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Cross-Cultural Mentoring in Counselor Education: A Call to Action

Marianna L. Oller, Sunny S. Teeling

Given the lack of formalized cross-cultural mentorship guidelines within professional counseling associations and accreditation programs, the recruitment and retention of marginalized graduate students may be in jeopardy. The authors explored the value of mentoring for graduate students, the exponential growth rate of diversity within graduate programs, and how the disparity of marginalized faculty members creates a need and opportunity for cross-cultural mentorship. Recommendations for the creation of holistic cross-cultural mentorship guidelines for faculty–student dyads are provided.

Keywords: cross-cultural, mentoring, counselor education, marginalized students

The exploration of mentorship in academia and the impact of mentoring relationships on students began in the 1980s (Busch, 1985; Merriam 1983). By the early 1990s, counseling scholars were exploring mentorship within the supervisory relationship (Tentoni, 1995) and the potential value of cross-cultural mentoring competencies in interpersonal relationships within counselor education programs (Brinson & Kottler, 1993). Specifically, Brinson and Kottler (1993) indicated that due to the lack of diversity at the faculty level, students of color were unable to find mentors who were from their own culture; as such, they sought mentorship with faculty members who identified as White or of European heritage. The acknowledgment of the disparity of representation of faculty members of color combined with the value of mentorship for graduate students, accentuated the need for the development of cross-cultural mentoring competencies. Subsequently in the last 25 years, an emphasis on the value of cross-cultural mentoring relationships between faculty–student dyads has largely been overlooked.

Although the general benefits of mentorship for students has been highlighted in regards to research acumen, clinical settings, supervision, and advisory purposes (Black et al., 2004; Borders et al., 2011;

Ehrich et al., 2004; Taylor & Neimeyer, 2009), overall holistic guidelines for addressing mentoring in cross-cultural dyads in counselor education remains absent in the literature. The purpose of this article is to explore the role of mentorship in faculty–student dyads, discuss the benefits of mentoring for culturally diverse graduate students, and provide recommendations for cross-cultural mentoring relationships in counselor education programs. Specifically, we will explore the growing diversity of students in higher education, the disparity of marginalized faculty members in counseling programs, and expand on Chung et al.'s (2007) recommendations for effective multicultural mentoring for culturally diverse students. Our recommendations for future cross-cultural mentoring guidelines include broaching in the mentoring relationship (Carroll & Barnes, 2015; Day-Vines et al., 2007), mentor awareness and training to bridge cultural gaps, and suggestions to strengthen mentoring relationships between White professors and culturally diverse students. Finally, recommendations for future research in cross-cultural mentoring in counselor education programs will be discussed.

Diversity and Multicultural Awareness in Counselor Education

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Based on the 2010 Census data, the population in the United States grew by almost 10% over the previous decade to approximately 308.7 million people; the majority of the growth was attributed to individuals who “reported their race as something other than White alone” (U.S. Census Bureau, 2011, p. 3). More specifically, the 2010 Census highlighted that the race and ethnic minority population grew by 29% over the prior decade and represented over one-third of the total U.S. population (U.S. Census Bureau, 2011). Researchers from the National Center for Education Statistics (2017) reported that approximately 28% of graduate students in public institutions identified as a member of a marginalized race or ethnic population.

Within CACREP-accredited counseling programs, approximately 32% of graduate students self-identified as racially/ethnically diverse (CACREP, 2018). Specifically, the breakdown of graduate students of color was 19% identified as African American/Black, 8% identified as Hispanic/Latino, 2% identified as Asian American, 2% identified as Multiracial, and less than 1% identified as American Indian/Native Alaskan or Native Hawaiian/Pacific Islander (CACREP, 2018). It is critical to note that the average percentage of graduate students of color enrolled in CACREP-accredited counseling programs between 2012 and 2017 has

remained stagnant at approximately 32% (see Table 1).

Despite the substantial increase in the diversity of the U.S. population and an increase in racially and ethnically diverse students pursuing graduate level education across all disciplines, full-time faculty of color in higher education (Masterson, 2019), and more specifically in CACREP-accredited programs, continue to be underrepresented (CACREP, 2018) in comparison to the general U.S. population. Additionally, while scholars have acknowledged growth in culturally diverse populations has led to counselor education programs becoming more conscious regarding the lack of diversity and the need for multicultural awareness at the program level (Hill, 2003; Hill et al., 2013; Sue et al., 1992), a lot of work remains to be done. In the 28 years since the development of the cross-cultural counseling competencies (Sue et al., 1992), CACREP (2015), ACA (2014), and Ratts et al. (2016) have developed and revised ethical, multicultural, and cross-cultural standards for counselors and counselor educators. Most recently, the Multi-Racial/Ethnic Counseling Concerns Interest Network of the ACA (MRECC, 2015) developed multiracial standards for counselors. Interestingly, the CACREP (2015), ACA (2014), MRECC (2015), and Ratts et al. (2016) standards for multicultural competence were endorsed for use with clients, the community, or for the recruitment of students in counseling education programs, but failed to provide a framework for inclusion of mentoring relationships in counselor education programs. More pointedly, the standards only briefly acknowledged the role of mentoring in counselor education (CACREP, 2015) and the importance of recognizing and valuing diverse cultures of students (ACA, 2014). Collectively, the standards

Table 1

Percentage of CACREP Graduate Student From 2012 to 2017

	2012	2013	2014	2015	2016	2017
Caucasian/White	61.09	60.43	61.12	60.22	59.24	59.49
African American/Black	20.95	20.74	19.40	18.63	19.56	18.78
American Indian/Native Alaskan	0.65	0.74	0.59	0.61	0.72	0.84
Asian American	1.96	1.79	1.86	2.09	1.98	2.17
Hispanic/Latino/Spanish American	7.23	7.69	7.75	8.39	8.68	7.76
Native Hawaiian/Pacific Islander	0.15	0.25	0.14	0.14	0.13	0.14
Multiracial	1.10	1.80	1.68	2.06	2.07	2.18
Non-Resident Alien	1.06	0.89	0.95	0.90	1.00	1.40
Other/Undisclosed	5.81	5.67	6.50	6.96	6.61	7.24
Total % of Graduate Students of Color*	32.04	33.01	31.42	31.92	33.14	31.87
<i>Note.</i> Data are from 2012–2017 CACREP Vital Reports. Retrieved from: https://www.cacrep.org/about-cacrep/publications/cacrep-annual-reports/						
*Excludes non-resident aliens and other/undisclosed						

were silent on how to engage in effective cross-cultural mentoring relationships.

Mentoring in Counselor Education Programs

Contextually defined, the concept of mentorship lacks theoretical homogeneity across fields of study (e.g., business, academe, counseling, etc.; Merriam, 1983). Generally, mentorship has been defined as a relationship in which a more experienced or senior level individual serves in a variety of roles to promote the professional and personal growth of a lesser skilled individual (Borders et al., 2011; Taylor & Neimeyer, 2009). In the field of counseling, Black et al. (2004) defined mentorship as a “nurturing, complex, long-term, developmental process in which a more skilled and experienced person serves as a role model, teacher, sponsor, and coach who encourages, counsels, befriends a less skilled person for the purpose of promoting the latter’s professional and/or personal development” (p. 46). Black et al. (2004) further suggested that mentoring was an interactive, multidimensional, and mutually beneficial relationship in which both parties experienced personal and professional growth.

Mentoring relationships occur as both formal and informal relationships, and provide well-known benefits regardless of the capacity of the relationship (Haggard et al., 2011). In a survey of ACA and Chi Sigma Iota (CSI, 1999) leaders, researchers found mentoring relationships in higher education had a significant impact on leadership development in the counseling field (Meany-Walen et al., 2013). Protivnak and Foss (2009) noted that mentoring relationships were the single most helpful experience during doctoral students’ programs. Similarly, Boswell et al. (2015) emphasized how the mentor–mentee relationship played a significant role in students’ learning processes, provided an environment for professional development, and created a source for learning through modeling. Despite the documented need for holistic mentoring relationships in the counseling field, mentoring is often limited to specific roles within the field (such as the ACES Guidelines for Research Mentorship; Borders et al., 2012). Interestingly, Protivnak and Foss (2009) observed that doctoral students in counseling education programs experienced challenges very different than their counterparts in psychology, social work,

or other discipline programs, as the counselor educators were trained to perform a multitude of roles and responsibilities from a holistic wellness model; in part, these challenges could be addressed by mentoring.

Marginalized Graduate Students’ Experiences

For many students pursuing a graduate degree in counselor education, race played a central role in their experiences (Henfield et al., 2011). For graduate students of color, culture was an important component in mentoring relationships and their perception of the mentoring relationship (Chung et al., 2007), which emphasizes the need for responsive cross-gender and cross-cultural mentoring (Walker, 2006). Marginalized graduate students may also feel misunderstood, isolated, and lost during their graduate programs (Boswell et al., 2015), have a need for affiliation, or may have a preferred communication style (Henfield et al., 2011). As such, it is imperative for counselor education programs and mentors to be sensitive to marginalized graduate students’ experiences (Henfield et al., 2011). Chan et al. (2015) noted that there are numerous challenges and barriers faced by ethnic minority students seeking mentorship. This is further supported by Hall and Burns (2009) who stated that the diverse manner in which marginalized students speak, act, and think has led many students to describe a feeling of isolation related to their doctoral experiences, which was vastly different than the experiences of their privileged peers, who report having experiences that matched the institutional norms.

In a qualitative study of the experiences of African American doctoral students in counselor education programs, researchers found multiple factors that hindered doctoral students’ development and success (Henfield et al., 2011). These factors included a “negative campus climate(s) with regard to race, feelings of isolation, marginalization, and the lack of a substantial racial peer group” (Henfield et al., 2011, p. 227). Race also played a central role in culturally diverse graduate students’ experiences, expectations, and perceptions of mentoring (Chung et al., 2007; Henfield et al., 2011). Although a foundational portion of identity development in graduate programs, racial and cultural identities are often neglected in mentoring relationships (Hall & Burns, 2009). In order for marginalized graduate students

to be successful, they needed a strong faculty mentor who showed concern for them personally and professionally (Henfield et al., 2011), and was non-judgmental and open (Chung et al., 2007). Researchers have also recommended that faculty mentors demonstrate a high level of multicultural competence and use a broaching style that facilitates the mentee's personal growth, professional development, and assists the mentee with racial disparagement (Carroll & Barnes, 2015) in academia.

Cross-Cultural Mentoring Model for Marginalized Graduate Students

Although researchers have emphasized that mentors are critical to the success of marginalized individuals and women in counselor education (Brinson & Kottler, 1993; Casto et al., 2005; Chung et al., 2007; Henfield et al., 2011; Walker, 2006), there is a limited amount of literature dedicated to understanding the mentoring needs of culturally diverse graduate students in counseling programs (Boswell et al., 2015). Furthermore, a gap exists in the research related to how race and ethnicity, power and privilege, and the intersection of marginalized and privileged identities may affect the mentoring relationship in ethnically diverse mentoring dyads in counselor education programs. Given the static percentage change of ethnically and culturally diverse students entering the counseling field, the disparity of full-time faculty of color, and the percentage of White faculty in CACREP-accredited counseling programs (71%; CACREP, 2018), it is crucial that future mentoring models incorporate a multicultural perspective that embraces ethnic diversity and acknowledges differing ethnic and cultural identities (Chung et al., 2007; Hill et al., 2013) in cross-cultural mentoring dyads. Additionally, the awareness of marginalized and privileged identities (Ratts et al., 2016), and the understanding of the power dynamics in mentoring relationships, are especially important for cross-cultural faculty-student mentorship models (Purgason et al., 2018).

Up to the present, Chung et al. (2007) conducted the only known study to explore faculty-student mentoring relationships in counselor education programs from a multicultural perspective. Twenty racially diverse master's level graduate students enrolled in a Mid-Atlantic university were interviewed

to understand the participants' perception of mentoring, mentoring relationships, and the influence of culture on mentoring experiences. Chung et al. (2007) found both unique and common themes among three racial/ethnic participant groups (i.e., African American, Latina/o American, and Asian American) that demonstrated the significance and influence of culture on mentoring relationships for racially and ethnically diverse students. As a result, Chung and colleagues proposed six recommendations for effective multicultural mentoring designed to be implemented throughout the mentoring relationship: (1) awareness of culture and levels of acculturation, (2) building psychological safety, (3) knowledge of the cultural socialization process, (4) understanding the mentee's conceptualization of mentorship, (5) acknowledging parameters of mentoring, and (6) recruitment of more ethnically and ethnically diverse students.

Chung et al.'s (2007) groundbreaking study progressed the literature on the importance of culture in faculty-student mentoring relationships in counselor education. However, the researchers only explored the mentees' perspectives and did not disclose which participants were participating in cross-cultural mentorship, which may limit the applicability of the findings for cross-cultural mentoring relationships. Consequently, we propose further research and a more concrete cross-cultural mentoring model is needed. Similarly, Purgason et al. (2018) suggested the need for concrete mentoring models that addressed multicultural considerations, incorporated awareness of students' cultural backgrounds, and explored privileged and marginalized identities within the mentoring dyad. Thus in the subsequent section, we will expand upon Chung et al.'s recommendations, suggest the importance of exploring cross-cultural dynamics, and provide recommendations to strengthen mentoring relationships between White professors and culturally diverse students, resulting in a more concrete mentoring model for cross-cultural faculty-student mentoring relationships.

Suggestions for Future Cross-Cultural Mentoring Guidelines

Researchers have noted the importance of the relationship and cultural knowledge when discuss-

ing factors related to developing strong cross-cultural mentoring relationships. Brinson and Kottler (1993) postulated that in order to create a successful cross-cultural mentoring relationship, mentors must: (a) value and respect the unique cultural qualities of the mentee; (b) be culturally sensitive to the mentee's individual ethnic heritage; (c) have a genuine concern for the personal and professional development of the mentee; and (d) have the time and ability to help the mentor grow. Similarly, Walker (2006) recommended relationally oriented mentoring in counselor education dyads, suggesting this relational model could create a deeper attunement and understanding between mentor and mentee, and a sense of mutuality and empathy; and provide modeling for collaborative relationships in the future.

As a beneficial starting point to expanding Chung et al.'s (2007) six recommendations and developing holistic and concrete cross-cultural mentoring guidelines, we reviewed Borders et al.'s (2012) research mentorship guidelines. Although specifically developed for research mentorship, Borders and colleagues' research mentorship guidelines represent the only formal mentoring guidelines in counselor education. Specifically, Borders and colleagues suggested characteristics and standards for the mentor and mentee, and offered a strong foundation for relational mentorship relationships based on knowledge, ethics, and awareness; these attributes were not identified by Chung and colleagues. Additionally, Borders et al. encouraged the mentor to discuss cultural differences, provide honest and constructive feedback, empower the mentee, and focus on the mentee's holistic growth. Focusing on the characteristics of the mentor, the mentee, and the relationship allows for the flexibility necessary in holistic mentorship relationships that are not tied to specific roles or processes in the counseling field. Subsequently, by infusing sections of the research mentorship guidelines into Chung et al.'s six recommendations, we will provide more concrete suggestions for future cross-cultural mentoring guidelines that highlight the mentor and mentees' cultures as a foundational part of the mentoring relationship, instead of a subject that is addressed as the need arises or solely in a research mentoring relationship.

Developing Awareness and Broaching

Chung et al.'s (2007) first key strategy centered on the counselor's awareness and understanding of how one's culture influences individual development and the acculturation process. Although perhaps implied by the general term "counselor," we recommend concrete mentoring guidelines that encourage both the mentor and the mentee to perform a self-assessment of their cultural identities (e.g., cultural genogram, power flower, etc.). In alignment with the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016) aspirational competency area of attitudes and beliefs, it is essential that mentors have an understanding of their own cultural identities and development, as cultural self-awareness will affect the mentor's understanding of the cultural development of their mentees. Secondly, a self-assessment of the mentor's and mentee's goals, expectations for the relationship, personal strengths, and areas of improvement is also important (Black et al., 2004). An honest self-assessment can help foster awareness and empower both parties as they seek like-minded professional mentorship relationships (Black et al., 2004). Furthermore, by considering and exploring the power differential and cultural difference in mentoring relationships, a mentor can concentrate on what they can offer the mentee (Casto et al., 2005), while affirming the mentee's unique racial/ethnic identity (Chung et al., 2007). In cross-cultural mentorship relationships, the mentor's awareness of these factors is crucial given the potential impact racial dynamics inherently have on the mentoring relationship.

Additionally, it is important for a mentor to be aware of and proactively broach (Carroll & Barnes, 2015; Purgason et al., 2018) dialogue about mentees' marginalized and privileged identities, along with exploration of their own marginalized and privileged identities. Baker and Moore (2015) specified communication was especially relevant in cross-cultural mentorship, as the awareness of how minority doctoral students' perceived their cultural identities allowed for increased professional cultural competency and dialogue to occur. Given the impact of cultural identity on personal and professional development, it is necessary that mentors are equipped to assist students through this process by

openly engaging and exploring issues relevant to the intersection of race, cultural, and gender (Carroll & Barnes, 2015; Curtin et al., 2016). Especially given the power dynamics that exist in cross-cultural mentorship relationships, mentees may avoid broaching pertinent topics (both personal and professional) in the mentoring relationship (Baker & Moore, 2015; Hall & Burns, 2009), or may lack knowledge about what they should or can inquire about with the mentor (Boswell et al., 2015). Therefore, the mentor's awareness and understanding regarding personal attitudes and beliefs, as well as the ability to proactively broach conversations, including those related to power dynamics and inequities, is particularly important in cross-cultural mentoring relationships.

Moreover, it is important that the mentor and mentee continue to explore cultural dynamics for the duration of the mentorship relationship. As mentees gain more experience and knowledge, their exposure to cultural concepts increases, which may result in shifts in their cultural self-awareness, beliefs, and attitudes. Mentors can help support the mentee's continued cultural growth and development by integrating culture into their meetings with the mentee. We suggest future mentorship guidelines incorporate consistent opportunities for the mentor and mentee to explore shifts within themselves and how these shifts may be affecting the mentorship relationship. This approach also gives mentors an opportunity to support mentees who may be struggling with shifts in their cultural identities and do not have other spaces to openly and safely process their feelings and experiences.

Building Psychological Safety

The second strategy suggested for multicultural mentoring was to develop psychological safety in the relationship. Mentors must be open, aware, and respectful of mentees' personal and cultural experiences (Chung et al., 2007). Chung et al. (2007) stated it was essential within multicultural mentoring relationships that mentees feel psychologically safe to explore their personal and professional growth and development, and were able to do so outside of the traditional Western framework, if necessary.

In cross-cultural mentoring relationships, Brinson and Kottler (1993) suggested White faculty

have a genuine concern for the personal and professional development of the mentee. This may include establishing rapport by connecting with students on personal matters (e.g., family, childcare, financial aid needs, transportation, housing, food, etc.) before discussing school-related responsibilities. Mentors may consider meeting mentees at the university coffee shop, cafeteria, or a university-sponsored event that supports the mentee's cultural and ethnic identities. Casto et al., (2005) suggested specific attributes that faculty mentors could model for master's or doctoral students, including genuineness and maintaining open communication as a way to build psychological safety and foster the mentee's growth. Faculty mentors could also model transparency and authenticity by sharing appropriate disclosures with mentees. Future cross-cultural mentoring models should consider flexible and less formal meeting locations than those typically valued by Westernized standards. Additionally, care and concern for the mentee's personhood may increase psychological safety and deepen the mentoring relationship.

Understanding Cultural Socialization

Familiarity and knowledge about the socialization process was Chung et al.'s (2007) third recommendation. Chung and colleagues advised having familiarity with cultural socialization experiences, including cultural identity development and the acculturation process. Mentors and mentees are not exempt from the cultural socialization process that occurs in the United States. As such, it is imperative that mentors understand their own worldview, the mentee's worldview, and how each worldview has been affected by acculturation, as all of these aspects may influence the mentoring relationship.

For cross-cultural mentoring dyads, mentors could engage in self-assessment, self-exploration, and peer consultation to understand their own cultural identities and acculturation process, so they are better prepared to understand the impact of acculturation on the mentee's worldview. More specifically, White mentors should consult the MSJCC (Ratts et al., 2016) and engage in active critical dialogue to deepen and strengthen their knowledge, skills, and insight into their worldviews, values, beliefs, and biases as privileged members (Ratts et al.,

2016) of academia and society. Additionally, mentors should understand and explore socialization and acculturation within the field of academia with mentees, as mentee's may be first-generation college students or may not be aware of the racialized and gendered environment in academe (Zambrana et al., 2015).

Establishing Expectations

It is crucial that mentors explore and are aware of mentees' expectations of the mentoring relationship. Different cultural groups have different understandings and expectations about what constitutes a successful mentoring relationship (Chung et al., 2007). Thus, Chung et al. (2007) noted understanding the mentee's personal, professional, and cultural perception of mentoring, and addressing the mentee's expectations for the mentoring relationship, are important aspects of multicultural mentoring dyads. Additionally, engaging in transparent and timely discussions about expectations for the mentoring relationship is imperative to the success of the mentoring relationship (Chung et al., 2007).

Borders et al. (2012) recommended the mentee vocalize their expectations and needs, be open to feedback, and remain curious. For mentors, Casto et al. (2005) advised maintaining clear and flexible boundaries, discussing time availability or constraints, and clarifying expectations for both the mentor and mentee. In cross-cultural mentoring relationships, setting expectations and engaging in open communication is also important as often a power differential already exists between faculty and students and can be exacerbated because of racialized dynamics in cross-cultural mentorship pairings (Hall & Burns, 2009). Given the robust expectations of graduate programs, it is important for mentors and mentees to revisit expectations on a regular basis, as new roles and responsibilities may affect the cross-cultural mentoring relationships. We suggest future cross-cultural mentoring models include recommendations for mentors to be intentional and proactive in evaluating and reevaluating expectations each semester with mentees. This process will aid in meeting the mentee's needs and expectations, and provide transparency in communication.

Building Bridges

The fifth strategy suggested by Chung et al. (2007) encouraged mentors to thoroughly examine their ability to meet the needs of the mentee. This strategy was limited to important questions that mentors should address. We suggest that mentors in cross-cultural mentoring relationships ensure they have a realistic understanding of the parameters of cross-cultural membership and are prepared to support students through the mentorship process. This may include recognizing limitations in a potential match and working to ensure that both mentor and mentee are mutually paired for maximum benefit to both individuals (Gammel & Rutstein-Riley, 2016; Walker, 2006). At times, this may include connecting mentees to additional resources, such as diverse counseling divisions with ACA or culturally specific networks.

Mentors may also consider bridging a connection between the mentee and another faculty member or counseling professional who has shared cultural identities with the mentee or specific knowledge and skills to address the mentee's particular needs (Mackey & Shannon, 2014; Sorcinelli & Yun, 2007). Bridging connections with additional mentors (i.e., multiple mentors; Yun et al., 2016) can help mentees develop a robust network of resources (Sorcinelli & Yun, 2007) to support the varied roles they assume as graduate students. Additionally, given the inherent cultural differences within cross-cultural mentoring dyads, multiple mentors can support the multiple identity needs of culturally diverse students (Mackey & Shannon, 2014).

Counselor Education Programs

The final strategy suggested by Chung et al. (2007) highlighted the need for counseling programs to increase the recruitment, support, and retention of diverse faculty and students of color in counseling programs. This strategy is supported by other scholars in the field, including Haizlip (2012) who proposed the following mentorship strategies for marginalized students: (a) address underrepresentation of minority faculty; (b) encourage dialogue with master's level students about the pros and cons in doctoral programs, the lack of diversity in higher education, and the need for diverse role

models. Likewise, Brinson and Kottler (1993) noted senior faculty members in counselor education programs could foster cross-cultural mentoring by publicly and repeatedly acknowledging the importance of cross-cultural mentoring with faculty in general forums and staff meetings; encouraging faculty members' involvement in multicultural conferences and professional organizations; and volunteering in the community or on campus with mentoring programs for minority students.

Additionally, we believe counselor education programs need to facilitate formal training for all mentors engaging in cross-cultural faculty–student mentoring relationships, as a lack of training currently exists for mentors (Borders et al., 2012). Relatedly, organizations such as ACA and CSI encourage mentoring; however, as noted by Borders et al. (2012), there are only a few resources provided for counselor educators regarding how to best accomplish mentoring training and implementation in counselor education programs. Likewise, although mentorship appeared within the CACREP doctoral standards, there was only one line dedicated to the subject and the standard provided no guidance as to the intention of the standard (CACREP, 2015). Therefore, we suggest a call to action for counselor education programs to provide and support cross-cultural awareness training for both faculty members and new graduate students; to provide education at the program level about the important benefits of mentorship; to acknowledge obstacles faced by marginalized students and faculty in counselor education programs; to share information about the principal qualities of mentors and mentees; and finally, to develop and support concrete cross-cultural mentoring guidelines for faculty–student dyads.

Recommendations for Future Research

Mentorship continues to be a widely individual and subjective form of education and support within counselor education graduate programs. Based on the continual increase in racial and ethnic diversity of the U.S. population (Hill, 2003; Hill et al., 2013; Sue et al., 1992), the increase in marginalized graduate students enrolling in graduate programs (Henfield et al., 2011; Johnson et al., 2007), the disproportion of marginalized faculty members in higher education (Bradley, 2005; Haizlip, 2012), and the significant impact and benefits of faculty member

mentors for culturally diverse graduate students (Black et al., 2004; Borders et al., 2012; Boswell et al., 2015; Casto et al., 2005; Chung et al., 2007; Henfield et al., 2011; Meany-Walen et al., 2013; Tentoni, 1995; Walker, 2006), there is a crucial need for concrete cross-cultural mentoring guidelines in counselor education programs, especially with ethnically diverse mentoring dyads. Given the dearth of research exploring mentorship in the counseling literature (Black et al., 2004), and more specifically multicultural considerations within mentoring dyads (Purgason et al., 2018), we assert that future empirical research should explore how the intersection of marginalized identities may influence mentoring experiences in cross-cultural faculty–student mentoring dyads.

Further research should also focus on in-depth and broad explorations of cross-cultural mentoring relationships in counselor education. Specifically, conducting quantitative studies on the impact of cross-cultural mentoring dyads on the professional development and career outcomes of culturally and ethnically diverse students may help shed light on the “leaking pipeline” and the potential decision to pursue the professoriate. Similarly, conducting qualitative studies on the needs of marginalized students within cross-cultural faculty–student mentoring dyads may be beneficial in understanding the experiences and expectations of marginalized students. Lastly, future research is needed to develop and validate concrete and holistic guidelines for cross-cultural mentoring in counselor education with special attention to defined mentor and mentee roles, which may advance the development of culturally sensitive mentors, counselors, and counselor educators.

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