was first hired, fresh from doctoral education, and serving as her occasional mentor. The irony of this spy-novel moniker is that I have no skill in the subterfuge of academic politics. What gets me engaged in power struggles are threats to organizational integrity, particularly violations of faculty governance, when I feel there is no choice left but to jump into the fray. Even during my junior faculty years, I knew that there was no magic to growing brave vocal cords except by speaking out, and that leadership skills did not miraculously emerge once the promotion and tenure threshold had been passed. I learned early on that if there was organizational conflict and I stood my ground on faculty governance principles, I actually earned greater respect from administrators and senior colleagues, far more so than if I had simply kept silent and acquiesced.

Younger faculty members seem highly risk-averse, easily accommodating to administrative decisions already made. If they were mentored to practice leadership and governance early on during their junior faculty years, they might express a greater degree of angst and anger when faculty input is ignored or traditional faculty prerogatives are overlooked. Each would face the same choices I have had to make on several occasions: whether or not a particular issue is worth fighting over; whether the risks are worth the consequences of opposing problematic administrative decisions; whether or not one should act, even if the chances of prevailing are slim to none.

Mentoring in Corporate Academia

We members of the academy are deeply concerned about how our professional image has been and will be portrayed. Overtly, we prize mentoring and collaborative relationships, yet just under the surface, we spend an inordinate amount of energy wondering what others – both at higher and lower ranks of the tenure-track ladder – really think about us.

What accounts for this preoccupation is explained, in part, by the present day homogenized, image-conscious world of corporate academia. Members of the faculty are no longer professors who teach, engage in research and scholarship, and perform

service to the university, the profession, and the community. Rather, we have become just one of numerous “ingredients” in an array of academic products that are branded, marketed, and sold by entrepreneurial-oriented universities, both public and private.

Our customers are legion: students who apply based upon their own market research of what a “top tier” school is; university administrators and boards of trustees whose corporate support we need; alumni and donors who bequeath; state legislatures, foundations, and government agencies who fund; national magazines who rank programs in our discipline; newly-minted doctoral graduates who wish to join the faculty; and, especially, our competitors elsewhere.

Like Apple computers, smart phones, and tablets, universities market a corporate image that conveys quality, being the cutting edge of our field, and having intrinsic value to purchasers. We know how to justify the high cost of our degree products: marketing with corporate logos and tag-lines; snazzy web-pages; pastoral landscaping and new buildings; flagpole banners, glossy alumni magazines, uniform letterhead stationery, action-oriented faculty photo shots; and big name conference draws. We continually tout our accomplishments, innovations, location, and the desirable life-style of our city and state.

In turn, the university's central administration markets to us, reminding us how “extraordinary” we are. Having skated over the thin ice of a deep recession and stalled economy to reach the far shore of increased enrollment with minimal layoffs, we now are told “how well-positioned” we are in the market place. Notwithstanding my own quip several years ago at an open house for prospective students – that “I was looking for the recovery group meeting for photogenically-challenged professors” – in corporate academia, we have become the academic Lake Wobegone: all faculty good looking, all staff members strong, and students all above average. Needless, to say, we have abandoned the normal curve distribution of abilities.

Book publishers, of course, have always marketed, but now, in corporate academia, they have gone one-step further, embedding icons in textbook

paragraphs so that pages bear the accreditation-sanctioned imprimatur of “practice competencies.” In effect, publishers now anoint the sanctioned knowledge, perspective, and viewpoints in a convenient one-stop shopping “all you need” package to become a professional.

No matter how well intended and how well written, these types of prepackaged books are one more step on the slippery slope to a dumbed-down profession. Worse yet, there is nary a peep of objection from we faculty who require students to purchase these incredibly expensive textbooks—soon outdated when a new edition is cranked out every other year. That's because, as I noted earlier, we are the very ones clamoring to win the publishing contracts to write these books.

This perpetual cycle of marketing would no doubt puzzle the founders of our profession—whose knowledge derived from reading widely and deeply in the liberal arts and a broad array of disciplines and specialty area, in addition to reflecting on their own lived experience of forging a new practice profession during very difficult economic times. At the beginning of the profession, no standardization or homogenized intellectual climate existed—it was gloriously messy, contentious, and uneven.

Mentoring Roots and Inspirations

The present day corporate environment grates on me, in large part, because of my nontraditional pathway into academia. I am in the last cohort of faculty hired from the local community, and I can trace professional roots back to the origins of the school. The social work practitioner who co-founded our social work program some 80 years ago (Jean S.), served as the field liaison to one of my key professors in the MSW program (Don K.). Along with another key professor, (Betty H.), all four of us worked (in different decades) at the same public psychiatric teaching hospital before joining the social work faculty. These clinical and community practice roots shaped and sustained me throughout my master's and doctoral education, my work as a field instructor and field liaison, and then my own 20-plus year traverse up through the ranks of academia.

The baby boomer in me still sees the campus as it was when I arrived on the scene in my middle-

twenties, as a masters' student in the 1970s: a gritty, architecturally-mismatched hodgepodge of buildings. Three years before I started, first-year MSW social work students – barely into their graduate studies – engaged in a mass student walk-out and boycott of classes, protesting the lack of diversity content in the curriculum, the lack of faculty and students of color, and the lack of financial aid, particularly for students unable to afford the steep private university tuition. Later in that same year, several thousand student protesters from the entire graduate and undergraduate community occupied the campus for several days; built shantytowns of wood and plastic tarp on the campus greens; set up a commune; hanged the chancellor in effigy; and held teach-ins on non-violence – all in a reaction to the aftermath of the Kent State campus shootings. The protesters on my campus resisted, first, the city police and then, the state National Guard troops, which panicked university administrators had requested—to dislodge them and quell the protest.

The courage of those earlier students forced major changes, at least in the social work program and curriculum. By the time I came along, fresh from two-years alternative service as conscientious objector to the Vietnam War, even as a shy person with a deep interest in clinical social work practice—I readily absorbed social work's emphasis on challenging social and economic injustice and the persistent, pervasive, insidious nature of institutional racism and other forms of structural oppression.

Marketing in those days was minimal, primarily done through the school's bulletins and catalog, and word-of-mouth from our graduates. Today, academic life has a much different feel. The pastoral setting of the beautified campus screams wealth and privilege, complacency and complicity with the status quo. The few campus protests that do occur are confined to emails, blogs, and letter writing campaigns protesting a variety of grievances. Each controversy is important in its own right, but hardly the kind anyone is willing to risk their livelihood or academic career over, much less occupy campus buildings to protest.

Real Mentors, Real Risks

My first (pre-academic) mentor taught me important

lessons about taking a stand against corporate conformity and unquestioned authority. In my high school and junior college days during the mid-1960s, I attended an all-male Catholic preparatory seminary. During my final year, we had a weekend spiritual retreat in which the leader (“Father Dignity,” a local parish priest, then in his late 50s) began his first talk to the assembled student convocation with the opening words: “I am a priest. . . I am a man . . . I am a homosexual.” In a room full of repressed teenage testosterone, absolute silence reigned for a near eternity. With our full attention guaranteed, this portly, balding man began to talk quite humbly about his own life as a gay man and priest, trying to live authentically in what he described as the “one-story world.” This was contrasted with the traditional view of life offered by the Church, which aimed for admittance into the “second story” (i.e., eternal life in heaven, obtained as the reward for righteous, faithful living on earth). We students were encouraged to focus on enacting compassion, justice, forgiveness, and mercy with those who were in need in the everyday temporal present.

The risk taking involved by this priest was truly inspirational. In defiance of the direct orders of his Bishop, Fr. Dignity continued to minister to Catholic gays and lesbians. He continued to serve as a mentor to many students, long after most of us left the seminary for secular careers and noncelibate relationships, gay and straight.

From him, I learned that mentors take genuine risks, while also remaining fully human, vulnerable, resilient, and faithful. His stories evoked compassion and empathy in me. His gift was teaching that living in the “one-story world” does not mean seeing life from a single perspective, but rather embracing the diversity of lived experiences and viewpoints from those whose lives may be vastly different from my own.

Doctoral Education Mentors

During my very long doctoral student career, I was fortunate to work with two faculty members – “Dr. Zeitgeist” and “Dr. Rolemodel” – who independently encouraged latent capacities for scholarship that I was not fully aware of, much less confident about. (This is the only time in my life I can recall being characterized as a “diamond in the

rough.”)

Dr. Zeitgeist was not a faculty member in my own discipline. Nonetheless, her research was directly relevant to my dissertation topic, and I was fortunate to overcome departmental opposition to get her on my committee. Dr. Rolemodel, my dissertation chair, embodied all that I aspired to be as an academic: a critical thinker, creative writer, published scholar, funded researcher, and gifted teacher of clinical practice. Both of them asked probing questions about what I was thinking, rather than permitting me to simply defer to the findings and conclusions of other scholars.

Slowly, slowly, slowly, their mentoring prodded me to begin critically thinking for myself. Both faculty members allowed a glimpse of the real excitement and genuine disappointment that can come from conducting research. When one of her own studies brought unexpected negative results, Dr. Zeitgeist showed genuine consternation at how to make sense of this new data – particularly because the findings seemed to disconfirm earlier research that she and her colleagues had done.

Dr. Rolemodel, in turn, inspired me with her creativity and steadfast support. When my dissertation research hit a major snag – whether I would be able to get enough subjects to do the experimental study I had planned – Dr. Rolemodel not only helped me set priorities and problem-solve, she allowed me to set up a practice interview with her five-year old daughter (who was willing to participate), so that I could field test whether the structured protocol I had designed would be feasible with the young children I hoped to enroll as research subjects.

The lesson from this period is that academic mentors go the extra mile, they listen, challenge, probe, problem-solve, and co-create.

Finding a Voice and Niche

When I had completed my doctorate (finally!), and got hired on faculty, I became the classic academic newbie: an assistant professor trudging in the well-worn track of “publish-or-perish.” In marked contrast to the tremendous pressure currently placed by schools of social work on new faculty hires to “establish their research agenda,” obtain research

funding, and publish in peer-reviewed journals, the senior faculty in my era spent an extended amount of time during my first year teaching and modeling what collegiality and leadership in an academic unit actually required. Collegiality was discussed in formal presentations; informal conversations and brown bags; active debates, disagreements, and deliberations in faculty meetings; and was even a specific topic covered in my first year review meeting with the dean.

As a faculty member, I was not only encouraged to find my voice and contribute my viewpoint, I was criticized if I remained silent or did not take part in debates about controversial topics under discussion. If I screwed up, I received direct, and often swift, feedback. When the dean called a particularly regrettable failure, “not your finest hour,” the gentle rebuke had the effect of a wake-up call. It was not going to work to agree to take on a task but do it only half-heartedly or half-assedly. Fortunately, none of my mistakes ended up being career threatening.

Out of these types of nonhierarchical mentoring came a series of fruitful collaborations with senior faculty members, leading me in entirely new directions of scholarship and professional development. Through these collaborations, I became one of the earliest contributors to the literature of narratives of professional helping (Kayser, 1995, 1998) and, later, among the first to apply oral history research methodology to the history of segregation in social work education (Kayser, 2004, 2005, 2007; Kayser & Morrissey, 1998). I was able to exercise leadership and considerable autonomy in conceptualizing these projects, securing funding, collecting and analyzing the data, writing the manuscript drafts – essentially executing the research or scholarly project from start to completion. I found the interaction and collaboration with senior faculty mentors who were co-authors or co-investigators to be rewarding and intellectually invigorating. On the classroom side, I found my niche as a teacher and became a strong contributor to the program's curriculum redesign.

Mentoring Successes: Dancing with the Stars (Backwards)!

Without trying to oversell or idealize another metaphor, successful mentoring is comparable to

ballroom dancing with a favorite partner. While it's true that hierarchical mentors usually lead the dance, collaborative mentoring is more akin to the famous line spoken about the dancing partner to Fred Astaire in the movies: "Sure he was great, but don't forget Ginger Rogers did everything he did backwards . . . and in high heels!" (Thaves, 1982).

Which is to say, the times when I have been most successful as a collaborative mentor have occurred when I have intuitively been in synch with my mentees, following *their* lead. The dance metaphor captures the nimbleness of mind and foot needed to stay within the bounds of what mentees need or feel would be helpful at any given time. Sometimes, it's a glide or a twirl that's helpful. Sometimes, it's holding on. Other times, it's letting go.

In responding to students' discouragements about mastering clinical practice, I frequently have shared lessons learned from previous mistakes or errors I made, which have bearing on the problems mentees might then be facing. Reducing power differentials (and halo effects) in this manner usually has the effect of promoting greater brainstorming, as the mentees begin to contemplate possible consequences (intended and otherwise) of the various options before them, leading to new avenues of action.

With junior faculty colleagues and peers, a Ginger Rogers-type of mentoring has been primarily to act as a sounding board in hearing their concerns. Like me, many new faculty members encounter rough periods during their initial years. This might be because they fell short of incredibly high expectations if a particular course did not go well, or students were dissatisfied and complained, or if a manuscript submission was rejected, a grant was not funded, or if negative feedback was received during their third-year pre-tenure review. At these times, I shared my own experiences of being challenged to grow, how it felt to encounter unexpected obstacles, what it was like to receive the therapeutic kick in the pants about the quality of my research and manuscript submissions, or missteps I made in addressing problematic interactions with senior colleagues or academic administrators. In sharing these experiences, I hoped to convey these messages; "you are not alone," "others also have faced these obstacles," and "you will be successful

if you learn from them and persevere."

Becoming a Curmudgeon

Long before the hiring process begins, faculty candidates already have endured the torturous process of doctoral education, and of trying to fulfill ever increasing expectations of the future academic programs that subsequently will hire them: have expertise in quantitative and qualitative research methodology; have a roster of national conference presentations, as well as articles and book chapters already published listed on a vitae; have research funding already secured; have competence in multicultural and social/economic justice issues; have active involvement in professional organizations, and have the motivation to achieve distinction and obtain promotion (with tenure, if still available). In other words, they have the ability to work within the existing corporate culture.

Although I went through this same process of meeting expectations, at the present time mentoring has become increasingly challenging for me. This is a painful admission to make. I find myself unsure how to (or whether to) serve as a mentor to the new faculty hires. Many either don't have time or don't feel the need to seek out senior faculty for a mentoring relationship—at least in terms of the type I am accustomed to providing.

Reading these words, I recognize the emergence of "*an inner curmudgeon*." This term usually conveys a most unflattering picture: someone cranky, stingy, irascible, bitter about the present, and stuck in the past. In short, an "old fart." My use of the term, hopefully, is different, although I recognize the distinct danger that this narrative could be read as confirming the stereotype. Rather, I think of a curmudgeon in the same way that feminists have refashioned the term *crone* to connote a woman of a certain age, who has achieved a measure of wisdom and wishes to pass her experiences along to women in a younger generation – thus changing a formerly disparaging term into a new construction of positive meaning.

According to Jon Winokur (n.d.), a noteworthy feature of curmudgeons is their lack of a functional denial system:

Curmudgeons...can't compromise their standards and can't manage the suspension of disbelief

necessary for feigned cheerfulness. Their awareness is a curse. Curmudgeons have gotten a bad rap in the same way that the messenger is blamed for the message: They have the temerity to comment on the human condition without apology. They not only refuse to applaud mediocrity, they howl it down with morose glee. Their versions of the truth unsettle us, and we hold it against them, even though they soften it with humor.

Becoming a curmudgeon also has meant withdrawing some of the energy formerly invested in mentoring others, and reinvesting it in myself. With few models to guide me about how faculty move towards retirement, I need to learn how to survive in a corporate environment that, while organizationally necessary for survival, is nonetheless, not always congruent with my values or present state of personal/professional development.

Conclusion

I may have become a curmudgeon, but I am not a fool. I am well aware that marketing, public relations, fund-raising, and endeavors having national visibility are essential for the survival of a private university, and my academic unit in particular. Yet, it feels as if these ventures often come with a heavy price: with so much emphasis on corporate and individual faculty self-promotion, it is difficult to discern when something significant truly is at risk; difficult to discern whether or not to take a stand; difficult to know when to put oneself on the line. It is also difficult to mentor new faculty about the importance of governance, such as taking charge of curriculum design decisions, student admissions and retentions, faculty hires and promotions. The pressure to publish forces younger faculty members' interest in mentoring relationships to others who can help with their immediate career needs – increasing research or statistical competencies, obtaining grants, and getting manuscripts published. Yet when traditional faculty roles and responsibilities are left unattended, those curriculum, admissions, hiring, and promotion decisions inevitably are going to be heavily influenced by administrators' decisions on public relations imagery and what the marketplace can bear.

I worry about the future of my profession, and

wonder what condition it will be in 25 or 50 years from now. I wonder how the next generations of social work academics – the ones who will come after the time when current junior faculty have reached ascendancy in senior faculty tenured positions – will fare. Being socialized from doctoral education onward to work in academic environments requiring conformity to existing corporate structures and knowledge paradigms does not bode well for a profession always in dire need of practice innovation.

Will social work mentorship in the future be in the motif of clumsy, conceited Inspector Clouseau or that of elegant Ginger Rogers? Will it be a dunking in the pool of corporate and individual self-promotion, or a twirl of mentoring partners in synch with each other, in which the results produced stand for themselves?

That future story has yet to be written, of course. But if meaningful mentoring is to occur, something essential must be placed at risk, and by that I don't mean merely the risk of having a manuscript or grant application turned down. Junior faculty need to be mentored in bravery, to be schooled in *organizational dread*, so they feel it in their bones when things go askew. When the corporate culture demands conformity and acquiescence, junior faculty need to find their conscience, and be willing to dance, not fumble. If real mentoring has occurred, they won't find themselves alone. Junior faculty will be joining the chorus of senior faculty, making their collective voices known, both in establishing shared governance with university administrators, and in breaking out of existing frameworks to create the innovative knowledge and practice methods needed for the future of the profession.

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Letter from the Editors

Michael A. Dover, Editor

Abstract: This Letter from the Editors is published on the occasion of the second issue from the new publisher, Cleveland State University School of Social Work. Responding to the lessons of this issue, the Editor reflects on mentoring as it has touched his life recently and over time.

Keywords: mentor; mentoring; narratives

Reflections is a journal in which we read – and for which we write – narratives that illuminate our professional helping, our personal lives, our social milieu, and how they are intertwined. We seek to understand how social workers help in our own unique ways, as Bertha Capen Reynolds suggested we do. But Ms. Reynolds also suggested that social workers need to take exercises in being helped. In order to sustain our roles as helpers, we need mentors who can share their experience and help us to clarify our hopes and realize our potential. Reynolds shared examples of the roles people who we today call mentors played in her life (Reynolds, 1991). Her mentors were her seniors, but they were also the young clinicians and community organizers who studied at Smith College School of Social Work. She learned from them and they learned from her. Mentoring is a multifaceted thing, as her life and this issue shows.

In this issue, co-editors Mark J. Hager and Jennifer Bellamy present submissions they received following the initial Call for Narratives, while *Reflections* was published at California State University Long Beach, as well as submissions received after it was announced in May 2012 that *Reflections* would resume publishing as an online journal. The patience and perseverance of the co-editors and authors have paid off with this long-awaited issue. Like Volume 18, Number Two, this issue is back-dated to reflect when it would have originally been published. The journal will publish issues in as timely a fashion as possible until – sometime during the 2014-2015 academic year – the journal publishes the first issue that is back on schedule, such as Volume 21, Issue 2 (Spring 2015). In order to achieve that, we need narratives. I would encourage you to see the several Special Section Calls and the General Call re-printed below and available on our website. Please also see the

Call for Proposals for Special Sections on our CSU website at www.csuohio.edu/class/reflections. This issue is the last Special Issue to be devoted entirely to a particular theme. In the future, Special Sections – which can be as long as the special issues of the past – will be published within issues that also contain general submissions. The cover title and art will still reflect the special section theme. The guest editor(s) will still write introductions and have autonomy in selecting manuscripts, which are reviewed by both a special reviewer chosen by the guest editor and experienced *Reflections* reviewers.

In this issue, the co-editors call on us to reflect upon our own mentoring relationships, both as a mentor and mentee, and to consider writing our mentors to share our gratitude. As a *Reflections* reader and author who is now privileged to serve as Editor, I will do so. When I had finished reading the introduction to this issue, I thought of several mentors who are no longer living. I realized that although it has been years or even decades since they passed away, their impact on the world they left remains. There was something about the way Irving Miller spoke to his students which spoke to me. There was also something about the direct way in which he would speak to you which made it hard to hide from what you needed to face, about yourself and the world around you. Not a month goes by without my recalling things he said to his students at Columbia University School of Social Work. I often share them with my students.

Recently, specific things I learned from Irving influenced how I spoke out on three issues, one within the university, one within the profession and one within the community. As veteran *Reflections* author and reviewer John Kayser points out in this issue, faculty often feel constrained or are discouraged from speaking out. But the mentoring I

have enjoyed here at CSU and over the course of my career has enabled me to find my niche and voice. True, it helps when a university has administrators who actively seek out faculty input as well as a strong faculty association. It also helps to work and live in Cleveland, where the social work community has found new ways to work together, the labor movement is standing up for the rights of immigrants, and the civic and philanthropic community are renowned for innovation. This may seem like what Kayser calls blatant university or self-promotion. For me, it is a recognition of things I have to be thankful for at this rare conjunction of Thanksgiving and Hanukkah.

Clearly, mentorship has more of an impact than we often realize. Before there was Irving, there was Jules Shrager. In Ann Arbor in 1969, Jules hired me at his group home. Later, he invited me to his monthly poker game. In 1975, while I was working as a community organizer in New York, he recommended me to the Adelphi BSW program. In sort of a casual way, Jules told me, "You seem to have found your niche." Isn't some of the best mentoring done in an understated way? Irving used to say about therapy that by the time you give an interpretation, it is no longer needed. The same thing might be said about the role of advice in mentoring relationships.

Sometimes what a mentor gives you is a booster shot. "Do it!," Maryann Mahaffey said about organizing the Bertha Capen Reynolds Society. "Be political, not politicized," Verne Weed said, on one of her flyer-laden visits to Columbia's McVickar Hall. Things said in passing that stick with you are a mentor's most treasured gifts, our Graduate Assistant Steven Leopold said. It does help to jot them down.

As I read this issue, I thought about some of the mentors I have had who are still living. I realized that there are more than a handful of mentors I could write, as Mark and Jennifer suggest we do. For instance, there is Phil Coltoff, whose comments on my first social welfare policy paper in 1976 planted the seed that led to my entering the Doctoral Program in Social Work and Social Science at Michigan. Comments from mentors count. They are often remembered.

Among my mentors are also those I have failed. For instance, I haven't yet published the results of four years of dissertation research which my advisor David Tucker and my committee patiently oversaw. Living up to mentors isn't easy. It takes work to mentor and be mentored, as Jerry Watson points out in this issue. Mentors and mentees believe in each other, as Johanna Slivinske points out in her narrative. With mentoring comes mutual obligations, which should be respected.

After reading this issue, I thought about a couple of folks who did what might be called gruff mentoring. "Never assume," one union leader said, shortly after I arrived at the National Maritime Union hall in New Orleans for my first post-M.S.W. position, "that you know more than the person you report to." Luckily, I reported to Dan Molloy, M.S.W., D.S.W., in New York, and he has proven to be an important mentor in the years since (Molloy, 2010).

Lately, I have wondered, am I doing enough to be available for mentoring? Is having an open door policy enough, or does it take hanging out in the hall and arriving earlier for class? It's not just individual faculty who should ask such questions. There are questions for administration and faculty governance as well. Where does mentorship fit into service, especially given the unique mentoring needs of women, students of color, and – as shown by Sr. Kim's article – immigrants and international students? At CSU, off-campus mentoring is counted as service, but how can we distinguish mentoring from advising and recognize the unique mentoring duties of many faculty of color?

Recently I attended a meeting in my role as an Elder for the local Children's Defense Fund (CDF) and its New Abolitionists Association, here in Cleveland. I planned to leave early so I could attend an event where I could get feedback on a policy brief recommending that universities increase work-study pay by 1/3rd and reduce work-study hours by 1/3rd, thus giving students more time to study, at no cost in state or university funds. I had even made my excuse in advance about the need to leave early. After introductions, we engaged in a pairing process. Next, there was visioning. Several young persons talked about how important mentoring was for young people in their communities. Others strategized about short-range and longer-range

aspects of working to dismantle the cradle to prison pipeline. For these young people, mentoring and social activism went hand in hand. Suddenly, I realized that leaving the meeting would be turning away from suffering and struggle, which is exactly what I teach students to avoid, by playing the Pink Floyd or Richie Havens version of *On The Turning Away* each term. I stayed and listened. I realized I was now engaged in the kind of values-based single issue activism to which, in a recent narrative (Dover, 2010), I said I wanted to return.

Being in that meeting and reading this issue are helping me re-think my outlook on mentoring. Mentoring provides essential bonds, without which it can be hard to sustain one's social work and social justice commitments. Often, such mentoring relationships are intergenerational in nature, although not always. In recognition of the centrality of intergenerational relationships, next Spring's 4th Annual Cuyahoga County Conference on Social Welfare (CCCOSW) will address the theme, *Renewing our Commitment: Building Partnerships Across Generations*. My commitment to this annual Conference is fueled by something the late Chauncey Alexander said to me, namely that in the years before N.A.S.W. was founded in the 1950s, "We demanded unity." We need to demand unity today, locally and nationally (Dover, 2002).

The March 2014 conference will include a pre-conference intergenerational mixer and a World Cafe-style discussion, both suggested by Jason Eugene-Boarde, B.F.A., now an urban planning student. Both will involve intergenerational conversations about our commitment to social welfare. Clearly, it is important to reach out beyond our typical circles and establish new relationships. I know it is important for me to do this. Mentoring can and should be integrated with organizing.

Often, perhaps, it is integrated, but we don't realize it. Recently, I completed an exit interview with Jason, who has a new job, but will remain active with the conference leadership. I took him to lunch, and he referred to me as his mentor. "I'm your mentor?" I said, actually quite moved after my initial surprise. I can't remember what he said next, across too many divides of difference to mention. But I recovered to say, "I guess I am. I look forward to continuing to be your mentor." Also

recently, Maggie Nash (née Iverson) returned to a CCCOSW meeting for the first time since she was the Conference's 2011-2012 Policy Issues Coordinator and a plenary session speaker. Maggie announced that she was married and was expecting a child. She had returned from her leave from the university and was about to graduate. Might Maggie be a mentee as well? Have there been others I never thought of as mentees?

Reading this issue has helped me see the relationship between my academic work and activism and the process of mentoring. It will prompt me to regularly ask myself: What role should mentoring play in my life? In writing this letter, it occurred to me that there is a relationship between mentoring and the quote from Eugen Pusic I recently began using in my email signature: "We must ask ourselves who are in a better position and more called upon to act collectively, politically and responsibly for the goals of welfare than those who have made welfare their profession, that is, the dominant occupation of their lives." I used that quote in the 1976 paper for Phil Coltoff mentioned earlier in this letter. Thirty-seven years later, mentoring by Phil, sustained by only one visit and occasional exchanges in the decades since then, still influences my daily activity. I'll have to get back in touch. Clearly, mentoring matters. There is nothing like the present to re-contact one's mentors or to try to reach out to those who have been our mentees. One way to do so might be to suggest that they read and write for *Reflections*! Or if appropriate, why not give them a subscription or make a Friends of *Reflections* donation in their honor?

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REFLECTIONS

NARRATIVES of PROFESSIONAL HELPING

An Interdisciplinary Peer-Reviewed Online Journal

Published by Cleveland State University School of Social Work

Call for Narratives: Special Section on People and Animals Together ***Heart on Sleeves: On the Transformative Power of the Human-Animal Bond***

Submissions due March 15, 2014

Rationale

Extensive research in disciplines such as social work, nursing, rehabilitative psychology, special education and other related fields have documented the powerful nature of the interaction between humans and animals and the different ways the human-animal bond impacts and enriches lives. Furthermore, the bond between people and their companion animals is sustained by veterinarians and related professionals who play a crucial role in providing care for the companion animals' health as well as providing support to individuals and families during difficult times when their pets are ill. Despite the odyssey of the human-animal bond, little is known about human-animal relationships from the perspective of professionals who work with both humans and animals.

Aim and Scope of Special Themed Section

The editor is seeking lively narratives from practitioners, educators, clinicians, and other helping professionals who work with people and animals in a broad array of practice and applied settings. The editor is particularly interested in narrative expositions and reflections that are delicately nuanced and personalized. Submissions of any length – from short narratives focused on a single vignette to longer stories with multiple portrayals of interaction and references to the literature – are welcome (within an overall range of 1200-8000 words).

This Special Section Focuses on Narratives From.....

Professionals in the Field of Human-Animal Interaction

The editor welcomes narratives from professionals from a variety of fields who work in the area of animal assisted intervention, animal assisted therapy, animal assisted education, animal assisted activities and related fields.

Professionals in the Field of Veterinary Medicine

The editor welcomes narratives from professionals who provide health care to companion animals in a variety of places. These include but are not limited to veterinarians, veterinary technicians and related professionals who provide healthcare to companion animals.

**For inquiries about submissions for this special section, contact Guest Editor:
Brinda Jegatheesan, Ph.D., University of Washington (brinda@uw.edu)**

To Submit a Manuscript, Register (Check the Reader and Author boxes) and Submit to the Special Section
Please read Helpful Instructions and Review Guidelines prior to preparing and submitting manuscripts
www.reflectionsnarrativesofprofessionalhelping.org

REFLECTIONS

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Call for Narratives: Special Section on Therapeutic Relationships With Service Members, Veterans, and Their Families

Submissions due February 1, 2014

Rationale

This special section will include submissions from helping professionals who work with military service members (active, guard and reserve), veterans, and their families. Settings include but are not limited to: mental health and combat stress active duty units, homeless shelters, substance abuse treatment programs, hospitals, family support programs, Vet Centers and Veterans Affairs, community-based agencies, rehabilitation centers, outreach programs, veterans courts and other criminal justice settings, universities and schools, and religious and spiritual settings and organizations.

There is much that helping professionals have yet to understand when establishing meaningful therapeutic bonds with service members, veterans, and their families. Therefore, this special section seeks narratives from the helping professional's perspective on the process of engaging military populations in treatment and establishing a trusting therapeutic relationship. Potential areas to explore include: When a therapeutic relationship was established, what were the strategies used to overcome potential barriers? What led to the development of a therapeutic relationship? Similarly, what are the "lessons learned" from situations where a therapeutic relationship was not established, or, where you, as the helping professional, changed course, in order to engage the veteran in treatment? What can providers do to identify barriers and remove them? How did the treatment context, e.g. organizational setting, policies, resources, social context, facilitate or impede the development of a therapeutic relationship?

The editor is seeking lively narratives on therapeutic engagement with individuals, families, and groups, from practitioners, clinicians, educators and other helping professionals who work with service members, veterans, retirees, and their families. We are also open to narrative from those who have experienced a positive, beneficial helping relationship. The editor is particularly interested in narrative exposition and reflection that are personalized and touch on the unique features of the helping relationship(s) with military populations that facilitated growth and change. Length of submissions can range from 1,200 to 8,000 words.

**For inquiries about submissions for this special themed section, contact Guest Editor:
Cathleen A. Lewandowski, M.S.W., Ph.D., George Mason University (clewando@gmu.edu)**

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Call for Narratives: Special Section on Interprofessional Collaborative Practice and Education

Submissions due: May 15, 2014

Social workers collaborate with many other professionals at their place of work. Research has shown that stronger interprofessional collaborative practice yields better outcomes for patients/clients. In addition, collaborative practice and education improves trust amongst professionals, reduces stress and also increases job satisfaction. For the past few years, there has been a drive towards interprofessional collaboration not only in health care settings, but also in education, child welfare and corrections. Our educational system is set up to teach in silos, yet we expect our graduates to successfully collaborate with other healthcare professionals when they begin working. Narratives are sought from practitioners, educators, and students, who have interprofessional experiences in practice, in teaching, in designing curriculum, and participating in interprofessional educational activities.

The guest editors are seeking narratives that address but need not be limited to the following:

- Practitioners' experiences working in an interprofessional team
- Experiences of educators while teaching or designing interprofessional content at agencies and universities
- Barriers experienced by practitioners, educators or administrators seeking to initiate or deliver interprofessional practice or education in their setting
- Reflections (including journals) from students who have experienced interprofessional education and/or practice
- Experiences of consumers who have experienced care from an interprofessional team

Submissions of any length – from short narratives focused on a single vignette to longer stories with multiple portrayals of interaction and references to the literature – are welcome (within an overall range of 1200-8000 words).

For inquiries about submissions for this special section, contact the Guest Editors:
Dr. Jayashree Nimmagadda, Ph.D, MSW, LICSW, School of Social Work, Rhode Island College
(Jnimmagadda@ric.edu)
Dr. Judy Murphy, Ph.D, RN, CNE, CSHE, School of Nursing, Rhode Island College
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General Call for Narratives & Call for Field Education Narratives

This is a general call for narratives as well as for submissions to the permanent Special Section on Field Education. Reflections: Narratives of Professional Helping was first published in 1995 as a unique journal that allows powerful and intimate narratives to be shared with helping professionals. The journal publishes articles by educators, community and clinical practitioners, and students. Clients of social service systems are especially invited to share their perspectives.

Reflections utilizes narrative inquiry as its core focus. Reflections narratives convey interpersonal interactions, witnessed events, and felt experiences. This narrative content is placed within the context of a well-told story that helps readers discover new ways of thinking about the personal, the professional, and the political in our lives. Reflections narratives contain narrative content, such as distinct moments of interaction, which are portrayed in vignettes. Vignettes are then placed in the context of an engaging story (exposition). The author may then reflect on that story and share conclusions. Often, however, the narrative stands alone, in a way which is often powerful.

Reflections narratives are valuable for education for practice. They also often contribute to theory and research. Narratives can make conceptual contributions via reflections that draw on relevant literature and address unresolved theoretical problems. However, authors are not required to include such content. Such narratives still contain reflections of intrinsic value. Reflections narratives contribute to empirical knowledge about practice in the helping professions. Reflections does not publish research results or literature reviews, but publishes narratives of the process of research.

In addition to the Special Calls seen on our home page, and this general call for narratives, Reflections has a permanent Special Section on Field Education. We hope to publish narratives related to Field Education in a special section of each issue. All helping professions have field education components, where students, during their formal academic training or shortly after graduation, carry out supervised professional practice with a learning component. As part of this training, they often write process recordings, logs, journals and other accounts of their practice. When appropriately disguised to protect confidentiality, such experiences can produce powerful narratives. The process of field education supervision is also one which can stimulate valuable narratives. Accordingly, Reflections has an Associate Editor for Field Education and a permanent special section to which such narratives can be submitted.

Please write a narrative in a style which makes sense to you, and submit it to Reflections. Submissions of any length – from short narratives focused on a single vignette to longer stories with multiple portrayals of interaction and references to the literature – are welcome (within the range of 1200-8000 words). Just check the author box when you register or edit your profile to check the author box. Then click User Home, Author, and you will see a submission link at the right. For feedback, even on an early idea for a narrative, please contact one of the editors:

Michael Dover of CSU School of Social Work is Editor: reflections@csuohio.edu (216)687-3564
Denise Goodrich Liley of Boise State University is Associate Editor for Field Education: dliley@boisestate.edu

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