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What's In It For Me? The Impact to Social Exchange Dynamics of Hispanic Males Serving as Mentors in Formal Youth Programs

Annica Meza Dawe
Brandman University, ameza@mail.brandman.edu

What's In It For Me? The Impact To Social Exchange Dynamics Of Hispanic Males Serving As Mentors In Formal Youth Programs

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Annica Meza Dawe

Brandman University

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Committee in charge:

Len Hightower, Ph.D., Committee Chair

Maria C. Ayón, Ed.D.

Sheila Steinberg, Ph.D.

BRANDMAN UNIVERSITY

Chapman University System

Doctor of Education in Organizational Leadership

The dissertation of Annica Meza Dawe is approved.

_____, Dissertation Chair

Len Hightower, Ph.D.

_____, Committee Member

Maria C. Ayón, Ed.D.

_____, Committee Member

Sheila Steinberg, Ph.D.

_____, Associate Dean

Patricia Clark-White, Ed.D.

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Month and Year

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Philippians 4:13

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DEDICATION

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"Lámpara es á mis pies tu palabra, Y lumbrera á mi camino."

("Thy word is a lamp unto my feet, and a light unto my path.")

Psalms 119:105

ABSTRACT

What's In It For Me? The Impact to Social Exchange Dynamics of Hispanic Males Serving as Mentors in Formal Youth Programs

by Annica Meza Dawe

Purpose: Mentoring can provide Hispanic males with numerous benefits in a social exchange paradigm. Unfortunately the majority of mentoring research has focused solely on the perspective of the protégé, thus leaving mentor perceptions, particularly those of Hispanic males, unexplored. The purpose of this qualitative phenomenological study sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors in the Coachella Valley.

Methodology: This phenomenological qualitative study collected data via in-depth interviews of 14 Hispanic male mentors residing in the Coachella Valley region of Southern California. An interview script provided semistructured questions influenced by the framework of social exchange. Respondents were digitally recorded, and transcripts were reviewed. Triangulation included transcripts and artifacts.

Findings: Five major themes emerged from the data to include (a) mentoring expectations and experiences, (b) perceived mentoring benefits, (c) the value of mentoring, (d) barriers to mentoring, and (e) the impact of Hispanic culture in mentoring relationships, all of which described how participation in formal mentoring programs impacted the social exchange dynamics for Hispanic male mentors in the Coachella Valley.

Conclusions: The data and findings from this study concluded that: (a) Hispanic males set high expectations for themselves as mentors, (b) mentoring provides a positive

outlet for the social development of Hispanic males, (c) mentoring can provide personal and professional development benefits for Hispanic male mentors, (d) previous mentoring experience of any kind promotes the value of mentoring and increased participation of Hispanic males, and lastly, (e) the sharing of Hispanic culture can strengthen mentoring relationships for Hispanic males.

Recommendations: Further research is recommended to include expanding the study to all mentoring programs in the state of California as well as informal mentorships; replication of the study using a quantitative method; analyzing the impact of "healing circles" on the mental health outlook of Hispanic male mentors; and investigating the effects of mentoring on their career development as well as their definition of "success as a male."

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CHAPTER I: INTRODUCTION

The United States Hispanic population is in a position to radically change the demographic makeup of the United States (Frey, 2014; Turner, Wildsmith, Guzman, & Alvira-Hammond, 2016). Even though they are the fastest growing and largest minority group within the U.S. (Frey, 2014), Hispanics encounter hardships in a myriad of areas stemming from education (Page, 2013) to employment (Nevaer, 2010). In particular, Hispanic males within the U.S. struggle with their own unique challenges that will need to be addressed over the coming decades (Dejud, 2007; Knouse, 2013).

The number of jobs which will require a college degree will only increase over time (Lynch, Oakford, & Center for American Progress, 2014), the implication will be important to the state of the economy to ensure that the growing U.S. Hispanic population will assist in meeting this demand (Murguia, 2011; Turner et al., 2016). However, it has been noted that the U.S. Hispanic male population is the most underutilized talent pool (Sáenz & Ponjuan, 2009) and also the least educated (Sáenz, Ponjuan, & Institute for Higher Education, 2011). One method to address these unique needs of Hispanic males is through the use of mentoring practices (Sáenz, Ponjuan, Segovia, & Del Real Viramontes, 2015).

Mentoring practices have proven to produce benefits and positive outcomes for protégés in both career and psychosocial functions (Allen & Eby, 2004; Kram, 1985; Ragins & Scandura, 1999). Mentoring can take place in a variety of contexts such as school or community based programming (Bayer, Grossman, & DuBois, 2015) and within organizations (Kram, 1985). The nature of mentoring relationships can consist of a formal (Chun, Sosik, & Yun, 2012) or informal structure (Bynum, 2015). Furthermore,

in regards to career outcomes, mentoring functions have been documented to provide networking and professional development opportunities for the protégé (Bynum, 2015; Kammeyer-Mueller & Judge, 2008). The psychosocial functions of mentoring assist the protégé in relieving self-doubt, and provide role modeling, advising, and friendship (McManus & Russell, 1997).

Subsequently, mentoring can be described from the viewpoint of the social exchange theory (Ensher & Murphy, 2011; Ensher, Thomas, & Murphy, 2001). Foa and Foa (1974) describe the social exchange theory as the perception of the cost to benefit ratio for individuals in a relationship in terms of establishing, prolonging, and dissolving the partnership. Social exchange theory in the context of mentoring asserts that "mentors provide certain resources to a protégé which might include their connections, their skills, feedback, or any number of instrumental or psychosocial dimensions" (Ensher & Murphy, 2011, p. 254).

Hence, according to the research, mentoring can be of benefit to U.S. Hispanic males (Ayón, 2013; Flores & Obasi, 2005; Sáenz et al., 2015). However, Ragins and Scandura (1999) pointed out that amidst this plenitude of research regarding mentoring and the benefits for protégés, the viewpoints of the mentors themselves are found to be scant in the current body of literature. Moreover, Knouse (2013) shares that since there is a limited number of Hispanic executives in office, the pool of potential mentors is meager.

Given the unique challenges that U.S. Hispanic males face (Knouse, 2013) along with a need for available mentors (Parise & Forret, 2008), it is crucial to investigate how specifically mentoring participation impacts Hispanic male mentors.

Background

Six main areas are covered in the background of the research. First, demographic information regarding the U.S. Hispanic population and its male subgroup are reviewed. Second, the topics of education and mentoring in regard to Hispanic males are discussed. Third, a general overview of mentoring and its history, structure, environmental contexts, benefits, and varying perspectives are presented. Social exchange as a theoretical framework comprises the fourth section. Fifth is a brief overview of general male mentoring, followed by specific sections regarding Hispanics and the realm of mentoring. Lastly is the section covering the gap in literature regarding this topic of study.

The U.S. Hispanic Population

The Hispanic population within the United States is set to drastically change the landscape of the nation. Louis Nevaer commented that while 60 years ago women may have been viewed as an "obstacle" to the workforce, today the proliferation of the Hispanic demographic entering the workforce presents a similar situation. Based on data collected by the Pew Research Center (2015), the Hispanic population is set to account for 24% of the entire U.S. population by the year 2065 as well as half of the workforce by the year 2050 (Nevaer, 2010). What does this mean for the United States as a whole?

Hispanic population on the rise. The Hispanic population is the fastest growing minority group within the United States (Knouse, 2013). Over time, their population growth rate has nearly doubled that of whites and African-Americans. In addition, according to Johnson (2011), and Maldonado and Farmer (2006), Hispanics are also the least educated minority group with only 12% of the population successfully completing a college degree. In the state of California alone the number of future jobs requiring at

least an associate degree or higher will constitute one third of all available positions by the year 2020 (Douglass, 2015).

The economic impact of the U.S. Hispanic population. Economists as well as researchers have noted that the increasing number of jobs in the U.S. requiring higher education in conjunction with low rates of higher education completion among its Hispanic population, sets up a stressful economic environment which will not be able to meet the demands of a global economy if left unaddressed (Johnson, 2011; Lynch, Oakford, & Center for American Progress 2014). The situation not only speaks to the U.S. economy but also the labor market and quality of life factors for the growing Hispanic minority group (Mora, 2015).

U.S. Hispanic Male Population

Among the ever burgeoning U.S. Hispanic demographic lies its male population. The U.S. Hispanic male population over age 18 exhibits its own challenges with only 11.2% completing a Bachelor's degree in the 2014-2015 academic year (National Center for Education Statistics, 2016). Cerezo, Lyda, Beristianos, Enrique, and Connor (2013) state that young Hispanic males face additional hardships as almost a quarter of the U.S. Hispanic population lives below the poverty line and half come from households that earn less than $50,000 a year. The combination of these factors "pose a challenge to postsecondary preparedness" for this subgroup (Cerezo et al., 2013, p. 352).

Educational attainment of U.S. Hispanic males. In regards to educational attainment among Hispanics, there are gender based differences. The current data obtained by the National Center for Education Statistics (2016) show that Hispanic women outnumber Hispanic males at universities. According to Mora (2015) this could

be due to the new role that Hispanic women are occupying in today's society as their labor force participation rate has exceeded that of their male counterparts over the last 25 years; 157%versus 124%.

As a result of this new shift in the educational paradigm, the U.S. Hispanic male population and its high school completion rates have warranted national attention and instigated numerous intervention programs (Fry, 2002; Sáenz & Ponjuan, 2011; National Center for Education Statistics, 2012). As a growing population group, it will be crucial in attaining a high number of well qualified Hispanic male workers to fill the future labor market (Nevaer, 2010). A failure to meet this obligation will not only result in negative consequences to the U.S. economy, but also global communities and beyond (Martinez, 2011). Given that postsecondary education is not the first choice among young Hispanic males entering the workforce currently (Solórzano, Villalpando, & Oseguera, 2005), it is in the best interest of the future state of the nation to invest in the success and well-being of its Hispanic male population (Sáenz, Ponjuan, Segovia, & Del Real Viramontes, 2015).

Mentoring as an emotional outlet for U.S. Hispanic males. Research shows that informal and formal mentoring relationships provide mentees with personal development opportunities through counseling and social interactions, including valuable psychosocial support (Ayón, 2013). As stated by Gloria, Castellanos, Scull, and Villegas (2009), "…having an emotional outlet where Latino males could comfortably address their reactions to their educational stressors is critical" (p. 332). The availability of these types of intensive mentoring opportunities and relationships can assist in the development

and strengthening of positive behaviors which can lead to academic success and emotional well-being for young Hispanic men (Sáenz et al., 2015; Flores, 2010).

Mentoring

History. Since ancient history dating back to the time of the Trojan War (Cheatham, 2010), mentoring, which involves a mentor and a protégé, has consisted of establishing relationships which serve a specific purpose or a myriad of objectives (Eby, Rhodes, & Allen, 2010; Ragins & Kram, 2007). It has been the intention of mentoring that specific knowledge, skill sets, and experiences will be passed on to another generation or entity to "carry the torch" of said information (Klinge, 2015). Mentoring has evolved over time to encompass a broad range of practices, frameworks, and expectations (Haggard, Dougherty, Turban, & Wilbanks, 2011).

Formal and informal mentoring. Mentoring can consist of a formal or informal structure depending on various situations (Allen & Eby, 2010; Ostroff & Kozlowski, 1993). The U.S. education system and non-profit sector have partnered with many organizations to provide formal mentoring programs targeted towards youth or other populations who may be in need of assistance provided via mentoring relationships (Bayer et al., 2015; Zerzan, Hess, Schur, Phillips, & Rigotti, 2009). Formal mentoring can be described as having a particular program structure with set expectations such as frequency of meeting sessions, required documentation on behalf of a protégé as well as a mentor, and prescribed activities (Mullen & Huntinger, 2008).

Informal mentoring, on the opposite side of the spectrum, is just that: an informal relationship between a protégé and a mentor which consists of no formalized expectations or objectives, but is based on mutual trust and can be modified, strengthened, or

dissolved by either one of the two parties involved (Cox, 2005). Informal mentoring can be observed in many familial, work, or school-related relationships (Bynum, 2015). The overall goal of mentoring (whether formal or informal), serves to foster personal and professional growth and development of individuals (Allen & Eby, 2010).

Environmental contexts. As aforementioned, mentoring can be found in diverse environmental contexts, ranging from the business world to academia. The activity of mentoring can be practiced within an organizational context, whose purpose is to ensure the passage of important company knowledge and skill sets to the next generation of employees (Scandura &Williams, 2004). In addition, mentoring can exist in academic or professional environments to ensure competence in specific subject matters or to demonstrate mastery of program objectives (Mullen & Huntinger, 2008).

Benefits. The benefits of mentoring vary depending on the environmental context, and the type of mentoring relationship established. Many successful individuals state that they benefited from having a mentor (Collins & Scott, 1978; Knouse, 2013). Formal as well as informal mentoring has been noted to offer benefits to the protégé such as professional development, enhanced social skills, and networking opportunities to name a few from an exhaustive list (Allen & Eby, 2007; Eby, Allen, Evans, Ng, & DuBois, 2008; Kram, 1985).

Mentor's perspective. On the opposite end of this mentoring paradigm are the actual mentors themselves. While a plethora of studies demonstrate that mentoring relationships have positive benefits for protégés (Bayer et al., 2015; Gloria, Castellanos et al. , 2009; Ayón, 2013), there is a lack of research which investigates the benefits that may be obtained by the mentors via their participation in a mentoring program (Allen,

Poteet, & Burroughs, 1997; Ragins & Scandura, 1999). The limited research that has been conducted in regards to this point state that benefits for active mentors could perhaps be observed as increases in self-esteem and leadership skills (Grima, Paille, Mejia, & Prud'homme, 2014). Formal mentoring programs not only have to address the objective of supporting mentees, but they also must manage the difficult task of recruiting a sufficient pool of qualified mentors (Parise & Forret, 2008).

Mentoring In Terms of the Social Exchange Theory

The subject of mentoring comes with relatively few theoretical frameworks from which one could choose. Social exchange theory is commonly cited among researchers to frame the topic of mentoring (Ayón, 2013; Ensher & Murphy, 2011; Foa & Foa, 1974). Social exchange theory in the context of mentoring asserts that "mentors provide certain resources to a protégé which might include their connections, their skills, feedback, or any number of instrumental or psychosocial dimensions" (Ensher & Murphy, 2011, p.254). The protégé then responds by providing the mentor with beneficial outcomes such as acknowledgement, differentiating viewpoints, or anything else that may be deemed as valuable to the relationship (Grima et al., 2014).

Male Mentoring

Gender based mentoring. Besides the varied mentoring structures and environmental contexts, mentoring can also be differentiated by the sex of the mentor and protégé (Ragins & Cotton, 1999). Mentoring programs may be designed to work with a particular gender group, which can then focus its formal programming or informal relationship on specific objectives and gender-related subject matters (Kanchewa, Rhodes, Schwartz, & Olsho, 2014). Research states that young male programming may

focus on strengthening definitions and viewpoints of masculinity (Garraway & Pistrang, 2009; Spencer, 2007), while young women's programming may emphasize self-awareness and relational topics (Kuperminc, Thomason, DiMeo, & Broomfield-Massey, 2011).

Participation. As far as mentoring participation, the majority of male mentors can be found in school or community-based programs, or within their organizations (Dreher & Cox, 1996). According to Kanchewa, Rhodes, Schwartz, & Olsho, (2014), it can be observed from the literature that there is a deficit in the pool of male mentors as more cross-gender mentoring relationships are being established.

Hispanics and Mentoring

Environmental contexts. For the U.S. Hispanic population mentoring generally surfaces in the form of youth program involvement or within diverse organizational contexts (Knouse, 2013). From a cultural context viewpoint, it can be shared that mentoring has been ingrained in the *"familismo,"* or familism system within Hispanic families (Sáenz & Ponjuan, 2009, p. 62). Relatives are more than likely to serve as informal "kinship" mentors and provide guidance regarding life issues within this cultural environmental context for mentoring (Knouse, 2013).

Outcomes. The outcomes of mentoring among Hispanics again vary depending on the environmental context and type of mentoring relationship established (Allen & Eby, 2010). As the research indicates, mentoring can provide Hispanics with a wealth of positive outcomes in the areas of career development and psychosocial support as well as corresponding benefits for the organizations to which they belong (Allen & Eby, 2007; Chao, 1997; Klinge, 2015).

Hispanic Male Mentoring

It is apparent after reviewing the research that mentoring can yield positive outcomes for protégés and their mentors (Kammeyer-Mueller & Judge, 2008). Hispanic males stand to benefit from these outcomes under the career and psychosocial functions of mentoring. However, as pointed out by Knouse (2005), it can be difficult to find available minority mentors who can serve in this capacity for others.

Lack of Hispanic male mentors. Although mentoring has proven to have positive outcomes in the areas of career development and psychosocial support, it can be difficult to increase program growth when there is a lack of Hispanic male mentors (Knouse, 2013; MENTOR, 2006). In addition, according to Ragins and Kram (1997), it can be difficult for a minority to have the opportunity to obtain a mentor compared to their white male counterparts. A few of the challenges or barriers to participating as mentors, regardless of race, have been noted from the research as following: time restrictions, the value of mentoring, dysfunctional relationships, and the effort put into the mentoring relationship (Ragins & Scandura, 1999).

Outcomes and benefits. On the positive side, gender based mentoring, particularly for Hispanic males, provides benefits and positive outcomes in terms of establishing long-term relationships, increasing self-awareness and leadership skills, and strengthening career related goals (Ragins & Cotton, 1999; Ragins & Scandura, 1999). It will be critical to continue increasing the number of qualified and available Hispanic male mentors for our future generations.

Statement of the Research Problem

Over the last few decades, researchers have stated in the literature that mentoring has proven advantages for protégés, especially minorities (Jackson, Sealey-Ruiz, & Watson, 2014). Mentoring can be utilized as a potential tool to assist this growing demographic on a pathway to success (Knouse, 2013). It is imperative to facilitate the success of minorities to ensure the future economic success of the United States (Leal & Trejo, 2011; Murguia, 2011), as statistics show that by the year 2050, three out of every ten U.S. citizens will comprise of the Hispanic population sub-group alone (Mora, 2015). As a result, numerous mentoring programs have sprung forth in a variety of settings and structures to cater to these subgroups (MENTOR, 2006). Nonetheless, amidst this proliferation of mentoring research (Allen, Eby, O'Brien, & Lentz, 2008) and programs that have been created towards advancing the protégé's and the organization's objectives (Klinge, 2015), the experiences of minority mentors engaged in these programs are largely ignored.

Research indicates that mentors can benefit from their participation in mentoring programs (Ensher & Murphy, 2011). According to Zey (1984), mentoring can benefit mentors in four specific categories: enhancement to their career, an increase in intelligence, advising capacity, and psychic rewards. Allen, Poteet, and Burroughs (1997) concur on the point that it enhances career networks, but also add work-related rewards that focus on self as well as others and self-satisfaction to the list. Grima et al. (2014) assert that mentoring activities lead to psychosocial and instrumental benefits and that they appear to be personal in nature.

While the current body of research contends that there are several benefits to mentors who participate in mentoring programs, there is a consensus among researchers that the number of studies focusing on mentoring and its benefits from the perspective of the mentors is limited (Allen, Poteet, & Burroughs, 1997; Grima et al., 2014; Kammeyer-Mueller & Judge, 2008; Noe, Greenberger, & Wang, 2002). Though these studies address the issue of a lack of focus from the mentor's viewpoint, they do not specifically address the topic of mentor benefits and outcomes from the perspectives of minorities (Ensher & Murphy, 1997).

As the current U.S. Hispanic population continues to increase, methods such as mentoring can be used to facilitate the success of this important demographic group (Flores & Obasi, 2005). However, given that there are few minorities in executive positions from which to draw potential mentors, the issue of recruiting quality minority mentors, especially men, remains a challenge (Knouse, 2013; MENTOR, 2006; Parise & Forret, 2008; Rhodes, 2002). A phenomenological study which investigates the impact of Hispanic males participating in formal mentoring programs can aid in providing additional research for this sparse area within the body of mentoring literature. Once we understand the impact that formal mentoring program participation has in regards to Hispanic male mentor psychosocial outcomes, we can begin to address the problem of the shortage of Hispanic male mentors.

Purpose Statement

This qualitative study sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors in the Coachella Valley.

Research Questions

Research questions serve to guide this study as follows:

1. In what ways did participation in a formal mentoring program impact the dynamics of social exchange for Hispanic male mentors in the Coachella Valley?
    a. What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?
    b. Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?
    c. What did they value most about their mentoring experience and did that encourage increased participation?
    d. Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?
    e. Did their experiences with mentoring live up to their expectations?

Significance of the Problem

The subject of mentoring continues to be a growing field of research. It has been shown to have a myriad of benefits for organizations, mentors, and their protégés (Allen, 2008). In regards to minorities, it may be challenging to obtain a mentor for many formal mentoring programs experience a shallow pool of minority mentors (Knouse, 2013; MENTOR, 2006; Parise & Forret, 2008). Research shows that mentoring relationships can be effective when they are matched based on the same race (Johnson, Xu, & Allen, 2010; Santos & Reigados, 2000). Hispanics and other races also experience satisfaction in same-gender mentoring relationships as well (Sanchez & Reyes, 1999). However, it can be difficult to make same-race matches when there is a lack of minority mentors,

especially men (Rhodes, 2002). Thus, for formal mentoring programs, it can be difficult to have the ability to make matches based on gender or race because of the small pool of available mentors with specific characteristics (Liang & Grossman, 2007). It was documented in 2002 that over 15 million potential youth are still waiting for a mentor (MENTOR, 2006).

As aforementioned, there has been a proliferation of mentoring research. Nevertheless, within this growing body of research, a majority of studies have focused on protégé outcomes and perspectives (Allen, Poteet, & Burroughs, 1997). A limited number of studies have been conducted from the viewpoint of the mentor (Kammeyer-Mueller & Judge, 2008; Noe et al., 2002). These select studies have focused on topics such as the costs and benefits of mentoring for the mentor and the majority stem from the viewpoint of formal organizations (Ragins & Scandura, 1999).

This proposed study will provide new data to the increasing body of mentoring literature in three ways. First, it will add findings which will include the perspectives of minority mentors, specifically Hispanics, which is scarce (Knouse, 2013). Second, these mentor perspectives will originate from the context of formal mentoring youth programs. Third, as many mentoring research articles address the psychosocial and career outcomes for the protégé in terms of social exchange, the perspective of the mentor in regards to these outcomes is not addressed (Allen et al., 1997; Grima et al., 2014). This study will serve to provide research covering the social exchange paradigm from the perspective of Hispanic male mentors.

Overall, the results of this study can provide a better understanding of how Hispanic male mentors benefit from their participation in formal youth mentoring

programs in regards to social exchange dynamics. Formal youth mentoring programs as well as mentoring networks can utilize the findings of this study to improve the practice of mentoring within their organizations and communities. Finally, the data produced from this study can contribute to improving recruitment methods for minority mentors globally.

Definitions

The following definitions were used in this study:

Formal mentoring. Formal mentoring consists of established formal relationships between a mentor and a protégé with organizational structure. The relationships endure for one year at minimum and can be designed to achieve specific objectives (Parise & Forret, 2008).

Hispanic. An individual of Iberian or Latin American lineage. Their native language may be Spanish or English (Nevaer, 2010).

Mentor. A trusted individual with life experience who is a friend, teacher, or counselor to a younger, less-experienced individual (Cheatham, 2010).

Mentoring. A one to one relationship in which a more experienced individual shares their expertise with a novice with the intention to improve their career and professional or personal network (Scandura & Williams, 2004).

Protégé. An individual who is less experienced and benefits personally and professionally from a formal relationship with a mentor (Eby, Allen, Evans, Ng, & DuBois, 2008).

Psychosocial outcomes. Outcomes associated with interpersonal aspects of mentoring relationships such as: self-efficacy, competence, and professional and personal development (Ragins & Cotton, 1999).

Social exchange theory. The theory that assumes that relationships can be established, sustained, and dissolved based upon the perception of the ratio of benefits to costs in the relationship (Ensher, 2011).

Delimitations

This study was delimited to Hispanic males who are over 18 years of age, have a high school diploma at minimum, and are participating as mentors in a formal youth mentoring program in the Coachella Valley region of Southern California.

Organization of the Study

The remainder of the study is organized into four additional chapters, references, and appendices. Chapter II represents a review of literature related to the current U.S. Hispanic demographic and its male sub-population, the mentoring field in general, social exchange theory in relation to mentoring, and the role of a Hispanic male and the current shortage of this specific group. Chapter III explains the research design and methodology of the study. This chapter includes explanation of the population, sample and data gathering procedures as well as the procedures used to analyze the data collected. Chapter IV presents, analyzes, and provides a discussion of the findings of the study. Chapter V contains the summary, findings, conclusions, and recommendations for actions and future research.

CHAPTER II: REVIEW OF THE LITERATURE

This chapter provides an overview of the relevant literature for this study. It is divided into four main sections. The first section consists of examining the current U.S. Hispanic population and various demographic trends along with its male subpopulation. Second, the theme of mentoring and its various elements are addressed. The third section takes into account theoretical perspectives in relation to mentoring. Lastly, Hispanic males in the context of the mentoring environment are explored.

The U.S. Hispanic Population

The U.S. Hispanic population is a dynamic and growing demographic. With such growth it is important to highlight the potential impact that this population group will have in regards to the nation's demographic makeup, economy, and educational system. These points are reviewed below in terms of the most recent research.

Fastest Growing Minority Group

There is a consensus among current research (Irazábal & Farhat, 2008; Johnson, 2011; Knouse, 2013; Malavé & Giordani, 2015; Nevaer, 2010; Verdugo, 2012), which is also supported by U.S. Census data (2012), that the nation's Hispanic population is on the rise and will continue to increase over the next few decades. According to Richard R. Verdugo (2012), approximately one-third of all Americans will be of Hispanic origin by the year 2050. This demographic group has nearly doubled in size as noted by Leal and Trejo (2011) and has surpassed the African-American population as the largest minority subgroup at the beginning of this 21st century (Knouse, Rosenfeld, and Culbertson, 1992; Verdugo, 2012). Figure 1 displays the total U.S. population by race categories in 2010. The Hispanic population comprised 16.3% of the population total and continues to show

growth.

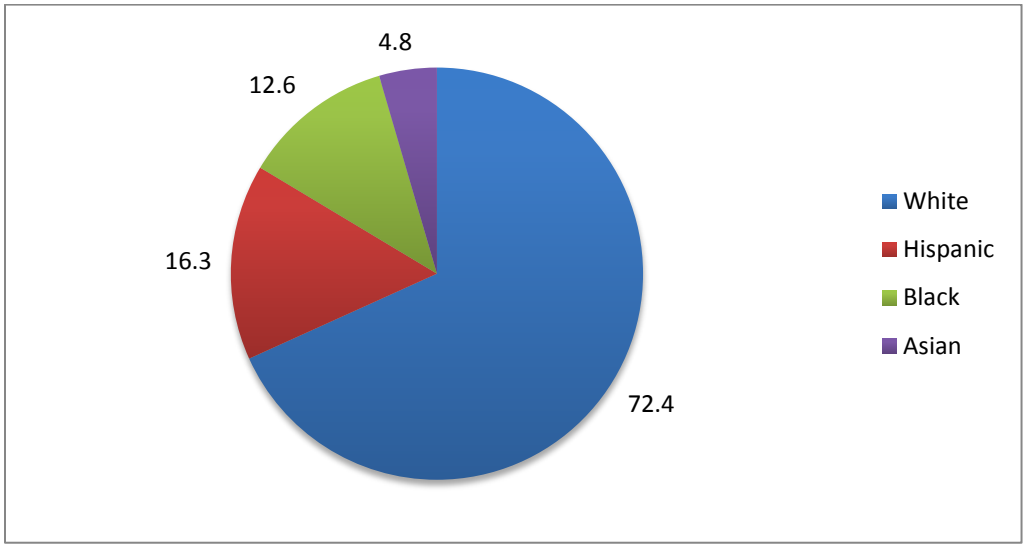

Figure 1. U.S. population by race percentages: 2010 census data.

U.S. Hispanic population growth factors. This growth in the Hispanic population can be attributed to three factors as explained by Verdugo (2012): fertility, mortality, and immigration. He reports that fertility rates among Hispanics have been influenced by immigration growth as well, and that these rates have varied over several decades. In addition, some scholars forecast that future growth of the Hispanic demographic will be attributed to an influx of those individuals who are of age to bear children (García, 2003; Passel & Cohn, 2009; Tienda & Mitchell, 2006). This is supported by the fact that the average age of the Hispanic population in the year 2000 was 27; thus making it a young demographic group within the U.S. (Nevaer, 2010; Tienda & Mitchell, 2006).

In regards to the mortality rates of the Hispanic population, Verdugo (2012) examines two theories that have been put forth by scholars: the *Hispanic Paradox* and the *Salmon Bias* (p.5). The *Hispanic Paradox* asserts that the Hispanic demographic exhibits lower mortality rates than Blacks and Whites, which deviates from research that suggests

that those with higher socioeconomic statuses experience lower mortality rates (Markides & Eschbach, 2005; Stowell, Messner, McGeever, & Raffalovich, 2009). The *Salmon Bias* suggests that Hispanics, particularly immigrants, may move back to their home country should they become gravely ill and, as a result, may not be counted in the mortality data collected in the U.S. (Shai & Rosenwaike, 1987; Turra & Elo, 2008).

Immigration is the last topic reviewed in context of the U.S. Hispanic population growth. Hispanic immigration trends have fluctuated over the last century within the U.S. However, Verdugo (2012) reports that "Between 1950 and 2007, some 17.4 million Hispanic immigrants came to the United States, compared to about 24.7 million non-Hispanic immigrants over that same time span" (p. 22). The Mexican sub-group of the Hispanic population has contributed the most to the U.S. population growth than any other demographic sub-group (Irazábal & Farhat, 2008; Nevaer, 2010; Verdugo, 2012). There are also factors which have influenced the increase in Hispanic immigration to the U.S. such as political unrest and economic challenges, as well as the availability of low-wage unskilled job positions (Verdugo; 2012). Overall, the Hispanic population has contributed a 16% increase in the population growth of the United States over the past 57 years which includes Hispanic immigrants as well as those native-born (Verdugo, 2012). As the Hispanic population rises, what can be said of the economic impact of such growth within the United States and the role that they will play in the labor market?

Economic Impact of the Hispanic Population

According to the 2010 U.S. Census, approximately 2.3 million American firms are owned by Hispanics (U.S. Census, 2012). Kidwell, Hoy, and Ibarreche (2012) point out that the growth rate of these Hispanic-owned businesses has doubled that of the

national average over the past decade and has contributed over $3 billion to the U.S. economy. Louis Nevaer (2010) also emphasizes that the Hispanic population will account for approximately half of the nation's workforce by the year 2050. This has led to an increased focus on this growing demographic in terms of how it will influence the U.S. economy in the decades to come (Leal & Trejo, 2011).

Hispanic socioeconomic factors. The data and trends mentioned above highlight the importance that the Hispanic demographic will play in the future economic outlook of the United States and its labor force. With regard to socioeconomic factors however, Stone and McQuillan (2007) point out that Hispanics in general still fall below their non-Hispanic White counterparts in terms of annual income earned in excess of $35,000 annually, as only 26% of the Hispanic population earn more than this benchmark compared to 53% for Whites (2007). Knouse et al. (1992) also contend that a portion of the Hispanic demographic needs to overcome barriers to success such as English language limitations which can cover a myriad of ranges from fully bi-lingual to those who may have significant communications issues. A study by Akbulut-Yuksel, Bleakley, and Chin (2011) examining the effects of English proficiency among childhood immigrants, found that an increase in English language skills resulted in better outcomes for Hispanics in regards to education, wages, and even marriage and divorce rates.

Future U.S. workforce demands. As technology continues to increase and the global marketplace becomes more competitive, the number of jobs requiring postsecondary and 21st century skill sets will continue to rise (Crawford, 2012). Douglass notes that by the year 2050, one third of all jobs in California alone will require at least an Associate's degree (2015). Lynch (2014) further adds to this volatile

economic environment by focusing on the fact that the large U.S. Baby Boomer generation will be retiring in greater numbers over the next few decades thus requiring an estimated 83 million positions to be filled by the year 2030 to replace these workers while also filling new positions created by future economic growth. If the U.S. is to remain competitive in a global economy and strengthen its economic growth, it will be critical to train and prepare its future workforce now to meet this future demand (Lynch, 2014). Given that the composition of the future U.S. workforce will be dominated by minorities, mainly Hispanics (Nevaer, 2010), this leads to addressing another hurdle that the current Hispanic population faces, its education completion rates both at the secondary and post-secondary levels (Cavazos, Johnson, & Sparrow, 2010).

Educational Attainment Among Hispanics

As the Baby Boomer population ages, it will increasingly depend on the younger generations to take its place in the workforce (Soto, 2007). Given the fact that the U.S. Hispanic population is the relatively "young" demographic age group (Nevaer, 2010; Tienda & Mitchell, 2006;), Dowell Myers maintains that it will play a most critical role in filling these future job opportunities (2007). What would appear to be a logical and seamless solution is not the case in this situation, as the educational attainment among U.S. Hispanics lags in comparison to all other demographic groups (Knouse et al., 1992; Tienda & Mitchell, 2006;). This predicament brings concern on behalf of lawmakers and economists in regards to the ability of the U.S. Hispanic population to fill the looming employment gap that will emerge over the next several decades and prompts discussion in terms of what domestic policies need to be put in place in order to assist this crucial demographic group on their path to success (Leal & Trejo, 2011; Myers, 2007).

Secondary and post-secondary completion among Hispanics. Current statistics provided by Malavé and Giordani (2015) in their book *Latino Stats: American Hispanics by the Numbers*, put forth a less than promising educational outlook for U.S. Hispanics, even though some statistics had shown improvement over the past few decades. For example, the Hispanic high school dropout rate decreased by nearly half over the past 25 years, but still remains at a high rate of 14% for the population which is double that of African-Americans (Malavé & Giordani, 2015). Another contrast is that Hispanics outnumbered Whites in terms of college enrollment for the first time in decades, but in terms of actual degree attainment only 140,000 Bachelor's degrees were awarded to Hispanics out of the total 1.7 million awarded nationwide in 2010 compared to 1.2 million awarded to Whites (Malavé & Giordani, 2015). Figure 2 displays recent numbers of minority college degree holders aged 25 years or older in the U.S. labor force. It is a glaring educational gap among the Hispanic population that has warranted national attention (Valencia, 2002).

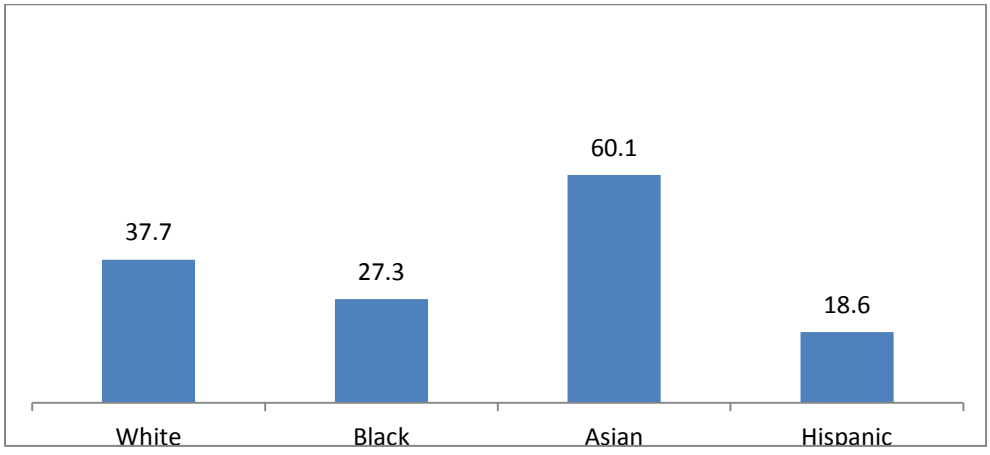

Figure 2. Percentage of college graduates in the labor force age 25 years or older by race: 2014 annual averages.

Note. Adapted from *Bureau of Labor Statistics* (2014). Data may not sum to 100 due to rounding.

The importance of bridging the educational gap. The statistics mentioned above showcase the need to address the educational gap if the United States is to remain competitive in the global marketplace and if Hispanics are to increase their quality of life (Hurtado, Cervantez, & Eccleston, 2010; Mora, 2015). Leal and Trejo (2011) assert that even though the U.S. Hispanic population is on the rise, it does not necessarily translate to an improved socioeconomic status for this demographic group, as demonstrated by low levels of educational attainment, income, and job status in comparison to the general U.S. population and even other minority sub-groups. It is also emphasized by Leal and Trejo (2011) that focusing on closing the educational gap for Hispanics will not only improve their socioeconomic status but will also positively influence other outcomes in regards to their civic engagement as individuals. Myers (2007) maintains that a new "social contract" based on mutual self-interest needs to be forged amongst the aging U.S. population and the next generation of workers, which includes the growing Hispanic population" (p. 256). It is in the best interest of the aging baby boomers to invest in the education of U.S. Hispanics as they will become the taxpayers of the future who will support the majority of social services that the baby boomers will depend upon as they age (Myers, 2007).

Hispanic Males in the United States

While the large U.S. Hispanic population as a whole faces its own challenges, the success of its male subgroup is stymied by numerous obstacles as well (Cerezo et al., 2013). Hispanic males lag behind in wages and educational attainment compared to other demographic groups, and even their female Hispanic counterparts outperform them in college persistence and graduation rates (Noguera & Hurtado, 2012). These are trends

that require attention if the Hispanic demographic is to attain a future gender-balanced workforce composition and increase their postsecondary completion rates which will be crucial this 21st century (Excelencia in Education, 2015).

Hispanic Males in the Workforce

In their work "*The Burden of Support: Young Latinos in an Aging Society* Hayes-Bautista, Schink, and Chapa (1988) conducted research 28 years ago emphasizing the importance of the Hispanic population in replenishing the retiring baby boomer generation. "The non-Latino population is old and becoming older; the Latino population is young and will remain so in comparison to the rest of the population (Hayes-Bautista, et al., 1988, p. 31). This point is supported decades later with additional research and the statistics are more pronounced (Leal & Trejo, 2011; Nevaer, 2010; Soto, 2007). Researchers Ronald and Jacqueline Angel (2015) concur that the non-Hispanic population will largely depend on the minority workforce to support them in the future. Low birth rates among non-Hispanics compound the matter, as the U.S. may need to look to immigration to solve this predicament given that Hispanic women immigrants who have resided in the U.S. for less than 6 years have the highest fertility rates (Angel & Angel, 2015). Notwithstanding, many U.S. Hispanic males "…are visible when they are of utility to the economy, but more often their talents and vulnerabilities are invisible to the larger society" (Noguera & Hurtado, 2012, p. 1). With regard to the U.S. economy, Hispanic males will continue to be a contributing factor in the growth of the future workforce and as such there is a need to ensure that they are on a pathway to success (Darder &Torres, 2015).

Hispanic male wages and occupation composition. With worker shortages looming, it is critical for U.S. businesses to focus on the development of their human capital (their greatest asset), and this includes the largest minority group: Hispanics (Soto, 2007). Hispanic males of Mexican origin are currently a large portion of workforce as nearly 62% are employed compared to just over 40% for Blacks (Angel & Angel, 2015). In 2000, almost one-fifth or 19.4% of Latino workers were employed in a service occupation which included food preparation, cleaning, or maintenance jobs in comparison to only 11.8% for non-Hispanic Whites. In addition, only 14% of Latinos were in managerial positions compared with 33% for non-Hispanic Whites (Soto, 2007). As a result of their "occupational disadvantages," Hispanic males will earn less wage per week in comparison to Whites and Blacks, with an average wage of $560 compared to $792 and $621 respectively (Angel & Angel, 2015). Consequently, low-wage positions do not always offer group health benefits or retirement plan options for Hispanic males to plan for their future and they are stuck in these jobs due to their low educational attainment (Angel & Angel, 2015).

Moreover, the stagnant growth rate of jobs in the lower-middle range of job quality suggests that it is likely to become increasingly difficult for people working in the very worst jobs (such as Hispanic males) to move up in the employment structure (Darder & Torres, 2015). In regards to unemployment, more than one out of ten Hispanics is jobless and economists predict that it will take at least one full generation before Hispanic communities can regain what was lost in this last decade (Darder & Torres, 2015). Hence, education is key for upward social mobility for U.S. Hispanic males (Becerra, 2010; Darder &Torres, 2015).

Hispanic Male Education Crisis

Rodriguez and Oseguera (2015) state that an undereducated community will not be able to successfully compete in a global economy. The education crisis for Hispanic males (as well as other minority groups) has been an ongoing issue for decades (Rodriguez & Oseguera, 2015). Since a large number of Hispanics come from a low socioeconomic status, this has implications for the likelihood that their children will attend college as parental income and education are strong predictors of college enrollment regardless of the academic standing of their children (Flores, 2010).

Another factor that brings attention to the Hispanic male education crisis is the pointed fact that Hispanic females are now higher achievers than their male counterparts in this new 21st century (Cammarota, 2004). One explanation by educational ethnographers of this reversal is a theory of resistance via academic achievement, or that it is an avenue through which Hispanic females have negated social gender norms in the Hispanic culture (Cammarota, 2004). Also, research has found that Hispanic males are less likely than females to view themselves with an "academic identity" and this has contributed to a widening achievement gap (Torres, 2013).

Hispanic male high school completion rates. A degree beyond high school is necessary for gainful employment and completing this first step is just part of the long educational journey ahead for U.S. Hispanic males (Becerra, 2010; Hurtado et al. 2010). Although there have been increases in the high school graduation rates among Hispanics overall (Hatch, Uman, & Garcia 2015), its male population aged 25 years or older (specifically those of Mexican origin) still falls behind with only 57.4% completing a high school diploma (Angel & Angel, 2015). The data suggest an even further dismal

outlook for Hispanic high school dropouts as only a mere 3.8% will return to complete a General Equivalency Diploma (GED) (Ryan & Siebens, 2012).

One factor which influences the high school graduation rates for Hispanics is that they generally attend less well-resourced schools, which do not have sufficient access to college preparatory classes to prepare them for postsecondary work (Gandara & Contreras, 2009; Valencia, 2002). Lower rates of high school attainment will thus affect college enrollment numbers, "further marginalizing this population from other racial and ethnic groups" (Page, 2013, p. 39). High school dropout rates represent economic loss for Hispanic males among other consequences such as difficulty finding a job and being straddled with low wages (Rumberger &Rodriguez, 2002). Social consequences may include increased crime and drug use, along with poorer health which can also be costly. Therefore a high school diploma is viewed as an entry way to expanded options including postsecondary education and should be encouraged, especially among Hispanic males (Rumberger & Rodriguez, 2002).

Hispanic male college enrollment and graduation rates. Few will contest the value of a college degree in this technological environment and it is indeed a gateway to the middle class that will affect future generations (Flores, 2010). Unfortunately, Hispanic males lag in college enrollment and completion rates behind non-Hispanic Whites and women (Villalpando, 2010). Hispanic males that were enrolled in college declined approximately 13% from 1976 to 2002 (from 55% to 42%) and it is the single largest decline amongst all male population groups (Villalpando, 2010). Immigration status may also influence these statistics as first generation immigrants are less likely to enroll in college versus second or third generations (Torres, 2004).

Subsequently, for those Hispanic males who do overcome obstacles to pursue postsecondary education, the long educational journey is far from over. Data reveal that Hispanics comprise approximately 49% of the student population enrolled in community colleges (National Center for Education Statistics, 2014) which have demonstrated historically low university transfer rates for this specific group in general (Hatch et al., 2015). The Hispanic males who do enroll in university courses after high school must still overcome additional barriers as statistics showcase that a miniscule 10% will persist in completing their Bachelor's degree (Torres & Fergus, 2012). It has also been noted by Schwartz, Donovan, and Guido-Brito (2009) that students with a low socioeconomic status, such as Hispanic males, may be discouraged by their home communities to pursue higher education because it may not be viewed as "real work" (p. 59). Unfortunately there is not a plethora of research regarding high achieving male Latino collegians from which many resources can be drawn, and it is an area that requires additional inquiry to assist this struggling group (Perez & Taylor, 2016).

Mentoring as a Resource for Hispanic Males

Research indicates that within the Hispanic culture, activities tend to be highly gendered (Noguera & Hurtado, 2012; Smith, 2002). For instance, according to Robert C. Smith (2002) in his research article, *Gender, Ethnicity, and Race in School and Work Outcomes of Second-Generation Mexican-Americans,* the young Hispanic girls in his study were expected to be home promptly after the school day ended and to assist with chores and child-care duties. Their male siblings, however, were allowed more unstructured time which they did not use toward productive activities, such as studying. "Moreover, parents often do not know what their children, especially boys, are actually

doing after school" (Smith, 2002, p. 116). Noguera and Hurtado (2002) further add that young Hispanic girls will be in a position for success in the global economy as their gender socialization has provided them with the skills necessary in a 21st century economy such as: high social and emotional intelligence, the ability to multi-task and negotiate, and other soft skills. So what of their male counterparts? What positive outlets are available to Hispanic males that can propel them to academic and economic success?

Mentoring is one outlet available to Hispanic males which has proven to produce positive outcomes (Aýon, 2013; Sáenz, 2015). There is strong consensus among researchers that mentoring can contribute to increased academic performance and college success, especially for minority groups such as Hispanics (Castellanos & Gloria, 2007; Crawford, 2012; Phinney, Torres Campos, Padilla Kallemeyn, & Kim, 2011; Rodriguez & Oseguera, 2015). Given that Hispanic males, in particular, do not experience strong support in regards to their academic pursuits (Fischer & Good, 1994), mentoring can provide a safe outlet through which they can express their emotions, stressors, and share cultural experiences which can generally be suppressed by trying to maintain the common social norm that "men mask or dismiss their feelings" (Gloriaet al., 2009, p. 332).

Mentoring

Mentoring, which is broadly defined as a relationship in which a more experienced individual shares his/her knowledge with a novice in order to improve his/her personal and professional development (Scandura & Williams, 2004), has long been valued for its many benefits for individuals and organizations (Eby, Rhodes, & Allen, 2010). It has received national recognition and interest via the plethora of research

instigated as well as the establishment of numerous mentoring programs in various contexts (Girves, Zepeda, & Gwathmey, 2005). Given that there is still no concrete definition for mentoring at this juncture in time, it has resulted in the proliferation of various construct definitions, models, perspectives, outcomes, benefits, and costs documented (Eby, Rhodes, & Allen, 2010; Mullen, 1994; Noe, 1988; Ragins & Cotton, 1999).

History and Background

It is well-documented by researchers that the concept of mentoring dates back to the ancient Grecian period with the mythological characters Telemachus and Mentor (Bynum, 2015; Chao, 1997; Ensher & Murphy, 1997; Hunt & Michael, 1983) . In Homer's Odyssey, Odysseus entrusted the care of his son Telemachus to his loyal friend, "Mentor," who provided guidance and educational opportunities (Bynum, 2015). In addition, Eby, Rhodes, and Allen (2010) highlight that over the years mentoring pairs have been observed in a variety of professions such as: science, literature, politics, the arts, sports, and entertainment. In these settings, mentoring demonstrates the actions of older and wiser individuals who pass on their knowledge to others.

While the concept of mentoring has existed for centuries, academic literature regarding this topic only began to accumulate approximately three decades ago. In 1978, Collins and Scott published an article in *Harvard Business Review* entitled *Everyone That Makes it Has a Mentor,* indicating the impression at that time that mentoring was critical for success in the organizational environment. The seminal works of Levinson et al. (1978) and Kram (1985) set the foundation for future research of mentoring in the

workplace environment and spurring the proliferation of additional theoretical concepts (Scandura & Pellegrini, 2010).

Formal and Informal Mentoring

McGuire (2015) states that "Mentoring is a well-established practice for helping individuals successfully navigate new or unfamiliar territory" (p.77). This practice can exist in both formal and informal settings (Eby, Rhodes, & Allen, 2010). Traditional definitions of informal mentoring describe a relationship that is naturally or spontaneously developed with no outside structural interference and tends to last longer in duration (3-6 years) (Allen & Eby, 2004). Noe (1988) adds that these relationships develop based on similar interests, shared ideas and values, and admiration. Formal mentoring is traditionally defined as a relationship established via a third party in which a more-seasoned individual is matched with a novice and structural components are put in place to guide and manage said relationship (Bynum, 2015). Formal mentoring is usually shorter in duration lasting only 6 to 12 months (Allen & Eby, 2004).

Formal and informal mentoring challenges and strengths. The literature suggests that there are indeed differences for those who participate in formal and informal mentoring programs (Ensher & Murphy, 201; Finklestein & Poteet, 2010; Ragins, 2010). The early seminal works of Klaus (1981) and Kram (1985) cautioned that formal mentoring may not exhibit as many advantages as informal mentoring as it is not a relationship that is naturally initiated. As such, formal mentoring relationships may experience challenges in personality traits and supervisory roles as well as a lack of commitment from both parties (Noe, 1988.

It is also well-documented among researchers that there are notable differences between formal and informal mentoring in regards to the career and psychosocial mentoring outcomes provided by the mentor (Allen et al. 2008; Bynum, 2015; Chao, Walz, & Gardner, 1992; Ragins & Cotton, 1999), but the collective research remains variable (Allen & Eby, 2004). Chao et al. (1992) purported that protégés in formal mentoring programs received less career support from their mentors than those in informal mentoring relationships who reported higher salaries and did not report any differences in psychosocial mentoring behaviors on behalf of their mentors. Ragins and Cotton (1999) further supported the notion that there are specific differences between formal and informal mentoring relationships which may impact the mentor's functions and the career outcomes of the relationship. These differences include the way mentoring relationships are established and the mechanics (or the lack thereof) that govern or guide the relationship. They also found in their study of 1,258 survey respondents that protégés in informal mentoring relationships experienced greater career development and additional psychosocial support such as friendship and role modeling.

Fagenson-Eland, Marks, and Amendola (1997) expanded the literature on this particular topic by surveying both mentors and protégés and the results of their study also confirmed that protégés in informal mentorships received more psychosocial mentoring than those in formal mentorships. Subsequently, their study also produced findings which indicated that mentors in informal mentorships do not provide additional mentoring functions than those in formal mentoring relationships, which offered a different viewpoint from previous research (Kram, 1985). Allen and Eby (2004) supported Fagenson-Eland et al.'s (1997) findings through their study which also found

that informal mentors did not provide additional mentoring than their formal mentor counterparts. This purports the notion that having a mentor, whether formal or informal, is better than not having one at all (Chao et al., 1992). In 2005, Underhill conducted a meta-analysis of 106 mentoring articles in corporate settings which also supported the earlier work of Chao et al.'s research (1992), and concluded that there was a significant statistical difference between those who were mentored versus those who were not as the former experienced enhanced career outcomes. Underhill (2005) further maintained, however, that informal mentoring did produce more positive outcomes than formal mentoring.

Another factor to consider when discussing the differences between formal and informal mentoring is that a true definition of formal mentoring is difficult to ascertain, thus making it challenging for comparison (Allen & Eby, 2004; Allen & Poteet, 1999). Ensher and Murphy (1997; 2011) conducted research positing that informal mentoring does indeed produce more positive outcomes than those in formal mentorships, especially in regards to career outcomes such as job satisfaction and organizational socialization. They further add to the discussion by stating that formal mentoring can provide similar outcomes as informal mentoring, and can even mimic the benefits of informal mentorship by ensuring that the matching process for mentors and protégés is as effective as possible (Ensher & Murphy, 1997; Frierson, Hargrove, & Lewis, 1994).

Environmental Contexts of Mentoring

Mentoring relationships can exist in a range of environments such as youth, business, or academic settings (McGuire, 2015). According to the National Mentoring Partnership, each of the aforementioned categories comprises 20% of total mentorships in

the U.S. (MENTOR, 2006). Eby, Allen, Evans, Ng, and DuBois (2008) state that youth mentoring supports positive relationships between adults and youth which leads to healthy outcomes such as "personal, emotional, cognitive, and psychological growth" (p. 255). Academic mentoring between faculty and students facilitates intellectual growth opportunities and access to valuable counseling. Lastly, mentoring in the workplace provides for the professional development and personal growth of protégés (Eby et al., 2008).

Youth mentoring. Research indicates that youth mentoring has increased over the past few years and has prompted the proliferation of many youth-centered programs in the U.S. (Liang & Grossman, 2010). Youth mentoring, which consists of a responsible and caring adult maintaining a positive relationship with an adolescent, has been shown to produce positive outcomes in terms of a protégé's socio-emotional development and personal growth (Bayer et al., 2015; Rhodes, Grossman, & Resch, 2000; Spencer, 2007). Youth mentors not only provide academic advice for their protégés, but they also offer guidance in other non-academic areas such as general life and social skills, career planning, and improving critical decision-making skills (Eby, Rhodes, & Allen, 2010; Fruiht & Wray-Lake, 2013).

Given the turmoil that some youth go through in their adolescence, mentors can assist them during this time of transition into adulthood. That aside, it has also been noted by research that mentoring adolescent youth may have negative effects for protégés, especially in cases where the mentoring relationship is terminated early after being established (Grossman & Rhodes, 2002). Adolescent youth may experience feelings of abandonment or inadequacy in these instances which can possibly enforce

their negative self-view (Blinn-Pike, 2010). For those high school students who do engage in youth mentoring, the results are generally positive leading to academic success (Linnehan, 2001; Sanchez et al., 2008) and higher college attendance rates (DuBois & Silverthorn, 2005). DuBois, Holloway, Valentine, and Cooper (2002) conducted a meta-analysis of 55 mentoring program evaluations and found that even though the benefits overall are minimal for protégés, there were significant benefits noted when best practices were utilized and strong relationships were established between the mentor and protégé.

Academic mentoring. There is a growing body of literature that provides evidence as to the positive outcomes of mentoring in an academic setting (Eby, Rhodes, & Allen, 2010; Fruiht & Wray-Lake, 2013; Jacobi, 1991). In an academic context, a mentoring relationship consists of a faculty member and a higher education student which provides for a valuable experience beyond the classroom (Jacobi, 1991). Faculty mentors are in a position to provide academic as well as non-academic counseling for their protégés which can lead to an increase in their self-awareness and confidence levels as well as enhance valuable skill sets to use in and outside of the classroom (Pascarella, 1980).

Nora and Crisp (2007) conducted research in which they put forth a model of academic mentoring consisting of four components specifically for undergraduate students. These components included: (a) psychological and emotional support, (b) goal setting and career path assistance, (c) academic subject knowledge support, and (d) role modeling. Crisp (2009) later supported this academic model of mentoring using a community college population. Crisp and Cruz (2009) completed a literature review of

50 academic mentoring studies from 1990 until 2007 and observed that there remains a disconnect from recent research being implemented by current mentoring programs in higher education in regards to sound theoretical concepts and definitions of mentoring in an academic environment. This disconnect stems from Jacobi's (1991) initial study which found that there was a lack of empirically-tested models of mentoring in the academic context and that research was generally exploratory in nature. As the literature continues to expand in regards to academic mentoring, there is persistent variation among the dimensions of this particular mentoring environment and will continue to require further investigation.

Workplace mentoring. Hunt and Michael (1983) noted that in the late 1960s is when a shift occurred in the norms of the business world and managers began to become more and more responsible for the oversight of professional development of their staff, which would later impact their ability to be promoted within the organization. As such, the proliferation of mentoring programs began to appear in many top organizations and has continued to increase (Murray, 1991; Ragins & Cotton, 1999).

Mentoring in the workplace consists of a more experienced employee mentoring a novice employee to the organization, a protégé. The mentor can be a fellow work colleague, a supervisor, or even a colleague from a different organization or department (Eby, Rhodes, & Allen, 2010). Workplace mentoring provides career and psychosocial benefits to the protégé such as: orientation to the organization, career advancement, counseling, and role modeling to name a few (Eby, Rhodes, & Allen, 2010; Kram, 1985, Noe 1988).

As identified by Dougherty and Dreher (2007), a majority of mentoring studies have focused on the benefits that are accrued to individuals, such as the protégé and mentor. However, they point out that there is a need to focus on the benefits that are attributed to the organizations which facilitate these mentoring relationships. For instance, they highlight that a phenomenal workplace mentor may provide his/her protégé with exceptional advice and guidance which could even lead a protégé to consider other job opportunities, albeit outside his/her current employment situation. While this most certainly would be beneficial to the protégé, it most certainly would cost the organization a valued employee in whom they may have invested. "Thus, the relationship between organizational mentoring programs and turnover rates may be rather complex" (Dougherty & Dreher, 2007, p. 79).

Functions and Benefits of Mentoring

There is a vast amount of literature focused specifically on the functions and benefits of mentoring. While there may be nuances between certain mentoring contexts, many of the functions and benefits are similar. This section will provide a general overview of the many functions of mentoring and review specific beneficial outcomes for the protégé, mentor, and participating organizations.

Mentoring functions. Kathy Kram's (1985) seminal work in the 1980s provided a foundation in regard to researching mentoring functions in an organizational setting specifically. She conducted in-depth interviews of 18 mentor-protégé pairs which revealed, after data analysis, certain functions that mentors provide: career and psychosocial functions. Career functions consist of but are not limited to: exposure within the organization, coaching, visibility, and protection. Psychosocial functions

involve: friendship, acceptance and confirmation, counseling, and role modeling (Kram, 1985).

Noe (1988) substantiated Kram's work in regards to mentoring functions, stating that;

> these functions included serving as a role model of appropriate attitudes, values, and behaviors for the protégé (role model); conveying unconditional positive regard (acceptance and confirmation); providing a forum in which the protégé is encouraged to talk openly about anxieties and fears (counseling); and interacting informally with the protégé at work (friendship). (p. 459)

Noe (1988) also expanded upon Kram's seminal work and produced a thirty-two item questionnaire which evaluated the two mentoring functions as perceived by protégés in regards to the benefits received from their mentors. Noe's findings suggested that protégés experienced more psychosocial functions from their mentors than career functions. Kram (1985) suggested that protégés will experience greater benefits from their mentoring relationships when mentors provide and engage in more than one mentoring function.

Ragins and Cotton (1999) researched mentor functions and outcomes comparing men and women in formal and informal mentoring relationships by surveying 352 female and 257 male protégés. They supported Kram's categorization of mentor functions and further added that career development functions will depend on the mentor's position and influence within an organization, while psychosocial functions will depend on the personal bond that is established early on in the relationship. It is also pointed out that not all mentoring functions will be provided by every mentor, and that each relationship

can be unique in terms of the functions provided (Ragins & Cotton, 1999; Ragins & Kram, 2007).

Mentoring benefits. Given the many benefits that mentoring has been documented to provide, it has prompted the proliferation of mentoring literature documenting these specific benefits not only to the protégé, but to the mentors and organizations as well (Allen, Eby, Poteet, Lentz, & Lima, 2004; Eby, Rhodes, & Allen, 2010; Ensher & Murphy, 2011). The outcomes received in mentoring relationships will most likely stem from the quality of the relationship established among other factors (Ragins, Cotton, & Miller, 2000) and will vary for each of the parties involved (Klinge, 2015). Table 1 showcases the many benefits and outcomes received by each party in the mentoring triad.

Table 1

Mentoring Benefits for Mentors, Protégés, and Organizations

Mentor Benefits	Protégé Benefits	Organization Benefits
-Personal Satisfaction -"Passing the torch" to the next generation -Esteem among colleagues -Renewed commitment to their organization -Career revitalization	-Valuable Coaching -Sponsorship -Opportunities for advancement/increased visibility in the organization -Role Modeling -Counseling -Friendship -Affirmation	-Faster employee orientation -Potential turnover reduction -Increased organizational communication -Management development

Note. Adapted from *Allen and Eby* (2007), *Hunt & Michael* (1983), *Kram* (1985), *Mullen* (1994), and *Ragins & Kram* (2007)

Benefits for the protégé. Noe et al. (2002) share that the benefits accrued to the protégé in a traditional mentoring relationship may vary according to their mentor's influence and rank in the organization, their interpersonal skills, and their impression of

the quality of the mentoring relationship. Mullen (1994) noted that protégés benefit from the career function of mentoring in that they receive valuable coaching, sponsorship, increased visibility within the organization, and are given work assignments that are demanding in order to showcase their skills. It is widely acknowledged in the literature that protégés who engage in mentoring will experience greater career benefits such as job satisfaction, opportunities for promotion, and higher incomes (Allen et al., 2004; Mullen 1994; Scandura & Williams, 2004; Wanberg, Welsh, & Hezlett, 2003).

Protégés also benefit from the psychosocial function of mentoring in that they experience role modeling, advisement, friendship, and acceptance. While career functions and outcomes are dependent upon the mentor's position within an organization, psychosocial benefits stem from the interpersonal bond that is established in the mentoring relationship (Ragins & Kram, 2007). Singh and Stoloff (2003) state that psychosocial mentoring provides encouragement and emotional support, while Mullen (1994) further adds that it improves the protégé's sense of self-worth and confidence levels.

A meta-analysis conducted by Allen, Eby, Poteet, Lentz, and Lima (2004) of 43 mentoring studies regarding mentoring outcomes for protégés in organizational settings supported the traditional theory that the career function of mentoring produces career-related benefits. However, they were also surprised by the results of their study which indicated that psychosocial mentoring appeared to also be related to career outcomes in terms of the protégé's satisfaction with their career and job position. Ragins and Cotton (1999) had indicated earlier in their research that psychosocial and career functions of mentoring may "…synergistically build on one another, thereby making the difference

between these dyads even more salient (p. 533)." Overall, it is argued that those who are mentored experience greater benefits in terms of career development than those who are not mentored at all (Allen et al., 2004; Dreher & Cox, 1996; Ensher & Murphy, 2011).

Benefits for the mentor. While the dearth of mentoring literature focused on benefits for the protégé, the benefits obtained by the mentor continued to be an ignored topic in earlier years of research (Hunt & Michael, 1983; Ragins & Scandura, 1994). Initial studies such as Zey's (1984) could only theorize as to the benefits obtained by mentors, until later case studies and qualitative research began to emerge and posit mentor benefits such as personal satisfaction in passing on knowledge, esteem among colleagues, and self-confirmation (Allen, 2007; Hunt & Michael, 1983;Kram, 1985). Mullen (1994) also maintained that protégés served as part of an "information-exchange" relationship in which they could provide mentors with valuable and current information. Mentors have also reported experiencing benefits such as a renewed commitment to their organization and careers via the "energy" put forth by their protégés, as well as being able to contribute and take part in the career development of their protégé (Allen et al., 2004; Allen, Lentz, & Day, 2006; Ensher & Murphy, 2011).

Ramaswami and Dreher (2010) added more recent research in regards to possible career outcomes for the mentor. They state that the bulk of the literature contends that the benefits accrued to mentors are psychosocial in nature, but they suggest that there may be possible career outcomes as well. The first possible career outcome that they describe is "Human Capital," indicating that the protégé can provide information to their mentor in regards to recent trends in their industry and even inter-generational differences to note. The second outcome is "Movement Capital," which describes how both the

mentor and protégé can assist one another in networking with other organizations which may lead to expanded job opportunities. "Optimal Resource Usage" is the third possible outcome in which the mentor can provide their capable protégés with more challenging work assignments, thus lightening the load for the mentor or allow for an increase in the scope of work for the mentor which can lead to career benefits. The fourth outcome maintains that the mentor can obtain "Social/Political Capital and Signaling," meaning that the protégé can act as an informant, collecting information advantageous to the mentor (such as feedback in regards to their fellow colleagues' opinions of themselves and outside perspectives on the organizational/political climate). Fifth is the outcome of "Identity Validation," which suggests that mentors grow professionally and personally as they mentor their protégés. This growth can lead to a positive awareness of one's identity and fuel the need to mentor additional protégés. Lastly is the outcome of "Relational Gains," indicating that the psychosocial function of mentoring provided allows for a close bond to be forged with protégés, and may even assist mentors with their emotional health and well-being.

Benefits for the organization. The documented benefits of mentoring have not only fueled youth and academic mentoring programs, but also programs within organizations (Lockwood, Evans, & Eby, 2010). The need to prepare a future workforce, reduce turnover, and recruit a diverse pool of applicants have pushed organizations to take advantage of the benefits of mentoring (Finkelstein & Poteet, 2010). Zey's (1984) early research put forth the following benefits for organizations such as (a) a more expedient orientation to the organization; (b) increased communication across

departments; (c) management development and succession planning preparation; and (d) increased productivity while also addressing employee turnover.

Managers have been surveyed indicating that they demonstrate great confidence in the positive benefits of mentoring (Singh, Bains, & Vinnicombe, 2002). Zey's work (1984) was supported a decade later by Scandura and Viator (1994) who also maintained that lower turnover rates were experienced by organizations utilizing mentoring programs. Organizations also receive additional benefits such as enhanced communication amongst employees (Allen, Lentz, & Day, 2006; Fagensen-Eland, Marks, & Amendola, 1997; Noe et al., 2002) and the ability to use mentoring programs as recruitment tool (Hegstad & Wentling, 2004). Ragins and Cotton (1999) acknowledge in their study that while formal mentoring programs may not showcase as many benefits as informal mentorships, it is to the advantage of the organization to utilize formal mentoring as a starting point for employees to explore the possibility of obtaining informal mentors as well. Finkelstein and Poteet (2010) further caution that "…categorizing mentoring relationships with broad strokes as formal or informal may cloud the specific aspects of formal programs that may enhance their success" (p. 345)."

Costs associated with mentoring. While there are numerous benefits presented by researchers in regards to mentoring, past and present literature also acknowledges that there may be costs, or even negative outcomes of mentoring (Allen, Poteet, & Burroughs, 1997; Eby, 2007; Ragins, Cotton, & Miller, 2000). These negative outcomes may be experienced in youth, academic, and workplace mentoring relationships and will vary for both the mentor and protégé (Butts, Durley, & Eby, 2010). For mentors, they may

experience: a drain on their resources such as time and money; the possibility of a protégé being deceitful or unproductive; jealousy of protégé success; or embarrassment among peers when their protégé does not succeed (Eby & Allen, 2002; Eby & McManus, 2004; Ragins & Scandura, 1994; Ragins & Scandura, 1999; Scandura & Pellegrini, 2010). As for protégés, possible negative outcomes of mentoring involve: obtaining a mediocre or manipulative mentor; a lack of professional growth opportunities via a self-absorbed mentor; and even harassment or exploitation at the hands of their mentor (Butts et al., 2010; Eby & McManus, 2004; Eby, McManus, Simon, & Russell, 2000; Scandura, 1998)

With regard to negative outcomes and costs of mentoring, Ensher and Murphy (2011) expressed their opinion that to categorize mentoring relationships as solely positive or negative is missing the larger picture. Fletcher and Ragins (2007) share that mentoring relationships, as is the case in most close relationships, will have both high points and low points in their satisfaction and effectiveness. For that reason, negative outcomes, costs, and dysfunction within mentoring relationships can be addressed via certain avenues such as: perfecting the matching process; ensuring that appropriate training is provided for the dyad; setting boundaries and expectations early in the relationship; and engaging in serious contemplation and discussion of issues that may arise along the relationship continuum (Hezlett & Gibson, 2005; Klinge, 2015).

Mentor's Perspective

The study of mentoring has increased over the last several decades with numerous investigations reviewing the varied definitions of mentoring, relationship structures, costs, benefits, and outcomes (Eby, Rhodes, & Allen, 2010). Research has demonstrated

that both parties of the mentoring relationship can benefit, however, the majority of this research has been conducted from the perspective of the protégé (Allen, Poteet, & Burroughs, 1997; Hunt & Michael, 1983; Ragins & Scandura, 1999). A need to conduct studies that address mentor's viewpoints, willingness to mentor, benefits received, characteristics, and functions is essential in understanding the mentoring paradigm as a whole (Allen, 2007; Noe, 1988). As stated by Allen et al. (2008), "Mentoring relationships are also inherently dyadic and the failure to consider both partners' perspective greatly limits our understanding of mentoring" (p. 344).

Burke, McKeen, and McKenna (1993) found that mentors were more likely to provide additional mentoring to protégés that they saw similar to themselves in terms of their social, intellectual, and educational background. In Allen, Poteet, and Burroughs' (1997) study, they conducted in-depth interviews with 27 mentors in order to shed light on the factors that influenced their decision to mentor. They found that generally these factors are "other-focused" (a desire to assist others and pass along information) or "self-focused" (a desire to enhance personal knowledge and fulfillment) (p. 82).

Previous mentoring experience. One point that is consistent in the literature is that mentoring experience of any kind, whether as a mentor or as a protégé, results in an increased propensity to want to mentor others (Allen, Poteet, Russell, & Dobins, 1997; Allen, Russell, & Maetzke, 1997). The National Mentoring Partnership states that approximately 22% of mentors reveal that they were assisted by someone when they were younger (MENTOR, 2006). Ragins and Scandura (1999) conducted research on the perceived costs and benefits of mentoring by surveying 275 executives in which they found that those who had never mentored before expected costs to outweigh benefits than

those executives who had previous mentoring experience. As such, those executives who were familiar with mentoring in their lifetime showcased a greater initiative to engage in mentoring relationships.

Organizations that recognize the relationship of previous mentoring experience and perception of costs and benefits in becoming a mentor, can utilize this information to their advantage in developing effective mentoring programs and networks (Ragins & Scandura, 1999). Fagenson-Eland et al. (1997) also showed that career mentoring was provided more in relationships with mentors who had previous mentoring experience, while no connection was found between psychosocial mentoring provided and previous experience on behalf of the mentor. Allen and Eby (2004) later supported Fagenson-Eland et al.'s (1997) work by strengthening the point that those with previous mentoring experience were more likely to provide further career mentoring to their protégés than those mentors with no prior mentoring experience.

Theoretical Perspective in Relation to Mentoring

While the general literature on mentoring has expanded, the theoretical frameworks developed in relation to mentoring have remained invariable, given that the mentoring construct itself is still being defined and categorized in a variety of contexts (Eby, Rhodes, & Allen, 2010; Jacobi, 1991; Noe et al., 2002). The most commonly cited theoretical framework to describe the mentoring paradigm is that of social exchange (Ensher & Murphy, 1997; Ensher & Murphy, 2011). The theory of social exchange was put forth by Homans (1961) and later expanded by Blau (1964) and Foa and Foa (1974) to describe how a relationship can be viewed in terms of benefits provided and costs accrued by both parties involved. The theory posits that social exchange relationships

will be maintained so long as the benefits outweigh the costs perceived by both partners in the dyad (Doughtery, Turban, & Haggard, 2010). Mentoring can be viewed through this theoretical lens given that "…the existence of two people engaged in a "give and take" relationship is a basic tenet defining mentoring and differentiating it from other types of relationships (Butts et al., 2010, p. 94)." Kathy Kram's seminal work in the field of mentoring also produced a mentoring model framework from which the traditional career and psychosocial mentoring functions stemmed (1985). Kram's mentoring model serves as the foundation for mentoring research studies and continues to be expanded upon (Noe et al., 2002).

Social Exchange Theory

Homans (1961) and colleagues Foa and Foa (1974) describe the social exchange paradigm utilizing the elements of benefits (or rewards), costs, and outcomes experienced in a dyadic relationship as pictured in Figure 3. Foa and Foa (1974) describe sources of exchange that can be perceived as benefits to include: love, status, information, and money as well as costs such as time and energy. Outcomes can be observed as anything experienced or obtained once costs are subtracted from the benefits in the relationship.

Figure 3. The social exchange paradigm.

Note. Adapted from Homans (1961) and Foa & Foa (1974)

In addition, Homans (1961) highlighted five propositions of social exchange which are listed in Table 2. These propositions serve to describe human social behavior in terms of the social exchange paradigm. In referring to their general characteristics, Homans (1961) stated that:

> They all refer to the behavior of an individual organism, in our case, an individual human being; they all have to do with the fact that his or her behavior is a function of its payoffs, of its outcomes, whether rewarding or punishing, and they hold good whether or not the payoffs are provided by the nonhuman environment or by other human beings. (p. 12)

Table 2

Five Propositions of Social Exchange

Proposition:	Description:
Success	In regards to all actions taken by humans, the more that a specific action is rewarded, the more likely said action will be repeated.
Stimulus	In prior history, if a specific stimulus has been rewarded, stimuli that are similar are more likely to be replicated in behavior.
Value	If an action proves to be more valuable to an individual than expected, then the more likely it is that the action will be repeated.
Aggression/Approval	Aggressive behavior may result if an action does not produce the expected reward. Approving behavior may manifest when an unexpected reward occurs from an action.
Rationality	An individual is more likely to choose an action perceived to bring about the desired reward.

Note. Adapted from Homans (1961).

The present study aims to investigate the impact to social exchange dynamics of Hispanic male mentors in formal youth mentoring programs. The social exchange framework is ideal for this study for a number of reasons. First, the social exchange

framework has been utilized in several mentoring research investigations which provide a sound theoretical base from which to interpret collected data (Ensher & Murphy, 1997; Gettings & Wilson, 2014; Janssen, Vuuren, & Jong, 2016; Noe et al., 2002). Second, mentoring relationships have been documented to provide benefits not only to protégés, but to the mentors themselves (Allen et al., 1997; Mullen, 1994). The social exchange theory specifically highlights that individuals from either party of the mentoring pair can provide benefits to the other, thus aligning with previous mentoring research which has supported this notion (Hunt & Michael, 1983; Kram, 1985). The present study investigated mentoring relationships from the perspective of social exchange as Hispanic male mentors are the missing half of the "exchange dyad" that has been largely ignored in the literature (Allen et al., 1997; Haggard et al., 2011).

Kram's Traditional Mentoring Model

As aforementioned, Kram's mentoring model has served as a theoretical foundation for several mentoring research investigations (Noe et al., 2002). Kram's (1985) work identified two main functions of mentoring in her model: career and psychosocial. Career functions consist of, but are not limited to, exposure within the organization, coaching, visibility, and protection. Psychosocial functions involve friendship, acceptance and confirmation, counseling, and role modeling. Allen and colleagues (2008) conducted a qualitative review of mentoring literature and found that out of 176 empirical studies examined only 44.9% measured psychosocial mentoring, as the majority of research has focused on the career function of mentoring. For those studies that did focus on the psychosocial function of mentoring, Noe's (1988) and

Scandura's (1992) measures of Kram's mentoring functions were cited as the most commonly used in the literature (Allen et al., 2008).

Moreover, social exchange theory and Kram's (1985) traditional mentoring model can both assist the researcher in establishing the theoretical foundation from which to view the mentoring construct as it is experienced by Hispanic male mentors in this present research. Grima et al. (2014) highlight that mentors are asked to give up precious resources such as time, money, and effort in order to participate in mentoring relationships. That aside, mentors do not publicly ask "what's in it for me?" Yet it is noted in the literature that there are benefits obtained through this environment of social exchange for the mentor, whether it be personal satisfaction or career rejuvenation among other benefits (Burke et al., 1994; Noe et al., 2002). Noe et al. (2002) further add that in this environment of social exchange, mentors can possibly receive the same type of career and psychosocial benefits as their protégés. The mentors may perhaps perceive or express these benefits in a different light, such as sharing a "…sense of accomplishment or even a feeling similar to that of a parent toward a child" (p. 163). The present study aims to employ the social exchange theory framework and Kram's (1985) traditional mentoring model through which the mentors' experiences can be observed, documented, and analyzed. By exploring the social exchange of behaviors of Hispanic male mentors in a formal youth setting, this phenomenological investigation can add to the dearth of literature not only in regards to the perspective of mentors, but of minority male mentors specifically.

Male Mentoring

In addition to the varied forms and contexts that exist in the mentoring realm, it can also be further differentiated by gender (Ragins & Cotton, 1999; Ragins, 1999). Gender-based mentoring may be designed to work with a particular gender group in order to achieve specific objectives in formal and informal relationships (Kanchewa et al., 2014). The majority of mentoring relationships consist of individuals of the same sex (Burke et al. , 1990). Researchers have identified varying benefits and outcomes of same-gender mentoring relationships over the last few years and it is clear that there may be distinct differences for male and female participants (Ensher & Murphy, 2011; McKeen & Bujaki, 2007). However, scholars have also produced evidence with mixed results as to whether gender has a positive relationship in regards to the outcomes and effectiveness of these same-sex dyads (Doughertyet al., 2010).

Differences and Outcomes of Gender-Based Mentoring

In regards to male mentoring, it is specifically mentioned in early literature, describing how it can assist young males in their careers and enhance their psychosocial development (Hunt & Michael, 1983). It is also noted by scholars that mentors are more available to men, due to the fact that there are greater numbers of males employed in high-ranking positions within organizations (Ragins, 2002). Even though women comprise approximately 49.8% of the nation's workforce at this present time (Bureau of Labor Statistics, 2017), they still experience a lack of support in professional and personal networks in order to provide them with valuable mentoring and guidance (Angel, Killacky, & Johnson 2013).

In their 1999 study, Ragins and Cotton's research found that gender played a role in mentoring functions received as well as compensation. For example, it was noted that benefits varied for protégés in formal and informal mentoring relationships. Male protégés reported receiving more counseling than those protégés (both male and female) in informal mentorships. As for compensation, while there was no observed increase in career functions provided by a male mentor, it was significantly related to those protégés who reported having a history of male mentors in their life. These results supported Ragins and Sundstrom's (1989) earlier research which maintained the theory that mentor power in organizations is related to mentoring functions provided. As such, male mentors are more likely to provide additional career functions than female mentors according to this theory, given that they are found more often in higher positions of power (Ragins, 1997).

Allen and Eby (2004) expounded on Ragins' (1997, 2002) theory of diversified mentoring relationships by furthering the notion that gender does play a part in mentoring relationships and outcomes produced due to the varying degrees of power that each individual mentor possesses in their organizations. Allen and Eby's work (2004) was also consistent with social role theory, stating that they found that male mentors did provide more career-related mentoring versus their female mentor counterparts who provided more psychosocial mentoring for their protégés. A meta-analysis conducted by O'Brien, Biga, Kessler, and Allen (2010) of 40 published articles regarding gender differences in mentoring also support the finding that females consistently provide more psychosocial mentoring as their protégés report more of this function than their male protégé counterparts . Allen and Eby (2004) leave readers with the burgeoning questions

of whether or not male mentors may be better suited to provide career-related support for their protégés because of their power status, and to also consider whether male mentors hesitate to share that they do indeed provide psychosocial support for their protégés because it does not fit the traditional male gender role (Ragins, 1999b).

Recently, there have been studies that have produced a different perspective in regards to gender-based mentoring. In a meta-analytic study of 55 evaluations of youth mentoring programs, gender was not related to the effect size of mentoring programs in regards to emotional, behavioral, and academic outcomes (DuBois et al., 2002). Kammeyer-Mueller and Judge (2008) found that correlational data show that men are not more likely to have mentors and that male and female protégés report receiving similar mentoring. Doughertyet al. (2010) comment that there have been several studies conducted regarding mentoring and gender and whether or not men and women experience varying levels of access and benefits received. They contend that the evidence is mixed, but that in general both sexes receive the same amount of mentoring and that they can each benefit from participation. However, they do posit that there may be differences in benefits provided given that not all mentors are exactly the same which warrants further research.

Hispanics and Mentoring

While it is widely documented that mentoring is beneficial for participants and organizations (Ragins & Kram, 2007), it is important to highlight that the majority of research investigating diverse mentoring populations utilizes the mentoring experiences of White males as the status quo in comparison to other population groups (Ragins, 2010). According to Ragins (2010), this standard "…ignores the possibility that diverse

relationships may produce a broader or entirely different array of processes and outcomes" (p. 282). Other scholars have noted that having a mentor of the same gender or race can lead to advantageous outcomes, such as a higher quality mentoring relationship (Burke et al. , 1990; Ensher & Murphy, 1997) and increased mentoring functions in comparison to their counterparts (Koberg, Boss, & Goodman, 1998). Mentoring has also been identified as an avenue through which disadvantaged groups (such as women and minorities) can reach higher ranking positions in organizations (Bearman, Blake-Beard, Hunt, & Crosby, 2010; Thomas, 1991). Though the literature posits the importance of mentoring in enhancing the careers and social development of minorities, there has been a limited number of studies focusing on this topic (Flores & Obasi, 2005) and there is even less published research regarding Hispanics specifically and their encounters with mentoring relationships (Crip & Cruz, 2010).

Environmental Contexts and Outcomes

Mentoring for Hispanics can exist in a variety of settings and produce varied outcomes (Knouse, 2013; Liang & Grossman, 2010). It is put forth by scholars that mentoring is one mechanism that can be utilized to assist Hispanics on their path to career and life success (Guilbault & Nevaer, 2012). However, an issue facing most Hispanics is overcoming the initial barrier of even finding an available mentor, as they are more likely to have difficulty pursuing this task than their White counterparts (Ragins & Kram, 2007). Nonetheless, there are studies that indicate that the pool of available minority mentors, most notably Hispanics, may vary by according to environmental contexts and produce a mix of outcomes (Liang & Grossman, 2010).

For instance, in regards to formal mentoring programs for youth, school-based programs have more success in recruiting minority mentors than community-based programs (Herrera, Sipe, & McClanahan, 2000). As to outcomes for Hispanic adolescents involved in mentoring relationships, research has shown that it is commonplace for them to have an informal kin mentor than a non-kin mentor (Sánchez, Esparza, Colón, 2008). This would fall in line with the cultural Hispanic value of familism, in which the family plays a vital role in all facets of life, including career and social networks (Rosenfeld & Culbertson, 1992). Hispanic adolescents are more likely to seek out a family member to provide them with a mentoring relationship (Fruiht & Wray-Lake, 2013). Flores and Obasi (2005) agree as they maintain that Hispanic high school students report having family members as their role models and mentors. Mothers were the predominant mentor of choice for these Hispanic adolescents followed by teachers. Sánchez, Reyes, and Singh (2006) suggest that it would be beneficial for future youth mentoring programs designed for Hispanics to include components that would take advantage of the familial relationships and incorporate aspects of this cultural value into portions of its programming.

With regard to academic contexts, mentoring has been shown to have ties to high educational achievement (Rhodes et al., 2000), which can assist with the dismal academic degree completion of Hispanics (Arbona & Nora, 2007; Sánchez et al., 2006). Unfortunately for Hispanic students, research indicates that their mentors generally do not have the same amount of education as the mentors of their White and Asian counterparts which may place them at a disadvantage when it comes to seeking out a pool of successful mentor candidates (Haddad, Chen, & Greenberger, 2011). Sánchez et al.

(2006) maintain that Hispanic college students continue to seek the advice and encouragement of family members in regards to their career and educational paths. Yet these informal mentors may lack the necessary postsecondary background needed in order to provide them with relevant and specific guidance (Flores & Obasi, 2005; Sánchez et al., 2006). Subsequently, it is critical to continue the investigation of Hispanic students' experiences with mentoring and their varying perspectives to add to our understanding of the various barriers and benefits accrued (Crisp & Cruz, 2009).

Mentoring Hispanics in organizational environments also faces challenges as less than 1% of the Hispanic and African American populations hold the necessary degrees for high-ranking influential positions to include: CEOs, elected officials, and professional career tracks (Angel & Angel, 2015). Consequently, minorities lacking power in organizations may not be in prime positions to assist in the career advancement and development of their protégés via mentoring (Ragins, 1997), which has been noted as influential in the career process of underrepresented groups (Bingham & Ward, 1994; Thomas & Alderfer, 1989). Ensher and Murphy (1997) further support the notion that protégés with a mentor of their same race will report increased career-related support. That aside, researchers have observed that minorities are more likely to develop their own external network of mentors with a myriad of expertise levels, backgrounds, and organizational influences than their White male colleagues in order to supplement the lack of qualified and diverse mentors (Dansky, 1996; Dreher & Dougherty, 1997; Kram & Hall, 1996).

Participation

The participation of Hispanic mentors and protégés in the mentoring process varies. In general, the National Mentoring Partnership reports that approximately 3,000,000 adults are engaged in formal mentoring of some kind, while an additional 44 million adults who are not currently involved with mentoring would seriously consider participating at some point (MENTOR, 2006). According to researchers, while youth of varying backgrounds participate in mentoring, most adults who volunteer as mentors are White women as well as those with higher levels of education and income (Hall, 2003; Sánchez & Colón, 2006; Stukas & Tanti, 2005). There is a glaring gap of 15 million youth who are waiting for a potential mentor, so opportunity abounds for future Hispanic mentor participation (MENTOR, 2006).

Hispanic Male Mentoring

While the general U.S. Hispanic population continues to struggle both academically and economically (Cerezo et al. 2013), it is no wonder that its male subgroup has become a minority within a minority. The literature paints a picture of an ethnic gender gap in which Hispanic females are making more headway in terms of education and career pathways than their Hispanic male brothers (Sáenz & Ponjuan, 2009). This may be attributed to the increased level of disenfranchisement that Hispanic males face both academically and socially which can affect their ability to increase their chances of career and life success (Castellano & Kamimura-Jimenez, 2015). Mentoring involving Hispanic males has been documented as a beneficial tool and can assist this marginalized group improve their circumstances (Morales, 2010; Sáenz & Ponjuan, 2009). However, it is important to note that the majority of current research has focused

solely on the perspective of Hispanic protégés and the benefits accrued (Gloria et al., 2009; Knouse, 2013; Sanez & Ponjuan, 2009). Scholars have encouraged the proliferation of mentoring research, and the Hispanic male mentoring paradigm is no exception as its current well of literature remains sparse, even for Hispanic males in general (Noguera & Hurtado, 2010).

Hispanic Male Mentors: Missing in Action

As mentoring has been identified as a valuable tool for Hispanic males, it would be logical to assume that there would be numerous mentoring programs and Hispanic male mentors available; however, this is not the case (Knouse, 2013). For those particular mentoring programs that serve a diverse protégé population, the recruitment of minority male mentors remains challenging (Rhodes, 2002). Hispanic male role models have an opportunity to make an impression on the younger generation in their career and social development, and ignoring this responsibility may prove detrimental to the future growth and success of the U.S. Hispanic population in general (Sáenz & Ponjuan, 2009; Sáenz & Ponjuan, 2015).

Furthermore, Noguera and Hurtado (2012) highlight that low-income minority men "…are at tremendous risk of being marginalized and disenfranchised in American society" (p. 11). Gloria et al. (2005) found that Hispanic male college students in their study did not make use of their social networks for coping with college-related stressors, but instead exhibited self-reliance. This finding is consistent with the Hispanic cultural expectation that men are to solve issues on their own and to protect and provide for their families, rather than seek outside help (Gloria & Segura-Herrera, 2004; Noguera & Hurtado, 2012). Rudolph, Castillo, Garcia, Martinez, and Navarro (2015) state that this

Hispanic male gender role may play a part as to why so few participate in the mentoring process, while Nogeura and Hurtado (2012) add that a majority are not socialized to take on a nurturing role.

As a result, many minority students will have to put more energy into obtaining and developing a mentoring relationship in comparison to their non-minority colleagues, as they may face additional obstacles such as limited access to mentors and overcoming negative perceptions (Black-Beard, Murrell, & Thomas, 2007; Ragins, 1997). Ragins and Scandura (1999) share that one way in which organizations can assist in contributing to the deficient mentor pool is to begin a mentoring program in order to recruit current protégés as future mentors.

Outcomes and Benefits

Research has demonstrated that mentoring can attribute specific benefits not only for protégés, but for the actual mentors themselves (Ragins & Scandura, 1999). Participating mentors may enjoy career and psychosocial benefits such as: increased self-awareness and leadership skills, personal satisfaction, and career rejuvenation to name a few (Noe et al., 2002). Knouse (1992) asserts that due to the diminished pool of available minority mentors, Hispanic protégés may need to reach out to their White colleagues and contacts for possible mentorships. However, should a Hispanic male protégé be in a position to acquire a Hispanic male mentor, there are advantages as well as disadvantages to consider. Table 3 provides a brief overview of these aspects in Hispanic mentoring relationships according to Knouse (1992). For instance, a Hispanic male mentor may be able to forge a longer lasting mentoring relationship with their

protégé based on cultural similarities, yet they may not be in a position of power in order to afford their protégé greater professional development opportunities.

In regards to Hispanic male college protégés, allowing for safe spaces (such as mentoring programs) in which they can gather and share experiences, anecdotes, and barriers overcome can assist in relieving life and academic stressors (Gloria, 1999). Perez and Taylor (2016) agree that faculty mentors and peer networks are critical for Hispanic males to make the transition to University life and enhance academic success. Also, Turban et al.'s (2002) research maintained that surface level characteristics, such as gender, were influential at the beginning stage of a mentoring relationship, while "deeper level" characteristics (such as values, personality, etc.) became more critical as the relationship progressed (p. 259).

Table 3

Advantages and Disadvantages of Having a Hispanic Male Mentor for Protégés

Hispanic Male Mentors	
Advantages for Protégés	**Disadvantages for protégés**
-Stronger identification between mentor and protégé (leading to lasting relationships)	-Mentor with possibly less organizational power or influence
-More open to sensitive needs (i.e.: language barriers)	-Mentor with limited time (due to influx of mentor requests from other minority protégés)
-A role model who is more likely to be imitated due to similarities	-Traditional Hispanic values which may encourage dependency on the mentor
-Assistance in acculturation	

Note. Adapted from *Knouse* (1992).

Hispanic Male Mentors: Missing in the Literature

While there is a plethora of literature regarding mentoring in general, most of the research on Hispanics and mentoring has focused exclusively on the perspective of protégés, leaving the viewpoints of Hispanic male mentors largely ignored (Crisp & Cruz, 2010). There are several studies that examine the perspectives and benefits accrued

to mentors in general (Eby & Lockwood, 2004; Grima et al., 2014; Ragins & Scandura, 1999). However, the samples collected in these studies tend to lack in diversity as the majority of their participants are White. Scholars emphasize the importance of investigating the experiences of minority mentors as much can be gleaned from this group to assist in filling the gap in the mentoring literature regarding Hispanic males (Ensher et al., 2001; Flores & Obasi, 2005).

There are a few research studies that have investigated Hispanics males and mentoring specifically but many take place in an academic or youth context and focus solely on the protégé. Ayón (2013) examined the impact of informal mentoring on eight Hispanic male college students and covered themes of benefits and impediments, characteristics, and the notion of "paying it forward" (p. 102). Jackson et al. (2014) also conducted phenomenological research regarding the mentoring experiences of 14 Black and Hispanic male protégés via a perspective of culturally responsive care, reciprocal love and ethos. However, their sample size was limited with only one self-identifying Black mentor participating in the study. Sáenz and Ponjuan (2009; 2015) conducted widely cited research regarding Hispanic males and mentoring, but they also left out the perspective of Hispanic male mentors. Spencer (2007) investigated the enduring relationships of adolescents and men in formal mentoring relationships. Their sample size was made up of 12 protégés with diverse backgrounds, while the 12 mentors interviewed were predominantly White (92%). However, Spencer highlighted the importance of collecting the perspectives of the mentors, as:

> Being a mentor may provide men with rare chances to become more connected to their own emotional lives and to hone their skills and boost their capacities to

> serve as emotional supports to others. Thus, engaging in positive emotional bonds with boys through mentoring may contribute to increase in psychological well-being for the adult men as well. (Spencer, 2007, p. 196)

Allen et al. (1997) highlight another perspective of mentors; their "willingness to mentor" (p. 82). They argue that it is important to conduct further research to explore what motivates mentor participation as that may influence the quality and duration of the mentoring relationship, the protégés that they select to mentor, and the mentoring functions provided. Moreover, Allen (2007) emphasizes that examining the experiences of racial minorities and the barriers faced or perceived by these groups can assist in providing additional information on the motives behind mentoring others. They explain that minority mentors' experiences vary greatly from their White counterparts and future investigations are warranted. This study addressed the paucity of research on Hispanic males and their experiences in formal youth mentoring programs.

CHAPTER III: METHODOLOGY

In this chapter, an explanation of the selected research methodology is reviewed. The research purpose statement and questions are presented in order to provide a foundation for the study. To address the proposed research questions, a qualitative phenomenological approach was employed to describe and explore the perceptions of Hispanic male mentors participating in formal youth programs. Data were collected via in-depth interviews and document analysis. The population and sample were identified and described in this chapter; interviews were conducted with 15 Hispanic male mentors residing in the Coachella Valley. The data collection and analysis procedures are described in detail as well as the limitations of the research design.

Purpose Statement

This qualitative study sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors in the Coachella Valley.

Research Questions

Research questions serve to guide this study as follows:

1. In what ways did participation in a formal mentoring program impact the social exchange dynamic for Hispanic male mentors in the Coachella Valley?
    a. What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?
    b. Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?

c. What did they value most about their mentoring experience and did that encourage increased participation?
d. Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?
e. Did their experiences with mentoring live up to their expectations?

Research Design

This study employed a qualitative phenomenological research design to describe and explore the shared lived experiences of Hispanic male mentors and the impact to the social exchange dynamics from participation in formal youth mentoring programs. Data were collected via in-depth interviews as well as artifact analysis.

According to Patton (2015), qualitative research differs from quantitative research in that data are collected through means of fieldwork, in-depth interviews, participant observation, and document analysis. The researcher utilizes naturalistic inquiry to enter real-world settings in order to observe natural occurrences in an attempt to understand and make meaning of what is experienced (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2015). The research collected is narrative in form versus numeric as gathered in quantitative methodology. The data must be analyzed via informed judgement in order to identify major and minor themes as expressed by study participants (Patten, 2014).

Qualitative methodology was selected for this study due to the nature of the purpose statement and research questions proposed. In order to obtain data which would address the research questions, the qualitative method was the most appropriate to employ as the research questions lent themselves to narrative responses and sought to

understand the lived experiences of Hispanic male mentors rather than "quantify" them (Patten, 2014). As in the words of sociologist William Bruce Cameron, "Not everything that counts can be counted, and not everything that can be counted counts" (Patton, 2015, p. 14). Quantitative studies with the same purpose statement and research questions as this study would produce numeric data. However, they would lack the richness of detail and documentation of Hispanic male mentors' lived experiences that only the qualitative method can capture via in-depth interviews and document analysis as used within this research study (Patten, 2014; Patton, 2015).

The specific qualitative approach utilized in this study consisted of phenomenology. Phenomenology consists of exploring the meaning of a lived experience among human beings (McMillan & Schumacher, 2010; Patton, 2015). In addition, according to Patton (2015), phenomenology assumes "…that there is an essence or essences to shared experience. These essences are the core meanings mutually understood through a phenomenon commonly experienced" (p. 116). The phenomenon under study was that of the experiences of Hispanic male mentors participating in formal youth mentoring programs. Their shared experiences produced the essence of what mentoring is and means to Hispanic males residing in the Coachella Valley. Again, these experiences were documented and collected via in-depth interviews which provided a rich resource of information in regards to the phenomena being studied.

The research process used for this study was as follows: the first step involved identifying a specific research problem followed by an extensive review of current literature. After analyzing the literature, a purpose statement and select research questions were developed to drive the purpose and focus of the study. These factors

influenced the selection of the overall research design and methodology. The methodology utilized provided the most credible answers to the research questions proposed and delineated the process for collecting and analyzing data. Results were then presented after data analysis and common themes were identified. The interpretations of the study's findings were then used as a basis for the conclusions presented.

Population

A large group to which results can be generalized is defined as a population (McMillan &Schumacher, 2010; Patton, 2015). The general population of this study consisted of Hispanic male mentors within the United States. In order for the researcher to manage the study, however, a smaller, targeted population of Hispanic male mentors located within the state of California was delineated (McMillan &Schumacher, 2010). As of 2005, there were approximately 3 million adults who were volunteering as mentors to youth within the United States alone (MENTOR, 2006). This was an increase of 19% (500,000 mentors) since 2002. The baby boomer population (individuals born between 1946-1964) comprises 41% of this general population of volunteer mentors.

According to MENTOR, The National Partnership on Mentoring organization, there are approximately 112 formal mentoring programs registered within the state of California alone (MENTOR, 2006). In southern California, Hispanics comprise approximately 51% of the total population in the region of the Coachella Valley (Coachella Valley Economic Report, 2015). This region is the place of birth for the researcher and the sample was selected from this targeted population. The findings produced from this study can be generalized to the broader population of male mentors to an extent based on the principle of proximal similarity. The principle contends that "We

generalize most confidently to applications where treatments, settings, populations, outcomes, and times are most similar to those in the original research…" (Patton, 2015, p. 710).

Sample

A sample consists of a small group drawn from a larger population to which the researcher intends to generalize findings (Patten, 2014). For qualitative research, a smaller sample size is produced in order to capture and analyze rich, narrative detail that otherwise would not be noted within quantitative research (Patton, 2015). This produces a greater depth of understanding regarding the population but also reduces the generalizability due to the small sample size (McMillan & Schumacher, 2010; Patton, 2015). This study's sample population consisted of Hispanic male mentors over the age of 18 within the specific Coachella Valley region of California. The rationale for the minimum age requirement for this sample was based on the study definition that a mentor be a trusted individual with life experience who is a friend, teacher, or counselor to a younger, less-experienced individual (Cheatham, 2010). Therefore, a mentor should be at least 18 years of age and a high school graduate in order to adhere to this definition and be considered part of the population.

This study utilized purposeful as well as snowball sampling. Purposeful sampling entails strategically selecting study participants who will provide rich, narrative information or experiences of the phenomena under examination in order to provide further insight rather than "empirical generalization" (Patton, 2015, p. 46). Hispanic male mentors over the age of 18 were selected via purposeful sampling in order to obtain

the in-depth, narrative information needed to "…learn a great deal about issues of central importance to the purpose of the research" (Patton, 2015, p. 53).

Snowball sampling consists of participants providing referrals for future participants (McMillan & Schumacher, 2010; Patton, 2015). "The researcher develops a profile of the attributes or particular trait sought and asks each participant to suggest others who fit the profile or have the attribute" (McMillan & Schumacher, 2010, p. 327). Snowball sampling was used in addition to purposeful sampling in this study in order to obtain the required number of sample participants. The characteristics of the sample participants selected via snowball sampling were very similar to those of the larger Hispanic male mentor population.

Determining an appropriate sample size for qualitative research differs from that of quantitative research, which seeks to obtain a large enough sample in order to produce statistical significance (Patten, 2014). Qualitative research focuses on acquiring a sample whose size is dependent upon the volume of information obtained in order to address the purpose of the study and its research questions (Patton, 2015). Thus, sample size determination varies across qualitative studies as the researcher will attempt to include as many participants as possible until a redundancy in data appears which indicates "saturation" (Patten, 2014, p. 162). For this specific study, a minimum target sample size of 14 was set and the number of additional participants was adjusted during the data collection process. The researcher identified two local mentoring organizations, the Coachella Valley Youth Leadership and Big Brothers Big Sisters of the Desert, from which to draw study participants as their mentor characteristics matched the requirements for this study.

Demographic information provides relevant details regarding the study's sample and population (McMillan & Schumacher, 2010). Demographic details such as age, ethnicity, education level, and place of residence were collected from study participants during the course of this qualitative inquiry.

Instrumentation

In qualitative research, the researcher is the main instrument that drives inquiry (Creswell, 2013; Patton, 2015). For this study, the researcher served as the main instrument and utilized semi-structured, in-depth interviews to collect data. Subsequently, as the researcher is the main instrument in this study it is essential that any potential bias be addressed in order to strengthen validity (Creswell, 2013). Thus, it is important to note that the researcher engaged in various volunteer activities with the Coachella Valley Youth Leadership (CVYL) organization and its mentor leadership team members since Fall of 2014. While the researcher worked closely with the population for this study, empathetic neutrality can be claimed in this situation. Empathetic neutrality involves exhibiting care and understanding towards a population and its characteristics while also maintaining neutrality in any observations or judgements made (Patton, 2015). The researcher, in this case, was able to spend time familiarizing herself with the population and its behaviors and characteristics, demonstrating interest and understanding to build rapport without rendering any judgement in order to sustain neutrality. With regard to neutrality, Patton (2015) also points out that strategies consisting of systematic data collection procedures, extensive training, triangulation methods, and external review are necessary.

Interviews

Standardized open-ended interview questions, or semi-structured interviews, were utilized for this study. Semi-structured interviews consist of developing a pre-determined interview script in which each interviewee is asked the same questions in the same order (Creswell, 2013; Patton, 2015). The strengths of this instrument format are that it allows for study participants to address the same questions in order for comparison and facilitates organization and analysis of data (McMillan & Schumacher, 2010).

The researcher developed an interview script of 12 items in order to address the research questions and align with the purpose of the study (see Appendix A). Probing questions were also incorporated in order to enhance the interview process and obtain additional details (Patton, 2015). The interview script questions were based on the study's theoretical framework of social exchange (Foa & Foa, 1974; Homans 1961), Kram's (1985) traditional mentoring model, and the study's literature review. Each of these factors assisted in identifying the specific questions to ask each study participant (Creswell, 2013; Patton, 2015). Social exchange theory served as the theoretical filter through which the research questions were created.

Validity

As described by McMillan and Schumacher (2010), validity "refers to the degree of congruence between the explanations of the phenomena and the realities of the world" (p. 330). Validity within qualitative research consists of both the researcher and participants agreeing upon interpretations of data collected and its meanings (McMillan & Schumacher, 2010). Validity was established for this study via participant language, recorded interviews, interpersonal validity, and a pilot test of the interview script.

Participant language consists of utilizing easy to understand terms and participants in this study were given a list of term definitions which were used in order to ensure mutual understanding of said definitions (McMillan & Schumacher, 2010). All interviews were audio recorded and transcribed in order to ensure proper documentation of literal statements and quotations from study participants (McMillan & Schumacher, 2010; Patton, 2015). To strengthen the accuracy and validity of data collected, participants were provided an opportunity to review their individual interview transcript in order to identify any discrepancies which the researcher took note of and rectified (Patton, 2015). Interpersonal validity consists of the researcher being able to relate meaningfully and effectively with the participants of the study (Patton, 2015). This would include creating activities conducive to interpersonal dynamics and establishing buy-in among study participants (King & Stevahn, 2013). The researcher for this study was able to foster interpersonal validity by engaging with members of the sample population for over a year and half through volunteer activities with a local mentoring group located within the Coachella Valley. This established the rapport needed in order to enhance a valid inquiry process and ensure collaboration among participants (King & Stevahn, 2013).

Lastly, a pilot test of the interview script was conducted utilizing two individuals who closely matched the criteria of the sample population. A pilot test also strengthens study validity in that "mock" interviews take place in which the researcher utilizes the same exact procedures as planned for the actual study, but the chosen respondents have an opportunity to provide feedback in regards to the clarity of the questions asked, intent, and so on and so forth (McMillan & Schumacher, 2010). The researcher also has an

opportunity to observe the respondents' behavior and reactions to the interview script and make adjustments as necessary, especially if the interview script is found to be too short or long (McMillan & Schumacher, 2010; Patton, 2015).

Reliability

Reliability can be defined as consistency of results which can be attained via standardization of data collection (McMillan & Schumacher, 2010; Patten, 2014). The researcher strengthened internal reliability by personally interviewing all study participants face-to-face using a standard interview script and audio recorded all responses (Patton, 2015). Again, definitions of study terms (participant language) were provided to all participants prior to the interview in order to ensure mutual understanding and avoid confusion which could lead to differing interpretations of the interview questions (McMillan & Schumacher, 2010).

The degree to which this study can be replicated in the future and produce equivalent results is known as external reliability (Zohrabi, 2013). The purpose and focus of this qualitative study was not to replicate its findings but to gain a deeper understanding of the lived experiences of the sample group (Patton, 2015). In order for the study's findings to be replicated, certain conditions would need to be manipulated and that would be considered unethical (Wolcott, 2005).

In addition, multimethod strategies such as triangulation were employed to ensure reliability of the findings obtained from the study (McMillan & Schumacher, 2010). Triangulation consists of the "convergence of findings" across data via multiple inquiry methods such as in-depth interviews or direct participant observations" (McMillan & Schumacher, 2010, p. 379). This study utilized in-depth interviews as its primary method

of inquiry while also reviewing select artifacts in order to identify recurring patterns or themes across data.

Intercoder reliability. In order to provide quality control for the study as well as evaluate the researcher's subjectivity and perspective towards the research collected, intercoder reliability was also enacted. Intercoder reliability involves employing the assistance of individuals not familiar with the researcher or research itself in order to provide an independent perspective and come to the same conclusion in regards to specific artifacts or aspects of a study (Lombard, Snyder-Duch, & Bracken, 2004). Lombard et al. (2004) state that intercoder reliability is crucial for content analysis as without it validity can be challenged. The intercoders may reference specific queries in regards to the research such as "Do findings show meaningful parallelism across data sources?" or "Were coding checks made, and did they show adequate agreement?" (Miles & Huberman, 1994, p. 278).

Lombard et al. (2004) stress that above all, it is critical to "calculate and report intercoder reliability" (p. 3). The external intercoder for this study consisted of a university faculty member who held a doctorate in the area of social science research. The intercoding reliability process was then followed which involved: establishing appropriate indices and tools to be used by the intercoders for analysis; setting acceptable minimum levels of reliability for the indices used; assessing reliability via a formal pilot test; selecting the appropriate procedure for utilizing the results of the reliability sample and incorporating into the full sample; and lastly, ensuring that all results were clearly and accurately reported.

Two specific themes were selected as the basis for the reliability test. The same NVIVO data and the two highlighted themes were given to the intercoder. The intercoder then reviewed the data to ensure validity of the two themes identified by the researcher. The data was then coded using the NVIVO software in terms of these two themes. The coding results of the researcher and intercoder were then compared to ascertain congruency. A minimum of 80% agreement was established between the researcher and intercoder regarding the frequency of coded data before the launch of the reliability sample. The results were then reported in a transparent and clear manner for future researchers to review (Lombard et al., 2004; Patton, 2015).

Data Collection

The primary data collection method for this study consisted of in-depth interviews. As stated by Patton (2015), "We interview people to find out from them those things we cannot directly observe and to understand what we've observed" (p. 426). The purpose of this study was to describe and explore the lived experiences of Hispanic male mentors and the impact to social exchange dynamics by participating in formal youth programs. As such, the selected data collection method of interviews aligns with the study's purpose statement and provided rich data in order to address the research questions.

Human Subjects Consideration

Brandman University's Institutional Review Board (BUIRB) approved the study's design and interview scripts (see Appendix B) before the commencement of data collection. These policies were put in place in order to protect the rights of human participants (McMillan & Schumacher, 2010). Once approved, an email was sent to the

sample subjects with the following information: an invitation to participate, an informational letter (see Appendix C), a research Participant's Bill of Rights (see Appendix D), and an informed consent form (see Appendix E).

The email invitation included (a) an introduction regarding the researcher including contact information, (b) a brief overview of the study and its purpose, (c) the commitment of time needed in order to have participated in the study, (d) the fact that participation in the study was strictly voluntary, and (e), the informed consent form which provided consent of the study's subjects to participate in the research study. In addition, there was a separate consent form allowing permission for the oral interviews to be audio recorded as well (see Appendix F) and an option to indicate whether or not the study participant wished to review the transcription of their interview at another time following the event. Each of the 14 study participants gave their consent to have their interview audio recorded and there were five participants who elected to review their interview transcript to check for any discrepancies. The signed consent forms were locked securely in a file cabinet in the researcher's home and a copy was provided to participants for their records should they have requested this action.

All data collected during this study were safeguarded in order to ensure the privacy of study participants (McMillan & Schumacher, 2010, Patton, 2015). Only the researcher and dissertation chair were privy to the identities of study participants. Confidentiality of all information obtained was reiterated by the researcher to participants before all recorded interviews. Any identifiable information (such as names, institutions, etc.) mentioned by study participants during the recorded interview process was later replaced with pseudo titles. The recorded audio files were stored securely on a password-

protected electronic device and only the researcher and dissertation chair had access to these data obtained. Once the audio files were completely transcribed, the files were destroyed.

Interview Procedures

The interview procedures followed the same format for all participants. First, an email was sent to study participants one week before their scheduled interview date to confirm the date and time. Attachments to this email in PDF form included: (a) Brandman University's "Participant's Bill of Rights," (b) the informed consent form, and (c) an outline of the interview questions to be asked (see Appendix G).

All 15 study participants consented to conducting the interview in person and for it to be audio recorded. The researcher made every effort to accommodate each of the study participants' preferences for location of the interview and the specific date and time during which it would take place. The researcher followed the same convention for each interview as outlined in the interview script (see Appendix A). The researcher introduced herself to every study participant and then reviewed the purpose of the study and consent form paperwork. Time was allotted for any questions that the study participants may have had and the researcher emphasized again the confidentiality of all information obtained and stated that the participant was free to terminate the interview process at any time or decline to answer any particular question. The interview commenced and was recorded via a digital audio recorder.

The first questions during each interview consisted of collecting demographic data. Next followed questions regarding mentor background and experience, social exchange dynamics, and culture. The researcher also took purposeful notes during the

interviews to strengthen their structure and to serve as reference points for the researcher to probe for additional information regarding a topic of interest (Patton, 2015). At the end of the interview, the researcher thanked each participant personally for giving of their valuable time and contribution to research and terminated the audio recording. The length of each recording varied, with a few lasting more than 50 minutes. All interviews were then transcribed in order to facilitate the data analysis process (Patton, 2015).

After all interviews had been conducted and recorded, the audio files were sent to a transcription service in order to be formally transcribed onto Microsoft Word documents. Once received, these transcribed documents were reviewed three times by the researcher to ensure accuracy. In order to further strengthen validity of the transcriptions, the study participants who had requested in advance to review their audio transcription were sent an email with their specific file. Any edits received from the study participants in regards to their transcription file were documented and corrected by the researcher.

Artifacts Collection

Artifacts were collected by the researcher for this study to add to the qualitative data obtained as well as contribute to the triangulation process (McMillan & Schumacher, 2010; Patton, 2015). Artifacts may consist of personal documents offering a personal perspective, organizational documents sharing an internal or group perspective, or objects such as relics, which may suggest social meanings and values (McMillan & Schumacher, 2010). Artifact sources and samples used for this study are listed in Table 4. The gathering of documents can also prove useful in that they can be reviewed quickly in

order to obtain information which can drive the need for inquiry that can be remedied via personal interviewing, as in the case of this research study (Patton, 2015).

Table 4

Artifacts Collection

Source	Sample Artifacts
Hispanic Male Mentors	Communication to mentees, presentations, photographs, and artifacts they feel are evidence of the impact to social exchange dynamics within their mentoring experiences.
Mentoring Organizations	Mentor handbook, mentor training material, mentor professional development agendas, PowerPoint presentations, etc.

Note: These are examples of artifacts collected and is not an exhaustive list.

Data Analysis

This qualitative study employed inductive analysis, the most commonly used method of analysis in regards to qualitative research (McMillan & Schumacher, 2010; Patton, 2015). As explained by Patton (2015), inductive analysis consists of "discovering patterns, themes, and categories in one's data" (p.542). It is especially relevant when attempting to discover new themes, patterns, and categories, as in the case of this specific qualitative study regarding Hispanic male mentors, whose population lacks a plethora of research. The process can be visualized as a funnel in which data can be collected from various sources and then generalized into varying themes or identified patterns (Creswell 2013; McMillan & Schumacher, 2010; Patton, 2015). This is in contrast to deductive analysis, in which a predetermined hypothesis is made and data is collected to prove or disprove it (McMillan & Schumacher, 2010).

Though findings may vary across qualitative studies that utilize inductive analysis, there is a common protocol that must be followed: (a) data is collected and documented, (b) the coding process ensues with the data and is categorized, (c) patterns and themes are identified and legitimized, and (d) the resulting findings are displayed (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2015).

Collecting and Documenting the Data

Qualitative data analysis cannot commence unless the data have been first properly collected and documented. Throughout this process of data collection, themes and patterns may emerge as the researcher commences with their inquiry process (McMillan &Schumacher, 2010; Patton, 2015). However, it should be noted that qualitative research design is again unique in contrast to quantitative designs, as the data collection process can be fluid in that the researcher can modify the instrument if needed as new patterns and themes emerge for further exploration (Patton, 2015). The instrument for this particular study was a predetermined interview script and was not modified in any way.

It was critical to ensure that the interview data were documented verbatim in order to ensure accuracy and to provide for quality checks (McMillan & Schumacher, 2010; Patton, 2015). A total of 15 interviews were collected and documented via digital audio recordings along with notes taken by the researcher during the interview process. Notetaking during interviewing allows the researcher to observe and document non-verbal communication as well as refine interview and probing questions (McMillan & Schumacher, 2010; Patton, 2015). The data were then transcribed and edited to eliminate any transcription error (McMillan & Schumacher, 2010; Patten, 2014).

Coding and Categorizing the Data

After data had been fully transcribed, they were then ready to enter the coding and categorization process. The coding process began with preliminary reviews of the data in order to identify segments, which usually consist of one to three sentences which contain an essential idea or piece of information relevant to the study (McMillan & Schumacher, 2010). The data were segmented, and then the segments were analyzed to receive specific codes. Codes are words or phrases which give meaning to segments of data (Patton, 2015). The codes in this study were driven and developed by the qualitative data collected (McMillan & Schumacher, 2010). The next step in this process involved utilization of NVivo© qualitative software in which the codes (or "nodes" as referenced by the software) are applied to the transcribed data. The program allows for the researcher to analyze the codes produced by the data and categorization can then take place. The researcher reviewed the codes produced multiple times to verify accuracy and to identify any uncoded text that could have resulted in new codes (Patton, 2015). A total of 97 codes were designated by the researcher as a result of data coding (see Appendix H).

Identifying and Legitimizing Themes

Identifying and legitimizing themes (also known as categories) can commence after the data have been properly coded. The action of identifying themes is the "first level of induction by the researcher" (McMillan & Schumacher, 2010, p. 377). Codes with similar meaning were grouped together in order to identify themes and were classified as major or minor in significance (Patton, 2015). A total of five themes were identified: (a) mentoring expectations and experiences of Hispanic male mentors, (b)

perceived mentoring benefits experienced by Hispanic male mentors, (c) the value of mentoring perceived by Hispanic male mentors, (d) barriers to mentoring perceived by Hispanic male mentors, and (e) the impact of Hispanic culture in mentoring relationships.

Following the establishment of themes, the core activity of qualitative inquiry, the identification of patterns, was initiated by the researcher (Creswell, 2013; Patton 2015). McMillan and Schumacher (2010) pointed out that "In searching for patterns, researchers try to understand the complex links among various aspects of people's situations, mental processes, beliefs, and actions (p. 378). The process was reiterative as the researcher scrutinized the data extensively; checking emerging patterns to verify convergence and divergence among themes (Patton, 2015). It was a lengthy and involved process until the data were thoroughly reviewed, all sources depleted, and no new patterns were able to be identified due to redundancy (Patton, 2015).

A total of five patterns were identified (see Appendix H). Patterns were then legitimized using the method of triangulation. Triangulation involved incorporating and referencing numerous sources such as the study's literature review and artifacts to support the emergent patterns produced by the data collected (McMillan & Schumacher, 2010; Patton, 2015).

It is essential that the researcher be transparent regarding any potential bias in the data analysis process (McMillan & Schumacher, 2010; Patton, 2015). For this particular study, it is important to note that the researcher is a member of the American Hispanic population and has male siblings of a mentoring age.

Depicting and Displaying the Findings

This qualitative study incorporated a phenomenological approach, which resulted in extensive, thick, and informative narratives via in-depth interviews (Creswell, 2013, McMillan & Schumacher, 2010; Patton, 2015). This allowed for the researcher to become immersed in the data by describing "…phenomenon as much as possible in concrete and lived-through terms" (Patton, 2015, p. 433). The rich, thick narrative information obtained was essential for analyzing participant perspectives of the phenomenon under study, Hispanic male mentors, and to display the detailed text (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2015).

As stated by Patton (2015), "visualization rules" (p. 608)." Qualitative data analysis findings can have their results conveyed in a more meaningful manner dependent upon the method of display utilized (Patton, 2015). This study incorporated the use of tables, figures, and diagrams in order to properly depict the study's findings for ease of understanding and proper presentation (Creswell, 2013, McMillan & Schumacher, 2010; Patton, 2015).

Limitations

Qualitative inquiry endeavors to produce the most credible research possible in alignment with a study's purpose (Creswell, 2013; McMillan & Schumacher, 2010). This study aimed to adhere to this standard; however, it is important to note inherent limitations of the study in order to provide transparency to the reader. As such, the following limitations were identified for this study:

1. This study was limited in that its qualitative phenomenological design required a small sample size which cannot be generalized to a larger

population since it was not a randomized selection of participants (McMillan & Schumacher, 2010; Patton, 2014; Patton, 2015;).

2. It was also constrained via its semi-structured interview format in that the interview questions could not be changed dramatically once implemented (McMillan & Schumacher, 2010).
3. In addition, in using an interview format the study's data was susceptible to human bias such as participants withholding information or providing false details of events (Patton, 2015).

In order to strengthen the quality of research, the following safeguards were built into the study to address its inherent limitations to include:

1. The researcher's background as a transformational leader and experience in interviewing, observing, collecting, and coding data.
2. The triangulation of data from multiple sources versus using only the interview script instrument.
3. The researcher's knowledge of mentoring through first-hand experience and a similar ethnic background as those of the study participants.
4. The use of external intercoders to establish a lack of bias and to provide overall quality control for intercoder reliability.

Summary

This chapter presented a summary of the study's methodology. The purpose statement and research questions were presented in order to serve as a foundation for the study. The selected research design was reviewed along with the study's population and sample. Next, the data collection and analysis procedures were reviewed in addition to

addressing the study's limitations and safeguards. Chapter IV reviews and presents the data collected during this research study.

CHAPTER IV: RESEARCH, DATA COLLECTION, AND FINDINGS

Mentoring has been shown to be a positive outlet for Hispanic Males (Sáenz, Ponjuan, Segovia, & Del Real Viramontes, 2015; Aýon, 2013), however, as noted in the literature review, there continues to be an absence of Hispanic Male mentors' experiences and perspectives in regards to their participation in formal mentoring programs (Noguera & Hurtado, 2010). As a result, this study focused on capturing and describing this unique demographic group's shared lived experiences in regards to their formal mentoring program participation and the impact to social exchange dynamics. In order to address the central research question and sub questions, the researcher interviewed 14 Hispanic Male mentors currently participating in a formal mentoring program and collected 17 documents associated with Hispanic Male mentors and their participation in formal mentoring programs. This chapter presents the findings of the research. This chapter begins with the purpose of the study, stating the research questions, the methodology utilized, the population and sample, and the presentation of the data. Finally, the findings for each research question are presented.

Purpose Statement

The purpose of this qualitative study sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors in the Coachella Valley.

Research Questions

1. In what ways did participation in a formal mentoring program impact the dynamics of social exchange for Hispanic male mentors in the Coachella Valley?

a. What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?
b. Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?
c. What did they value most about their mentoring experience and did that encourage increased participation?
d. Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?
e. Did their experiences with mentoring live up to their expectations?

Methodology

This qualitative study employed a phenomenological approach to describe and explore the shared lived experiences of Hispanic male mentors and the impact to the social exchange dynamics from participation in formal youth mentoring programs. Data were collected via in-depth interviews as well as artifact analysis. An interview script was utilized in order to maintain consistency across study participants. The use of semi-structured questions allowed for the researcher to add additional probing questions in order to obtain rich, descriptive data. The interview script was developed utilizing the theoretical framework outlined in the literature review.

The interview script, research questions, and research design were approved by the Brandman University Institutional Review Board (BUIRB) on February 10, 2017 (see Appendix B). Consent forms indicated the methods used by the researcher to protect the identity of the participants. All participants were given a code known only to the researcher. Any reference to a name or personal identifier was removed from the

transcripts. Consent forms were signed prior to all interviews (see Appendix E). All participants signed their consent forms in the presence of the interviewer. All interviews were conducted face to face. In addition to confidentially and participation consent forms, participants signed an audio consent form and all interviews were digitally recorded. The interviews were then sent to a transcription service. The researcher reviewed the recordings with their corresponding transcript to verify the accuracy of the transcribed content. Participants were also asked if they wanted to review their transcript in order to verify content. Five participants requested to do so and were given their transcripts; none opted to make any changes to their transcript. The researcher also collected artifacts regarding Hispanic male mentors from formal mentoring organizations and removed any personal identifiers.

This qualitative study employed inductive analysis, the most commonly used method of analysis in regards to qualitative research (McMillan & Schumacher, 2010; Patton, 2015). The coding process began with preliminary reviews of the data in order to identify segments, which contained essential ideas or pieces of information relevant to the study (McMillan & Schumacher, 2010). Once the data were segmented, they were then analyzed to receive specific codes. Codes are words or phrases which give meaning to segments of data (Patton, 2015). The researcher reviewed the codes produced multiple times to verify accuracy and to identify any uncoded text that could have resulted in new codes (Patton, 2015). A total of 115 codes were designated by the researcher as a result of data coding (see Appendix H). The codes were then checked for redundancy and accuracy and refined to a total list of 97 codes. Next, the researcher categorized the codes based on the theoretical framework and triangulated the data from multiple sources

to validate codes and categories. Five major themes emerged from the data after this process. The research and findings are described in this chapter.

Population and Sample

The general population of this study consisted of Hispanic male mentors within the United States. In order for the researcher to manage the study, however, a smaller, targeted population of Hispanic male mentors located within the state of California was delineated (McMillan &Schumacher, 2010). As of 2005, there were approximately 3 million adults who were volunteering as mentors to youth within the United States alone (MENTOR, 2006). This was an increase of 19% (500,000 mentors) since 2002. The baby boomer population (individuals born between 1946-1964) comprises 41% of this general population of volunteer mentors. According to MENTOR: The National Partnership on Mentoring organization, there are approximately 112 formal mentoring programs registered within the state of California alone (MENTOR, 2006). In southern California, Hispanics comprise approximately 51.0% of the total population in the region of the Coachella Valley (Coachella Valley Economic Report, 2015). This region is the place of birth for the researcher and the sample was selected from this targeted population. Table 5 shows the age of study participants while Table 6 displays their gender and ethnicity. All 14 study participants identified their gender as "male" and "Hispanic" as their ethnicity.

Table 5

Participant Demographic: Age

	18-29	30-39	40-49	50-59	60+
Number of Participants	3	5	3	1	2

Table 6

Participant Demographic: Gender and Ethnicity

Participant	Gender	Ethnicity
1	Male	Hispanic
2	Male	Hispanic
3	Male	Hispanic
4	Male	Hispanic
5	Male	Hispanic
6	Male	Hispanic
7	Male	Hispanic
8	Male	Hispanic
9	Male	Hispanic
10	Male	Hispanic
11	Male	Hispanic
12	Male	Hispanic
13	Male	Hispanic
14	Male	Hispanic

This study's sample population consisted of Hispanic male mentors over the age of 18 within the specific Coachella Valley region of California. This study utilized purposeful as well as convenience sampling. The researcher identified two small local mentoring organizations, the "Coachella Valley Youth Leadership" and "Big Brothers Big Sisters" from which to draw study participants and a total of 14 Hispanic Male mentors were recruited from these organizations. Demographic information provides relevant details regarding the study's sample and population (McMillan & Schumacher, 2010). During the research, the following demographic information was collected from participants: age, gender, ethnicity, education level, number of years serving as a mentor, and current occupation.

Participant demographics regarding their highest level of education completed is shown in Table 7.

Table 7

Participant Demographic: Highest Level of Education Completed

	High School Diploma	Some College	Bachelor's Degree	Master's Degree
Number of Participants	4	5	3	2

Participants were also asked the number of years they have served as a mentor. The results are listed in Table 8.

Table 8

Participant Demographic: Number of Years Served as a Mentor

	1-3 Years	4-6 Years	6-10 Years	10+ Years
Number of Participants	4	6	1	3

Lastly, participants were asked about their current occupation. Table 9 lists the results of their responses.

Table 9

Participant Demographic: Current Occupation

	Student	Sales	Education	Non-profit/ Government	Retired
Number of Participants	2	5	3	2	2

Presentation of the Data

This portion of the study presents the data and resulting findings. These findings are grouped according to the central research question and the five sub-questions.

Research Question 1

In what ways did participation in a formal mentoring program impact the dynamics of social exchange for Hispanic male mentors in the Coachella Valley?

Table 10 displays the five themes which emerged from the data along with their frequency and sources. These five themes were mentioned by all 14 participants.

Table 10

Frequency of Themes and Sources

Theme	Frequency	Sources
1. Mentoring expectations and experiences of Hispanic male mentors	175	21
2. Perceived mentoring benefits experienced by Hispanic male mentors	159	25
3. Barriers to mentoring perceived by Hispanic male mentors	96	15
4. The impact of Hispanic culture in mentoring relationships	81	19
5. The value of mentoring perceived by Hispanic male mentors	77	22

In analyzing the data collected, the researcher found five major themes related to the central research question: (a) mentoring expectations and experiences of Hispanic male mentors, (b) perceived mentoring benefits experienced by Hispanic male mentors, (c) the value of mentoring perceived by Hispanic male mentors, (d) barriers to mentoring perceived by Hispanic male mentors, and (e) the impact of Hispanic culture in mentoring relationships. Each of these themes is presented and explored in detail in the following sections. Table 11 outlines the summary of trends within this particular theme: defining the role of a mentor and successful mentoring relationships, a desire to help others and

their community, unexpected experiences as a mentor, initial awareness of the mentoring paradigm, mentoring experienced during adolescence, and previous experience as a mentor.

Table 11

Mentoring Expectations and Experiences of Hispanic Male Mentors- Summary of Trends

Category	Summary of Trends
Mentoring Expectations	• Definition of a Mentor • Defining Successful Mentoring Relationships • Desire to Help Others/Community • Advice for Future Mentors
Mentoring Experiences	• Unexpected Experiences • Initial Awareness of Mentoring • Mentoring During Adolescence • Previous Experience as a Mentor

Mentoring expectations and experiences of Hispanic male mentors.

Mentoring expectations and experiences of Hispanic male mentors was the theme that was referenced most when analyzing the data. "Mentoring expectations" was defined as anything that Hispanic male mentors perceived to be as a standard requirement in fulfilling the role of a mentor. "Experiences" referred to any type of experience (positive or negative) that Hispanic male mentors witnessed or took part in during their mentorship. All 14 participants referenced mentoring expectations and specific experiences as Hispanic males in formal mentoring programs. Participants discussed their perspectives in regards to what a mentor should be, their role, and the many varied experiences that occurred during their formal mentoring relationships.

Definition of a mentor. The majority of participants concurred that the definition of a mentor involves: helping youth, being a good listener and a role model. Participant 6

shared that a mentor "is a person or a youth as well, that can help guide, inspire, and transform youth in the community to make better decisions." While most responses referenced that the definition of a mentor is to assist and guide youth, a few also mentioned that a mentor's role may even include assisting adults in need. Participant 14 stated that a mentor **"**is someone that has a passion for helping and giving back to someone," while Participant 11 agreed sharing that a mentor is "Anybody who has the privileged experience in something that can establish a relationship with somebody else."

Defining successful mentoring relationships. Participants were asked to describe a successful mentoring relationship in their own words. Eleven of the fourteen participants agreed that a successful mentoring relationship is evident when trust is established and protégés feel comfortable enough to reach out directly to their mentors. Participant one commented that **"**A successful one is when the young man calls you to let you know there's a problem, and is looking for some help or advice, or some way to deal with the problem" while Participant 9 agrees, stating that "They begin to share and trust you, and don't feel they're being judged, and they can share with you almost anything."

Desire to help others/community. Another expectation of a mentor is to have a desire to help others, whether it be their protégés or their communities in which they live. Participant 2 mentions that "It's an opportunity to be able to be there for somebody else who needs help" and Participant 4 adds that as mentors they "…tend to want to help regardless of what the situation may be." The notion of helping others also extended to the communities where the mentors lived as Participant 12 claimed that "This is where I want to serve. This is a community I want to serve" and Participant 10 also commented

that he wanted to "Offer my time, my talent, my treasure, whatever it is, to help the community."

Advice for future mentors. Participants also had "words of wisdom" for those who are considering becoming a mentor in the future. Several participants stressed the need to have a passion for helping others, as it requires hard work and a commitment of time. For instance, Participant 6 shared that "The important thing is if you're going to get into mentoring, you've got to be sure this is what you want to do because it's a full-time gig." He went on to explain that mentors need to understand the expectation that their protégés may reach out to them at an inconvenient time and that they need to be able to show their support and commitment by making time for them. The importance of "being there" for protégés during a time of need was further expressed by Participant 4, who said in a firm tone "if you're going to be a mentor to really consider what you're doing, and take it really seriously" as "It can be something that they can live, or they can die with the words that you give them," indicating the impact that a mentor's influence can have on their protégés as well as others.

Unexpected experiences. Mentors were asked to describe any unexpected experiences during their tenure as a mentor. The experiences that were related were both positive as well as negative. Unexpected experiences which were deemed as positive included: witnessing change in a short amount of time and having a positive impact on a protégés livelihood. Participant 12 recalls the time when he reached out to a protégé who went missing, and was able to communicate with him via social media and stressed the importance of returning home, which he did. "I think he realized that he had an opportunity to change something. That changed everything for me too. It did add a layer

of responsibility, but I think that I never imagined that I would have that kind of impact on a mentee," declared Participant 12. On the flip side, several more participants shared unexpected experiences which were negative in nature. Participant 11 shared "It's not always positive. Sometimes some of the mentees that were with me, I know one that derailed from the whole program, and went south." Another Participant, number 11, shared in a somber tone:

> This is a young man that I worked with for a while. When he was a kid, he was at the Boys and Girls club, and then he went off to become a young man. Later, his Mom came looking for me telling me that he was going to kill himself. Caught him in a room with a gun in his mouth. I thought I had done a good job with him, and when I heard that I felt like I failed. I came to realize that night taught me a lot. Just because we work with these boys for a certain time, it doesn't mean they're well and ready to go on. I came to realize and I learned something that it's a continuing mentoring for the long run. It doesn't stop.

Other comments made in regards to unexpected experiences dealt with instances when protégés "tested" their mentors in some way: Participant 2 recalled one time when he went to pick up his protégé to go see a movie but his mother had no idea of her son's plans. That made him realize "…that I have to have that conversation with him about communication."

Initial awareness of mentoring. Another question asked mentors to relay their very first experiences with or awareness of mentoring. Seven participants stated that they initially became aware of mentoring via a high school program or through a non-profit organization such as the Boys and Girls Club or local Churches. One participant

specifically mentioned his instructors, commenting that **"**At a young age, I saw that even with a few teachers, that's when I became aware of what mentoring is, and the activity, and how it impacted me in my life," while Participant 12 recalls "having coaches serve as mentors."

Mentoring during adolescence. Participants shared their mentoring experiences they may have had during their adolescence. These experiences consisted of: having a formal mentor, having a coach or teacher serve as a mentor, or having family members serve as mentors. Two participants specifically mentioned having Uncles serve as their mentor, an additional two participants stated that they had hard relationships with their Fathers and looked to others as mentors, and four participants mentioned having sports coaches as their mentors. Participant 1 also mentioned that his mentors "…weren't all males. There were a lot of females too." Participant 12 explained how his mentoring experiences during adolescence consisted of a hodgepodge of available resources:

> I think I was in a position as a child, in a team, where I had to get pieces from different areas. My dad wasn't around, but my uncles were very important, and my friend's dad was very influential. I realize now, I was getting all of these guidance, but from different areas. I was picking it up little by little.

Previous experience as a mentor. Six of the 14 participants stated that they had previous experience serving as a mentor. These experiences took place in non-profit organizations (Youth programs or local Church groups) or sports organizations. Participant 7 described how his experience as a youth Pastor at his Church "Helped me become more comfortable around the youth." One participant in particular, Participant 8, shared how he had been a homeless teen during high school and was engaged in peer

mentoring: **"**They had their parents. I didn't have parents. For me, it just became very natural to try to give my classmates advice about life in general."

Perceived mentoring benefits experienced by Hispanic male mentors. There were numerous responses in regards to the benefits received by Hispanic male mentors which made it the second most referenced theme. Benefits were referenced by participants as anything received from a mentoring relationship which positively impacted the mentor in some way. As in the words of Participant 2, "The benefits, mostly, are heartfelt." The varied responses were categorized to produce five key benefits experienced by Hispanic male mentors interviewed in this study. Table 12 depicts the five key benefits referenced by participants along with a summary of their corresponding related benefits found in the data. Each of the key benefits is explained in further detail.

Table 12

Perceived Mentoring Benefits Experienced by Hispanic Male Mentors

Key Benefit	Summary of Related Benefits
Be a Better Person	• Healing Process • Inner Peace • Positive Feelings
Enhanced Work Skills	• Learning • Focused Purpose
Mutual Benefits	• Formal Mentor Training • Making an Impact • Respect • Sharing Knowledge
Protégé Surprises	• Witnessing Change
Relating to Others	• Brotherhood • Building Relationships • Family Approval • Peer Approval

***Be a better person*.** Several of the participants specifically mentioned how mentoring made them a better person in some way, such as Participant 5 who mentioned that "You constantly grow as a mentor. Especially if you expose yourself and other people expose you. You start feeling the same ways. You really start developing your emotional intelligence"; and Participant 7 added **"**As I speak, I'm able to vent out what I'm going through, or give a good report. What I got from that is, being a mentor is, it helps you become a better person." Other benefits related to this key benefit of becoming a better person included a personal healing process;

> We go through trials and tribulations. As we get into those groups, as we get into those talks, it's a healing process for myself.

Which was further expanded upon by the same Participant 7,

> Even mentors that are doing good, we all have our own pain. Everyone carries pain. When you're out there in the circle, it helps you get it out there. It helps you connect to others who are having the same kind of hurt. You don't' feel so alienated. It doesn't hurt so much anymore.

as well as positivity and inner peace shared by Participant 11,

> It makes me feel like, "Wow, we're doing an awesome job."

and Participant 6,

> You're able to find that inner peace and say, "Wow, life is a struggle, but we're all going through our own struggles. We can get better if we let this out and share this today."

Enhanced work skills. Participating in a formal mentoring program led to enhanced work skills for all but one of the study participants. A few responses were

general, such as that of Participant 12 in that "it kind of helps me do my job better," while others were very specific in describing the work skills which were enhanced or improved upon. For instance, Participant 14 shared that "Those leadership skills that I gained through that process helped me tremendously at work because I felt like I was able to use those on my daily life at work," while Participant 10 claimed that "It helps me sharpen up my skills as far as in my job environment to continue to be a skilled listener, enhances what I do, and makes me more successful as well." In regards to public speaking, Participant 7 talked about how his mentoring activities enhanced this skill in that "Doing that helped me more with my public speaking. Be able to speak in front of people, which I normally do at church, but it helped me become more comfortable around people, being more social, being able to speak to them from the heart." Additional benefits related to the work environment included "learning," which Participant 2 claimed in that "The activities that I do on a day-to-day basis, they help me develop an understanding of different concepts." Lastly, as exclaimed by Participant 12, mentoring also served to "…give a more focused purpose," as in the similar viewpoint expressed by Participant 3 who said **"**It makes me feel I'm on the right track and I'm doing the right thing."

Mutual benefits. Another key benefit which was referenced by nine participants is the notion that mentoring relationships can be mutually beneficial, meaning that both parties can experience the same benefits and that the relationship is not viewed as "one-sided." Participant 14 explained this concept:

> For the mentor, they find great benefit, again, by knowing that this is their passion. This is what they love to do. Being on the other side, the mentee, you're

> getting vital help, resources, connections, that you might not otherwise have if you didn't have this relationship with that mentor.

This concept of "mutually beneficial" mentoring relationships also included the concepts of mentor training, making an impact in someone's life, having respect for one another, and the sharing of knowledge. Participant 13 described the importance of formal mentor training and how it can later impact a protégés life:

> We have folks that want to be in our program, but as a mentor you have go through training. You have to go through references. It's tough. We're putting our hope into these young men that they're going to be better humans. If we put a mentor that's not 100 percent on board, we could really ruin a young man's life.

In addition, Participant 12 mentioned that "I'll never forget part of the training that I got, where our trainer explained how some of these boys might turn out to be the man who wants to date your daughter one of these days. That was really eye opening." As far as making an impact in a protégés life which can then be viewed as a benefit for a mentor, Participant 7 notes that "Just seeing the growth, even some of them becoming mentors themselves. It's like passing the baton. Mentees becoming the mentor, becoming better people" and he enjoys "helping them reach their full potential." In the same fashion, Participant 10 displayed confidence in stating "I know I'm making a difference in what I do. That wants me to find five more people like myself that are going to do the right thing."

As for the mutual benefit of receiving and giving respect, Participate 4 commented that "They still treat you with respect. Just because they've grown up a little bit more, they haven't lost that sense of respect towards you." The sharing of knowledge

was mentioned as a mutual benefit as Participant 7 declared "we're sharing what we lived." Participant 2 pointed out that "Helping each other get to the next level in life where we take our experiences, and are able to share them with someone else" is a benefit in which both parties can take part. Lastly, in regards to mutual benefits within mentoring relationships, Participant 14 claimed that "The mutual benefit was there for both of us, but I don't think it necessarily has to be because, as a mentor, you don't look for anything in return. You do this because it's your passion."

***Protégé surprises*.** There were a total of 8 participants who shared stories in regards to how their protégés may have surprised them and all responses were related to witnessing positive change in their protégé's life. Participant 5 stated "It's a good feeling when you see somebody that you're working with, where other people were saying, "Don't waste your time on that person. Look at their rap sheet." Then they turn around and do it. They're successful. I can relate to that. That makes me proud of these young people." Participant 6 also proudly shared that he was taken aback when one of his protégés "…at the end of the year decided to check himself out of high school and go to a continuation school so he could do credit recovery. He took the steps naturally to make this change. That's what we want to see." Another surprise took place when a few mentors took their protégés camping and conducted a "healing circle" activity, which is group-sharing opportunity infused with Hispanic cultural teachings. Participant 1 recalled being in awe when during the healing circle:

> One of the boys came out and the says, "People are picking on me. They're bullying me because I'm gay." Of course, he had never told anybody that. One of the boys that was there, who was six foot four and the captain of the football

team. He gets up and says, “You tell me who is bothering you, and I’ll have a talk with them. They will leave you alone. I will always have your back.”

Participant 1 commented in regards to this surprise “That’s what it’s all about. That’s what we’re working for. These kids are worried about each other, and caring about each other.”

Relating to others. The last benefit related to mutually beneficial mentoring relationships is the ability to relate to others. Participant 5 claimed that:

> Mentoring has helped me in that way, to be patient and open minded. Getting opinions from people because you may see it one way, where other folks see it a different way. Together, you can mesh up and find a better way to do things. That’s an experience. That’s a lesson that you learned.

While Participant 3 agreed by further adding:

> I think as we mentor, as we do what we do for young people, it helps us as men. It helps me as a man to also remind myself of what I teach, and what I speak to better my relationship with everyone around me.

Subsequently, relating to others also produced similar benefits of: building relationships, brotherhood, and family/peer approval of mentoring activities. Building relationships resulted in positive experiences for mentors as Participant 3 shared that “It helped me to have better relationships with all types of people, all types of colors, and all types of races because that’s what we teach” and Participant 8 was in agreement stating that “When I interact with others, I interact in that manner. I interact as a man that has integrity. I’m honest, polite, and my word is my bond to them.” This benefit also spilled over into the family environment for Participant 9 as he alleged that “If you practice

listening skills, it begins to be something in your core that you do automatically. I think it did help me become a better husband and father. As long as I practice it."

Relating to others wasn't always positive in nature for some participants, as there were some evident struggles for Participant 12 who is a current middle school teacher:

> I think it forms strong connections. It also, it's hard, and I try not to be critical, it also makes it a little bit of a struggle when I see others who are not so willing to give or not so understanding of our students. I try not to be critical or judgmental, but when open up a circle, and everything is safe in the circle, but when I hear that some of my colleagues are saying things that might belittle students, or make them feel like they aren't good enough, it's really hard to accept. It changes my mindset, in general, when it comes to that.
>
> Another participant who works for a school district in an administrative role also shared

difficulty in relating to some of his co-workers: "When I engage with my colleagues, they don't understand where I'm coming from or see my role as a mentor. I have to be patient. I care for them." Some participants opt to take a higher moral ground when facing difficulties in trying to relate to others, such as Participant 11 who stated "It's just the way you view people. You stop viewing the defects, but start looking for the good things in people" and Participant 3, who so poignantly shared "It's helped me to love those who don't care for me."

On a positive note, there were several participants who shared uplifting accounts in relating to others like Participant 1, who claimed the mutual benefit of Brotherhood, as "For me, the benefit is the comradery and brotherhood that you build with the other

mentors." It was noted that family and peers were generally supportive of the mentor's activities. The family of Participant 14 proclaim to him that they are very proud that he is "…able to be a part of the community, be a part of making an impact on our future in the youth that we work with. It excites them" while the family of Participant 12 shares similar support as "…they can see and understand why I want to help my students and the kids in my community, given our common experience." As for fellow peers, Participant 8 happily contends that

> I feel that they react to my enthusiasm because of the way that I describe it. I'm happy and enthusiastic about it. I know that I'm making an impact. I can feel it. It shows when I talk about it. Because of that, I think that's why I, myself, get the reaction from them. I get a better reaction. They make me feel like they approve of what I'm doing, and that I should continue to do what I'm doing."

Barriers to mentoring perceived by Hispanic male mentors. The topic of barriers that Hispanic male mentors experience was referenced by all 14 participants. Barriers were identified as obstacles or hindrances to mentoring perceived by the participants. After categorizing the data, five key barriers emerged which included: (a) competing interests, (b) negative influences, (c) lack of resources, (d) lack of awareness, and (e) personal struggles, all of which are listed in Table 13. Corresponding barriers related to these key barriers are also presented and discussed.

Table 13

Barriers to Mentoring Perceived by Hispanic Male Mentors

Key Barrier	Related Barriers
Competing Interests	• Climbing Career Ladder
Negative Influences	• Overcoming Negative Stereotypes of Hispanic Males
Lack of Resources	• Costs of Mentoring • Time • Lack of Male Mentors
Lack of Awareness	• Misunderstanding on How to Become a Mentor • Value Not Visible to All
Personal Struggles	• Afraid to Ask Questions • Overcoming Desire to Control Youth • Feelings of Inadequacy • Self-Absorbed Outlook

Competing interests. One of the key barriers which was evident in the data had to do with the subject of competing interests. Competing interests were described as influences which vied for the attention of the mentors themselves, such as societal, family, or professional interests. For instance, Participant 7 commented how "There's times, and I'm saying it myself, I get sidetracked" and he has to re-focus on his mentoring relationships while Participant 5 shared his conflicting thoughts when "Many times, I thought maybe I should go do other things…All of these different thoughts." As for competing family or social interests, Participant 6 found that "If you have a family, or for me, even in a relationship it's always like, how much time do you have for me and not just your mentoring program?"

In addition, as far as competing interests, climbing the corporate ladder was specifically mentioned by two Participants with Participant 2 claiming "For a period, when I had a promotion at work, I had to take a break from mentoring to focus on my

personal development." Participant 13 is a local elected official and shared his concern for being able to mentor in the future: "As I continue to climb the ladder in my own career, I hope I can continue to squeeze in the mentoring time that I want to." For others, it has been the right time for them to mentor, such as Participant 1, who is a retired school administrator and commented that "I was at a point of my life where I was ready to do that." Meanwhile, a current school teacher expressed concern that he would be viewed as an "over-achiever" at work due to his extra activities as a mentor as "…people are going to think, "Oh, what's that guy up to? He's trying to run the show" and the fact that he has "…heard it from others, it's like, "Why are you doing so much?"

Negative influences. Another key barrier for this study's Hispanic male mentors consisted of dealing with negative influences. Negative influences were identified in the surrounding social environments of participants in the form of peer pressure, family issues, and even political mistrust, as Participant 10 expressed the opinion that "I think, right now, it would be silly to not accept the fact that right now we have a lot of racial, political situations going on, where there's a lot of distrust in a lot of things. That doesn't help." Some participants even mentioned having negative influences within their own families, as Participant 14 explained:

> I came from a broken home. I never wanted to be home. I found that it was more of a benefit to not be home, than to be home and be part of that environment. I would stay as much time as I could at the Boys and Girls Club until it closed its door.

With regard to negative family influences, Participant 13 further explained that it is a difficult barrier to address, especially if the family does not change their outlook:

> That's the biggest struggle as a male, Hispanic male. We have talked about things. We just talk about who's got the biggest chest, and who's got the biggest biceps. Who can conquer? We've been able to break through some of the barriers through this program, however, that stuff is still there. Some of these young men aren't going to be able to walk away from those families where that's just what they do.

Participant 14 was unique in that he shared his experiences as an ex-gang member and the constant struggle that he faced with negative influences:

> I know I can speak from experience because as I was growing up, the group that I hung around wasn't a particularly good crowd. I had six friends die in 2010 alone from gang violence.

He also stated how negative influences impacted his mindset to mentor:

> The threat was always still there of dropping out of school, being like some of my family members and trying gangs and selling drugs. It was a fight to maintain integrity, and become that kind of person that I needed to be to become a mentor.

Subsequently, dealing with the barrier of negative influences also included overcoming negative stereotypes of Hispanic males. Negative stereotypes were referenced by participants as expectations of Hispanic males portrayed in the media or within American society in general. In referencing negative stereotypes, Participant 3 went on to suggest that:

> I think that's a barrier for us as Hispanic men, but yet we do a lot of complaining when we see things that are happening that aren't going our way. We don't do anything about it. When we decide to do something about it, it's always the wrong

way. Instead of getting educated and doing it right, we want to do it our way and how we were taught, which is physical. That's how we get into trouble.

Participant 11 specifically called out his fellow Hispanic males in regards to accepting negative stereotypes about themselves:

> Stop building a stereotype that shouldn't be there. A stereotype on how men don't cry, or men don't talk about their feelings. Now that we're progressing through life, and different generations, we need to be more open about those things. It's going to be hard, and I know there's going to be a lot of barriers through the way. Hopefully, we can start breaking through barriers little by little.

Participant 3 agreed, and highlighted that negative stereotypes portrayed in the media need to be overcome with action and education about values:

> I think that's one of the barriers is, basically, how media and people have said who we are, which if we educate ourselves and look at it from way in the back who we really are, we really will find out who we are is what us mentors do and teach now. It takes hard work, and a different process to find those things out. We prefer not to do that. We prefer just to go with the flow, and keep doing what we're doing. I think that's one of our barriers that we have to snap out of it and know that we're not the people that they claim that we are.

Two participants in particular stated having to overcome negative stereotypes while serving as a mentor in regards to being formerly incarcerated and gang affiliated;

> Participant 5: Having that record carries on with you, no matter how good you do people still see you at the surface rather than beyond what's on the paperwork.

Participant 14**:** For me, the barrier was being from somebody that was something bad, getting people to understand that you're no longer that.

Lack of resources. A key barrier referenced many times had to do with the lack of resources. A lack of resources was referred by participants as limited amounts of valuable commodities, both tangible and intangible. Corresponding related barriers included: the cost of mentoring, time, and lack of male mentors. According to a Coachella Valley Youth Leadership narrative grant report written in 2015, many agencies were hesitant to absorb their mentoring program "because of limited resources and the time commitment involved."

A frequent barrier mentioned by Hispanic male mentors was the cost of mentoring participation. As Participant 6 declared: "People want to make a living. They want to be paid for their work. To get volunteers, it's a very hard thing to do." Participant 8 further explained how mentoring costs him money as he has to "rearrange my work schedule in order for me to participate in my mentor programs. That costs money. I'm not paying money, but I'm missing money because I'm not working. Participant 12 described "cost" as a loss of personal comfort, meaning that he had to step out of his comfort zone when mentoring:

> I needed to put myself out there even more, that meant they were going to have access to me outside of the class time. They needed to get a hold of me. Unfortunately, the reality is sometimes there are times of crisis when they're not at school on a weekend or something like that. It was a little uncomfortable at first. It worried me a little bit to think, "Wow. I'm putting myself out there if I get a phone call or something like that."

Another barrier mentioned by participants is time. Several participants stated that mentoring takes a lot of time, which is a valuable commodity to some individuals thus serving as a barrier to mentor participation. As highlighted by Participant 12 "There are not many people, many Hispanic males, or many males that want to give up their time," which Participant 1 concurred, stating "My time is really valuable to me now" and "You still have family issues and you have your own family to take care of." Some time barriers are due to the fact that portions of a mentoring program may occur during work hours, as in the case of Participant 13: "A lot of the stuff we're doing right now is during school hours, which is exactly what we talked about. I'm a little disappointed I can't make it to some of those schooling programs."

The scarcity of male mentors is another barrier which was classified by participants as a lack of resources. The lack of male mentors, according to study participants, is largely due to having to overcome barriers and finding individuals who are like-minded and willing to engage in the work of mentoring. Participant 5 believes "…that's why there's not many mentors because I've heard a lot of them tell me, "It's hard for me to be in that program because I'm still dealing with my own situations and ordeals." He also added "There's a lot of people in our community that haven't been through mentorship training, or any type of mentoring experience," while also explaining that "Some of the barriers that I've had to overcome to be in this position now, I know a lot of people wouldn't be able to make it. They'd give up." Ways to address this barrier were offered by Participant 6 who exclaimed "I think that the barriers are that it's hard to find other people like yourself that are willing to do this job. I think the way that we

address these barriers is start to working with people, Hispanics that have been to prison, etc."

Lack of awareness. A fourth barrier to mentoring put forth by participants in this study dealt with the notion of a "lack of awareness." This was described as not being fully aware of: the need for mentors, the practice of mentoring in general, and available resources. Participant 9 was taken aback in regards to learning about the small pool of available mentors in his community: "Maybe it's a lack of information, lack of education, lack of "why do we need Latino mentors?"; whereas Participant 12 had trouble finding information about mentoring when he decided that he wanted to become a mentor: "I started thinking, "Where is this? Where can I find this?"

Participant 10 commented that "The challenges are being able to get the information out to the community, especially the Hispanic community," because according to him "We're very unaware. We're unavailable when it comes to things like this." Hispanic male mentor Participant 9 also discovered that there is "a misunderstanding or falsehood about how you become a mentor." Again, Participant 10 shared that "I know that we have people in the community that would be excellent mentors, but just to get the information out to them, to make sure that they understand the program. Sometimes they just don't know." As far as speaking with a Hispanic male who is interested in becoming a mentor, Participant 6 mentions to "Give them the opportunity to share their story of what they went through, and encourage these young men to go on the right path. To give it a chance, and to invest in actually meeting Hispanics who want to do the right thing." Lastly, Participant 8's opinion in regards to the lack of male

mentors is that "…we lose them very fast is because it's part of working with teenagers. They don't see the value in it."

Personal struggles. The last key barrier mentioned by study participants in regards to mentoring had to do with dealing with and managing personal struggles. Personal struggles were defined as difficult personal circumstances which the participants experienced. Personal struggles consisted of related barriers such as fear, letting go of control or authority, feelings of inadequacy, and having a selfish outlook. For Participant 12, who grew up in a single-family home, "I won't make any bones about it. I was, at a time, where I was dealing with my own personal struggles. Those included things like depression and anxiety." It was as a difficult adolescence for Participant 14 as "All my friends were involved with gangs, yet I was over here trying to change my life. It was hard."

Participant 12 also confessed that "Sometimes we're afraid to ask questions, or we don't have somebody to ask. I felt that." For three participants, it was a personal struggle to let go of their desire to "control" the youth, as stated by Participant 13: **"**That's a tough part about being a mentor. I'm not his dad" and further expressed by Participant 6: "I hold myself responsible when there's not this transformation with this youth. I get frustrated." It was difficult for Participant 9 to observe protégés who "…just keep doing the same thing over and over again. That can be discouraging." However, he also cautioned that "At first I take it hard, of course, but as the years go on, if you take it too hard it does worse on the mentor than the mentee."

Several participants also mentioned feelings of inadequacy in becoming a mentor and being a mentor. For instance, Participant 12 and 9 are of Hispanic ethnicity but they

are not fluent in the Spanish language. Participant 9 shared:

> I don't know Spanish very strongly. I'm still there trying my best. I do feel left out, but I do have to work that out of my system. Just express yourself, that you care. I think people will look past that, and accept you for who you are. It's your actions. It's about your actions, and your ability to express how you feel.

While Participant 12 concurred: "I didn't grow up speaking Spanish, and now I'm running circles called Jóven Noble circles. I had to come to grips with it myself."

Participant 8 explained that "the major barrier that I encountered in becoming a mentor was for me to become the kind of person that could actually mentor," because "If you cannot see yourself as a mentor, it's going to be very difficult for you to connect to a program and stay active with a program that is mentoring." Participant 14 clarified this notion of not feeling qualified to be a mentor felt by some prospective mentors as "It's practicing what you preach, but they're not. I think that's why they are hesitant to jump into the program. They're not necessarily at that point yet." However, Participant 7 encouraged prospective mentors stating: "If you have it in your heart, if you really have it in your mind, that you want to become a mentor, there shouldn't be any race, there shouldn't be anything holding you back to become a mentor."

Regardless, there are some individuals who do think about mentoring, but, according to Participant 13 "…some people have tunnel vision and they don't worry about other people's kids or other people's lives. They're trying to get unburied out of their daily task of what they're trying to do." Participant 8 also maintains that "some people don't see value in it. Some people are just very self-absorbed. I've had experience in talking to people who are very self-absorbed." He goes on to say "For

someone who is not willing to put themselves out there and do work for the benefit of other, some kind of altruistic self. They're not going to see it. We're going to lose them." By not having an altruistic motive, it may prove difficult to recruit future mentors as stated by Participant 11 as well:

> I know that a lot of people, even if they know they can make a change, if it takes up their time or money they're like, "No, that's for my family." You have to see that there's people more in need than yourself, not your family, that there's more kids who might be going through something else.

The impact of Hispanic culture in mentoring relationships. The subject of Hispanic culture impacting mentoring relationships was discussed by all 14 participants. Hispanic culture was referred to by participants as any cultural aspect related to the Hispanic community in general (such as ancestry, values, food, language, and cultural norms).

This fourth theme was further categorized by five related trends listed in Table 14 to include: (a) common culture creates relationships, (b) helping-others oriented culture, (c) Hispanic male pride, (d) need for emotional healing, and (e) negative stereotypes of Hispanic culture. The corresponding trends related to this theme are also depicted and elaborated upon in this section.

Table 14

The Impact of Hispanic Culture in Mentoring Relationships

Category	Related Trend
Common Culture Creates Relationships	• Ancestral Values Unite Us
Helping Others-Oriented Culture	• Desire to Share "Consejos" • Drive to Give Back to Community • Strong Family/Social Upbringing
Hispanic Male Pride	• Different Definition of Respect • Lack of Initiative to Better Relationships • Fearful of Looking at the Big Picture • Failure to Give Back When Successful
Need for Emotional Healing	• Hispanic Adolescent Trauma • Emotionally Absent Fathers • Expression of Emotions Not Encouraged
Negative Stereotypes of Hispanic Culture	• Negative Stereotypes in Media

Common culture creates relationships. There were 9 participants who specifically mentioned common culture and how it serves as the basis for relationships. "Common culture shapes our behavior in general," stated Participant 8, while Participant 2 agreed mentioning that "It's a foundation for the two to have a commonality, something to talk about or develop further." Common culture was further defined as aspects that "We can relate to…the music, the foods we eat, the family gatherings, the culture, the different values that I'm bringing…" as stated by Participant 2 as well. Sharing a common language is another avenue of creating relationships according to Participant **7** as: "That's something we could relate to one another, the language, to each other. Speaking the language is being able to open up freely. Talk to them. Different things that their mom said."

Most participants agreed that having a similar culture between a mentor and a protégé was beneficial, as exemplified by Participant 10 who opined: “If I’m a young Jewish child and I have a Jewish mentor, it’s probably better.” The idea that all cultures have a positive benefit to contribute to society was highlighted by Participant 3: “I think we’re all taught how to be good people in all of our cultures. We were taught how to respect, we were taught how to be better people in all of our cultures.” Participant 9 also reminded potential future mentors of the

“The need, and not to be afraid of approaching just because you’re of another culture.”

The importance of sharing ancestral values within mentoring relationships was also stressed by participants as assisting in creating relationships. Participant 13 confirmed this notion stating:

> As far as Hispanic male mentors, sometimes we have to go back to our roots. For us, that’s super important because we have a legacy of Hispanic males who didn’t get a chance to be a mentor, and whether they be our grandfathers, whether they be our dads, whether they be our brothers, we have that role and responsibility to carry on that torch. For those of us that in a state of mind, and get it, we got to make it happen.

Participant 11 was unique in that he was a protégé before he became a mentor. He shared one of his earlier mentoring experiences which began to expand his understanding of his ancestral background and values:

> We’re all sitting down around the bonfire, and we’re just talking. I started looking up at the stars and just appreciating life. I felt like I connected with my ancestors, and felt that it was right for me to be there at that moment. I went home and I

remember the next day I went home, I researched. I did some research on it. I went to some links, I went through biographies, stuff like that, reading books. It just shows how much of the lack of understanding we actually have because we did use all those things in our culture, and I think it should be brought back. The elders used to sit down with children and go through all their programs in order to make their community a lot better. Why can't we do it again?

One of the more seasoned mentors, Participant 3, agreed that culture plays a big part in self-discovery for Hispanics:

We've learned from our Hispanic culture who we really are. We are men of value, of respect, of honor, of dignity, of love. That's what our culture taught us, our grandparents, way back. Somehow some way it fell off.

Helping-others oriented culture. The concept of "helping others" was referenced by all but one of the participants. This category was defined as having a "desire to assist others." This included similar related trends such as: a desire to give advice (or "consejos"), a drive to give back to their community, and having a strong family upbringing which instilled the value of helping other individuals. There were several references in regards to how the Hispanic culture of mentors influenced this group to assist others. Participant 6 described his culture as: "Being Hispanic is about helping people. Helping not only your family, but those around you," while Participant 4 concurred in that "…we tend to try to take care of a lot of things. It's part of our culture to try to help." He also expanded his response by saying:

We, as a culture, have taken care of ourselves. We have always embraced. Somebody comes over to your house, they're staying over for dinner. "Mom, put

more water in the beans." That's what we do. That's how it helps. We always tend to give more than we have. That's part of our culture.

With a final thought of: "…as a male Hispanic mentor, I think I try to help as many people as I can." Participant 12 also mentioned the benefit of having an altruistic-self: "I feel like I'm able to help myself by helping others"

A closely-related trend regarding assisting others had to do with the activity of providing "consjeos." This Spanish term derives from the root word "consejar," meaning "to advise." In other words, participants assisted their protégés by sharing "pearls of wisdom" from their own experiences, or they were also the recipient of such valuable knowledge from others. Participant 14 fondly exclaimed "You never stop getting those from your mom, your dad, your grandma, your grandpa, your uncle, your aunt" and that, for him, "…it felt natural to be able to give concejos to a kid that I didn't know at one point."

It was having a desire to help others that also spurred the action of some participants to extend this help beyond the needs of their protégé to their local communities, as was the case with Participant 7 who commented: "Me as a Hispanic, it just gave me more guidance, more drive to give back more. Not just to my people, but anybody in the community, to anybody who comes across me." He also shared when describing the role of a mentor that it's "Just to better the community that we live in. Not just the community, but the whole United States." Also, Participant 1 in particular shared his opinion that Hispanic male mentors are assisting their local communities because there seems to be no one else who wants to assist troubled youth: "To sacrifice someone

because they make a mistake is not good for society, it's not good for the family, it's not good for our community."

Some participants also explained that their desire to help others was a product of their strong family values, as in the case of Participant 9 "It was a very strong family social upbringing with love, and understanding, and caring. I do think that has played a big part in being a successful mentor. The cultural value of family was also stressed by Participant 6 who claimed "For Hispanics, we tend to want our families around" and "We tend to not want more families to mingle far away, or kids to get an education because they have to leave the home."

Hispanic male pride. Another key way that Hispanic culture impacts mentoring is the subject of Hispanic male pride, which some participants specifically mentioned. This category was referenced as anything having to do with the pride that Hispanic males exhibit in a positive or negative expression. This category also involved related trends such as: differing definitions of respect, having a lack of initiative to improve relationships, fear of the future, and a failure to give back when reaching success. Participant 3 acknowledged Hispanic male pride as "It is what it is. I was raised that way so that's how I raised my kids, if you like it too bad. That kind of mentality of a macho man and our pride." This frame of mind was explained further by Participant 13**: "**You look at things in life that that you expected. People just lied to you. You trusted them. They broke you down. It makes you this tough mean guy that no one wants to mess with. A lot of what we try to do is break through those barriers." Participant 3 also provided additional insight as to the notion of Hispanic male pride: "Instead of complaining, I think we need to start doing something as men, and change our thoughts, and overcome

our pride. We are men with a lot of pride, and that's drives us to do certain things even though it gets us in trouble. We still do it because of our pride. Participant 4 was able to share his own definition of what it means to be "a macho male: "It's hard to break away from the stereotypical Mexican macho male. The true reality of being a macho isn't how many women you have or how many guns you have. It's about taking care of your family."

Participant 13 also added to the discussion of Hispanic male pride by mentioning that some are raised with a different definition of respect and expectations of what it means to be a male:

> That's one thing we've taught in our program is respect. That's one thing we see as a barrier in our culture is the respect we have is sometimes different. Respect, sometimes, is being able to have the bigger stick, or who uses the most vulgar language, or who's got the most tattoos. We break that down. I've seen that growing up, both sides of my family, if I can break that, I'm going to break it.

Participant 3 highlighted that it can be difficult for Hispanic men to let go of their pride and have a desire to want to improve upon the relationships that surround them versus just remaining with the status quo. For him, the impact of Hispanic culture in mentoring relationships had to do with:

> "…how us Hispanics were raised. How we were taught certain things. How we accepted how people judge us and say who we are. We are ok with that. We accept it, instead of saying no, that's not who we are. This is what we are. I think it's very easy for us Hispanic men to give up and use excuses. It's easy for us to be comfortable and just stay away from everything, and just live our lives and

who cares what happens down the street. Who cares what happens to my neighbor. I don't care, I'm good, I'm fine. Just don't bug me and I won't bug you. We live in that comfort place where we're ok, so why do anything to move or to make things better?

He also stated in an anguished tone, "We are hardworking men, but we never want to work to better our relationships with people or with our own families."

Participant 13 cautioned his fellow Hispanic brothers in regards to having a fear of the future or stepping out of their comfort zone:

If we continue to live in fear in our little comfort zone, and our little house, and not go out. If everybody does that then this world is not going to be the way it should be. Our people are going to continue to stay in their little world, and they're not ever going to be able to see the big picture.

This idea was also supported by Participant 3, who mentioned that:

A lot of times, as men, especially Hispanic men, we live off of fear. We don't like to be around people. I didn't like to say a word, or be around people because it was just about us, ourselves. We were fearful of looking at the bigger picture.

Participant 13 concluded with a final thought on the topic:

For me, it's crucial, I think as a male, but if we're talking Hispanic male mentors, we have to get it together. We got to get over the whole fear factor. We have to let the past go. We can't let it predict the future for us. We have to just be able to understand that we are making the change.

One trend that also emerged within this category had to do with the expectation that

being a successful Hispanic male meant that you were in a position of authority, and, as such, had a greater responsibility to give back to the Hispanic community as Participant 10 remarked:

> I think that, sometimes, especially in our culture, being a Hispanic man, we don't know all the information. We don't know how much of a difference we can make in our community. We think it's not for us. It's for the other people to do.

Participant 13 felt very strongly about this expectation of his fellow successful Hispanic male counterparts, most especially in regards to mentoring participation:

> We can't make up excuses of why we can't do this. For Hispanic male mentors to sit back and be educated, and be in high propositions, and not give back, to me that's a failure. That's a straight failure. Somebody helped you get there; no one makes it on their own. I don't believe in that. If you can give back a little bit of your time, and be a male mentor, and be able to provide a safe place, who knows? You might even be able to make a lot more things happen than someone else just because of your connections of who you are. That's the beauty of being a Hispanic male mentor. We all come from different walks of life as well. One thing we might have in common is the color of our skin, maybe the color of our eyes, the color of our hairs, but we all have our own unique stories. As these stories continue to grow, and the male mentors grow, we can relate to these young men. I think that will help continue the Hispanic male mentor legacy, and be able to provide hundreds of thousands of support to these young men.

Need for emotional healing. Another common category which emerged from the data was in reference to the need for emotional healing of Hispanic male mentors. This

was described as a need to heal from past or present emotional barriers. This category also referenced the trends of: Hispanic adolescent trauma, emotionally absent Fathers, and the discouragement of expressing emotion as a Hispanic male. A few participants mentioned that this may be one cause among many which may contribute to the lack of Hispanic male mentors. Participant 13 simply said "Some of us haven't healed because of our past" while further expressing that:

> I think a lot of our barriers have to do with just who each person is. We all have our own story. We all have our own past. If we have to hold ourselves accountable, it's tough at times when we haven't healed ourselves.

One related trend which was evident in the data obtained was the acknowledgement of adolescent trauma. There were three participants who specifically mentioned experiencing some form of adolescent trauma. For Participant 8, it was homelessness in that "very early on, when I started to turn my life around, I ended up on the street at 15 years old." He described in detail that he:

> Jumped around from home to home because I, essentially, didn't have a home through high school. I lived with whoever let me live with them. I would work and I would pay rent.

Participant 11 described his personal experience as well sharing that he:

> Grew up in a single-family home where things weren't always good. I know we had lot of economic problems. I was going through some emotional issues myself growing up without a father.

Participant 7 relayed his experience growing up in poverty as well as becoming a teen father:

> Me, I was a father at a young age myself. That's something that I can relate to. I had my son when I was 16 years old. I was a teen father, but I was able to graduate high school. That's something I try to instill in boys. We tend to make mistakes, but the mistakes we make we have a hold on. That's something we try to teach the kids. We all make mistakes, but we might get knocked down, but we get back up on our feet and continue to be persistent and being successful. I grew up in poverty. It was hard for me to grow up. If I can give kids what I would think I would want when I was a kid, man I wouldn't do it another way. Give it all to them.

On the subject of Fathers, Participant 5 in particular pointed out the cultural observation that some Hispanic men are emotionally absent in the lives of their children, especially their sons. He went on to describe how this highlights the importance of Hispanic male mentors:

> I know in Hispanic culture we have that relationship with our fathers where they're not there emotionally. They're there physically but they're not there emotionally. When you want to, for me, I was growing up I wanted to ask my dad something. I just didn't know how. I would go and ask somebody else, or I wouldn't ask anybody at all and try to figure it out. I think that's something else as far as a mentor. When they're not related to you, they're a lot more open to it. They want to talk about things that are happening within their own home. Having an external connection, that's someone who doesn't know what's going on, but then you talk to them and help them understand where you're coming from. You feel more comfortable. For me, that's why I felt more comfortable talking to

someone who didn't know anything about me, about what I was going through, then talking to someone that's close to me.

For Hispanic males in general, it is also noted in the culture that the suppression of emotions is typical for men. Participant 11 "…grew up in the Hispanic community that says that men aren't supposed to talk about their feelings. It's where you shut down, you know?" He continued on saying that,

> Especially for a male, a Hispanic Latino culture where it's always men are machos or machismos. Men don't cry. Men are not supposed to go on and talk about their feelings as women do. This program just shows you otherwise. It's a dramatic change for me.

Participant 5 could relate as "That's something else too, as a man, you think of emotion. At least for me, I used to always see that as a negative. I didn't want to show any emotion." As one of the seasoned mentors, Participant 14 maintained that:

> Humans all hold their emotions. We have that for a reason. In our culture, we don't always encourage to release that. When you give them the opportunity to release that, and to share in words, it's a great reward.

In regards to releasing emotions or sharing them with protégés, Participant 1 illuminated the fact that "It really opened up me as a person. It gave me the opportunity to see how much change can happen if one can speak of the problems going on in one's life."

Negative stereotypes of Hispanic culture. Several of the participants referenced their experiences with negative stereotypes of Hispanic culture. These were relayed as personal experiences or negative stereotypes observed in modern media and were defined

as misconceptions or falsehoods in regards to the Hispanic culture in general. Participant 5, who spent time in Juvenile Hall at the age of 17, divulged the following in regards to how negative stereotypes influenced his young life:

> Going back to the Hispanic culture, that's something that really molded me to believe that I was meant to be go to prison, meant to fall in these negative paths. It wasn't until a mentor told me that they see something more in you. They see something more than the surface. They honestly feel that I'm going to make it in life. I'm going to do something positive and give back. At the time, I didn't think that that was me. "Who am I going to help? What am I going to do to help anybody?" As they continued to come in and tell me that same phrase, "I see something in you. I believe in you." You, in turn, start believing it yourself.

Participant 13 also shared his experience in witnessing negative stereotypes within the Hispanic culture itself:

> As a male mentor, Hispanic male mentor, it's tough. We've been taught a certain way of life. We've been taught that as soon as you walk in the door, the women takes off your shoes, and makes your food, and has the bath water ready. It's kind of crazy. It may be a little older than me, those guys who think that way. I don't think that way now.

As far as negative stereotypes observed in the media, Participant 5 remarked how this may influence current protégés by,

> Thinking that Latino boys or Hispanic boys have to grow up this way. You see that on TV, and you hear it from different angles. You, in turn, believe that's the way you're supposed to be. That's the way you're going to grow up to be. I

didn't grow up in an environment thinking that I had endless opportunities or I could dream big and really achieve that. It wasn't until I found myself isolated where I began to dream, and think that, "Man, I can do this. I can do that. There's a chance for me to do that." I set the goal and went for it.

He also shared how he was able to overcome these negative stereotypes and stated that, It wasn't until I started to get introduced to other Hispanic leaders in the community that have gone through many of the same situations that I have, but are now doing positive impact, or changing that narrative.

The value of mentoring perceived by Hispanic male mentors. The value of mentoring was commented upon by all 14 participants in the study. Participants defined value as anything received or experienced that was of worth to them, their protégés, or their communities. This last key theme also produced five related values which are listed in Table 15 to include: (a) mentor appreciation, (b) collaboration with community groups, (c) motivation to mentor, (d) fostering trust among youth, and (e) the teaching of patience and tolerance. In regards to the value of mentoring, Participant 8 explained that "I think to describe that value to others, you're either going to be describing it to somebody who knows the value, or someone who's just not going to get it at all.**"**

Table 15

The Value of Mentoring Perceived by Hispanic Male Mentors

Key Value of Mentoring	Related Values
Appreciation of Mentors	• Protégés Become Future Mentors • Lasting Relationships with Protégés
Collaboration with Community Groups	• Positive Impact on Communities • Provide Safe Spaces for Young Men
Provides Motivation to Mentor	• Power to Be a Positive Influence • Encourages Increased Participation
Fosters Trust Among Youth	• Willingness to Listen • Healing Circles
Teaches Patience and Tolerance	• Developing Wisdom

Appreciation of mentors. A related trend that emerged from the theme of the value of mentoring was the appreciation of mentors. Participant 11, who was a former protégé before becoming a mentor himself, became cognizant of the time commitment required to be a mentor and commented that,

> I felt that I was going to able to provide more. It's hard. At first when you're a mentee and the mentor is always there you're like, "Oh yeah, it's easy. They're always there. Whenever I give them a call they'll be there." They do. They're always there. Once you're on the mentor side, you start to see life differently. You're with the kids and you have time it's fine, but sometimes it might be hard for us mentors to make up that time, that lost time. It's worth it, unless it's not. You're a little more considerate of what the mentors have to go through to provide that help for the children. I think it's an outstanding job where everybody else as a mentor does what they do because it's not easy to try to make that time all the time.

Another trend related to the appreciation of mentors had to do with a "full circle" concept, meaning that some protégés may value the work that their mentors are involved in, recognize the importance, and decide to become mentors themselves in the near future. Participant 12 shared that by "Just seeing the growth, even some of them becoming mentors themselves. It's like passing the baton," while also mentioning that "The biggest value isn't really what I get myself, the feeling of purpose. I think the biggest value is in the impact that it has on the future." Participant 8 agreed stating that the value in having protégés become future mentors is "That young man doesn't commit crime. That young man treats somebody better. That young man becomes a mentor for someone else. It can become exponential. There is great value in it."

One last trend related to the appreciation of mentors, was that it helped to build lasting relationships between protégés and their mentors. Participant 12, a middle school teacher, shared how his first group of protégés continues to stay in contact with him: "I think the biggest value, what I valued most, is the first group that I had through the Jóven Noble program. It was a small group, and those boys are still in touch regularly." He also had a unique experience apart from the other participants in that he formed a close bond with one of his protégés that resulted in the protégé asking him to be a part of his family life. The protégé had run away from home and this mentor was the only one to be able to reach him and convince him to return home: "I had never shared my phone number with a student, and that ended up being a student that is now my godson."

Collaboration with community groups. Another key value of mentoring referenced by some participants was the ability to collaborate with other community groups. This involved working with other organizations to achieve common objectives or

engage in networking. Participant 6 mentioned his work with the "Boys and Girls club in Mecca," and how they were able to utilize their facilities to conduct mentor meetings or activities with the youth. In addition, Participant 13 articulated the value of working with other community groups as mentors:

> We looked at these places that we try to partner up with because no one wants to do it on their own. We understand we have to collaborate. We understand this is bigger than us as individuals. If we want to change the world, we have to do it with collaboration. That's what we want to do. We're willing to do that. That's why I'm so happy we're in the school districts. The school districts understand that.

A trend related to the value of working with community organizations is the positive impact to the local communities where the mentors reside. According to Participants 7 and 10, by working with local community groups in reaching out to young men and providing them mentorship, this will result in having a positive impact on the community at large. Participant 7 states that:

> It just makes me want to drive even harder, giving back more to kids. Not just to the kids, but to the community. The youth is the future of tomorrow. That's something that we shouldn't take lightly. We see them as our future.

While Participant 10 articulated:

> For example, you mentoring this child, who knows? Maybe he skips from a life of criminal activity. Who knows? It's one less story you're not going to hear about in the future. If there was more people doing what I'm trying to do, our community will be an even better place.

Participant 7 also further explained the value of mentoring in his definition of a mentor

and what that constitutes for his local community and country:

> A mentor is a person that, first of all, loves what he's doing. He's not doing it for the money. He's not doing it just to get his hand out there. He's doing it because it's coming out of his heart. He's doing it because he knows it's something that just comes natural. He's doing it for other kids, that might not be his kids, but he's doing it because it's the right thing to do. To teach kids values. To teach kids responsibility. Just to better the community that we live in. Not just the community, but the whole United States.

In addition, the 2015 Coachella Valley Narrative Report also highlights the consequences of not having a mentoring program in the local community, while also stressing the benefits and value involved with such work:

> As adults, the negative impact on the community will be demonstrated by an increase in public services such as health care, law enforcement, schools, employers and others. In short, this investment would pay big dividends to the community, a fact not lost on the participating agencies (p. 4).

When referencing the impact to communities that mentoring has, another related trend which emerged from participant responses was the value of providing safe spaces for young men. This was described as the ability to provide safe havens for young protégés to socialize in a positive atmosphere, whether it be in the form of a physical building or even referencing a mentoring relationship itself as a "safe place" as articulated by Participant 13, "I think what I value most about my

mentoring experience is the space. Being able to have a space for us to do it is, I think, the biggest value to us, or for me" and further commenting:

> The value of being able to change someone's life, and make them a better human, you can't really put words to that. You're able to put a situation together for a person that may be the world gave up on. The value of being a mentor is priceless. You're able to create and provide a place for a young man to be able to come down and feel safe, and want to be able to heal.

For Participant 14, providing a safe place for young protégés to congregate meant that "There were less kids involved in gang violence, tragedies, and things of that nature."

Provides motivation to mentor. The topic of the value of mentoring also brought up another key value, which was providing motivation to engage in mentoring. This key value was reference by all but one of the participants. Motivation to mentor was identified as anything which provided incentive for a mentor to engage in the work of mentoring. This value also produced two trends, that of being a positive influence and encouragement to continue mentoring. Participant 13 described his motivation to mentor stating that "As a Hispanic male mentor, it's our duty to continue the legacy of Hispanic males. If we don't, it's going to go away, and it's not going to exist.**"** When asked to further clarify what he meant by "the legacy of Hispanic males," he stated that a:

> Hispanic male mentor is someone that just loves. If we don't love, it's going to be hate. Hate's already taken over a lot of our Hispanic males, and even wiped out a lot of our culture because of hate.

Participant 6 stated that his motivation to mentor involves "The value of mentoring in

that you're creating a generation that is learning the values that were taught to us 20 to 30 years ago."

A common trend mentioned by participant in regards to this key value was the power to be a positive influence as Participant 10 said "I think the fact that you're making a difference in somebody's life is substantial" while Participant 14 concurred stating "It's compared to very little because it becomes bigger than life when you're talking about being able have a lasting impact in somebody's life." As Participant 14 was a former gang member, he expressed his motivation to continue mentoring as he can be a positive influence by,

> Sharing with them some of the troubled things that you went through in life that you hope they'll never have to experience; like attending funerals of your friends, and watching their parents cry, cry, and cry at the funerals because their baby is not coming back. What I valued most was the fact that I had that opportunity, that voice. I was a voice. I was able to share my experiences, and hope that none of these kids have to be in those situations.

Participant 8 fondly recalled an experience when he ran into a former protégé that he hadn't seen in a long time at a hardware store. The protégé thanked him for his time and the kind words that he had shared with him when he was younger; stating that he now had a family and was an assistant supervisor at the hardware store. Participant 8 said:

> To have someone be a responsible adult to have a family, to have a job, and to run

into them and for them to tell me that it made a difference; the interactions that they had with me made a difference. It made me want to cry. It made me want to cry that day.

Another related value of mentoring which was referred to by several participants is that the benefits or value obtained by Hispanic male mentors encouraged them to increase their participation. As mentioned by Participant 12, who had faced personal emotional issues himself, he said:

> Knowing those things can be so devastating. Knowing first-hand that they can hold your back. They can make it hurt. They can bring you down. Knowing that, it makes me want to help more of these guys.

Participant 14 relayed how "It definitely increased my involvement because I knew that the more that I continued to share my life stories, the more impact that I was making because I was telling the kids." Participant 7 also agreed in that he was encouraged to continue mentoring due to the value obtained citing that "It drives me to become a better mentor. It drives me to continue doing what we're doing." For Participant 9, the value or benefits obtained from mentoring "…does make you participate more or work harder, enjoy the moment or the process, or the feeling of a program that's growing like that." He also added that he observed in regards to the specific mentoring curriculum that was used that "a lot was done. That seemed a really out of the box way in healing our youth. Of course, that was encouragement to continue that."

Fosters trust among youth. An additional category related to the value of mentoring mentioned by participants was that it fosters trust among the youth. This was

viewed as building positive relationships with protégés, which, in turn, resulted in mutual feelings of trust established. It also involved related trends of: having youth willing to listen and the importance of healing circle activities. Participant 7 noted, in regards to fostering trust with youth, that,

> By just being a culture, we know this guy is for real. He's not just saying it, he's lived it. He can relate to us. By that, it builds a stronger bond. It builds a trust with our mentees. They know that we're for real. They know that we're not just talking. We could relate to them. It's like where we're speaking from; we're sharing what we lived.

Participant 2 also felt the same as he liked that "I was able to serve as, basically, a guidance counselor when he couldn't go to anybody else that he trusted. I think that having that open door, it really helped him open up." Participant 9 also articulated that when a mentor establishes trust with a protégé and an incident occurs where a protégé has made a mistake of some sort, it's important in "realizing the situation and playing it with ease and understanding, instead of being quick to judgement, and harsh, and yelling."

A related trend which also emerged from the category of fostering trust among youth was observing how protégés demonstrated a willingness to listen. Establishing a trusting relationship with paved the way for mentors to be heard by their willing and eager protégés. Participant 14 opined "What I valued most was being in a room full of youth that, for some, didn't even know why they were there that day, but they had open ears." Participant 4, who was the second eldest mentor in the group, laughed that "kids will listen to an old man." He also stated that "The value I get is the ability for them to speak to somebody that is not their age." Participant 12 was surprised at his protégé's

willingness to listen and take advice from him, especially when he had members of his own family say to him, "I don't need your help." He also added that:

> I've learned that it's got to be accepted. Mutually, I think to receive the advice, the guidance, and some students, some kids are actually seeking it out. I think that's where it really becomes powerful, when the students see the good in it.

The last related trend within this category of fostering trust with youth which was referenced by almost all participants consisted of healing circle activities. A "healing circle" was defined as group sharing activity which infused Hispanic cultural teachings throughout the group dialogue. These healing circle activities were mentioned by participants as being crucial in establishing trust with their protégés and important for emotional healing of both the mentor and protégé. The 2015 Coachella Valley Youth Leadership Narrative Report states that "This indigenous based life view promotes culturally grounded physical, emotional, mental, and spiritual principles and practices" and that "Healing Circle camps have been successful in reducing school suspensions and youth violence" (p. 3).

While the mentors who are engaged in healing circle activities understand its value, Participant 11 explained how it can be an unclear concept for Hispanic parents who may not experience or value strong communication within their family unit:

> In the Hispanic community, you start talking to people like "You and me are going to try to get some mentees in the program." I talked to parents and told them about the program. They laughed and were like, "How's that helping? It's just counseling. You're not going to change a kid's life by talking to them." That's what I feel the Hispanics lack. That sit down and talk, especially here in

the U.S. where everybody has their own social lives and everything centers around it. In our era, nobody sits down and talks anymore.

He continued with his frustration in attempting to explain the value of mentoring and healing circle activities to other Hispanics stating:

Just trying to explain this program to somebody who has never had something like it, and for them to picture it in their mind as needing it is not there. "Why would we need that? Our life is good." We lack to see what's missing and stuff like that.

Participant 12 shared a different experience than Participant 11 when speaking with parents in regards to the value of mentoring and healing circles:

It opens the idea of when I talk to parents, and mention what we do in Jóven Noble, just the name alone tells the parents, they like it. I always mention to the parents, these are the same things that you want for your children. This is what you've been teaching them since they were little kid, but they're teens and they're going to test those things. I think because we're sharing some common ideas, I think it's definitely accepted.

Participants 8 and 7 both agreed that the healing circle activities were not only beneficial for the protégés, but also for themselves as Hispanic male mentors. Participant 8 recalled his experiences in the circle, and how it may be difficult for new mentors to understand its value if they have never participated in it before:

My other co-worker is going through the same thing I'm going through. It heals you. You find value in that healing circle. Whenever you evaluate it and you step back for a minute, and you feel the healing that it did for you, you're able to see

> the value in it for others, for the youth. I think that's what makes the connection stronger for some of our older mentors. Some of our new mentors haven't thought that. When they come, and do the work without doing the circle, they don't see the value in it. They get disconnected.

Participant 7 simply agreed by saying: "Being in those healing circles. Being in that group. It's a healing process for myself."

Teaches patience and tolerance. One last value category referenced by participants was that mentoring teaches patience and tolerance. Patience and tolerance were defined as demonstrating the ability to accept or delay trouble or inconveniences without getting angry or being judgmental. A related trend to the value category was the act of developing wisdom. Participant 2, who does not have children, declared after experiencing a misunderstanding with his protégé that "It was good though because I got to learn about tolerance, and one day when I have my own children, I'll understand what it means to be on the other side of the fence." Participant 7 agreed, sharing "It was a challenge. I learned a lot of tolerance and patience, and understand what people had to put up with me when I was a kid." In regards to having issues with teen protégés, Participant 13 exclaimed "It's tough because some of these young men, they're going to test us. As a mentor, you have to be patient." Participant 4 also concurred mentioning that a mentor has to have "the patience, the tolerance, to listen to these youngsters." For participant 5, the value of mentoring not only taught him to have patience and tolerance with his protégés, but it was also helpful when dealing with individuals in general:

> There's a lot of people who aren't patient in the world or in communities. They're just quick to come up with solutions, or conclusions, or thinking they have the

solution. They think they know it all and they disregard all the other opinions of other people, whether you might have a better solution or better way of doing things.

Finally, Participant 5 also shared how mentoring provided value in developing his wisdom: “I’m just constantly learning about people. I think that’s developing my wisdom. That, to me, is valuable.” He also shared that his protégés “are teaching me, or giving me lessons, how to develop. That’s something that’s valuable. I think that life lessons are either learned from someone else and understood, or you have to go through them yourself.”

Research Question 1a

What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?

In regards to research question 1a, there were approximately 159 total responses provided by participants in regards to the benefits they received from mentoring. The top four participant responses are listed in Figure 4 which included: formal mentor training, enhanced work skills, relating to others, and mutual benefits experienced by both mentors and protégés. In regards to these benefits obtained, Participant 10 shared that “I think they help sharpen my work skills” while Participant 3 stated “I have a great deal of respect for the mentors that I work with.” In reference to formal mentor training and mutual benefits, Participant 12 commented “I feel like now, following something so structured, with the right training, puts all of it together” and Participant 14 exclaimed “They’re like a brother to you. We’re a big brother to them.”

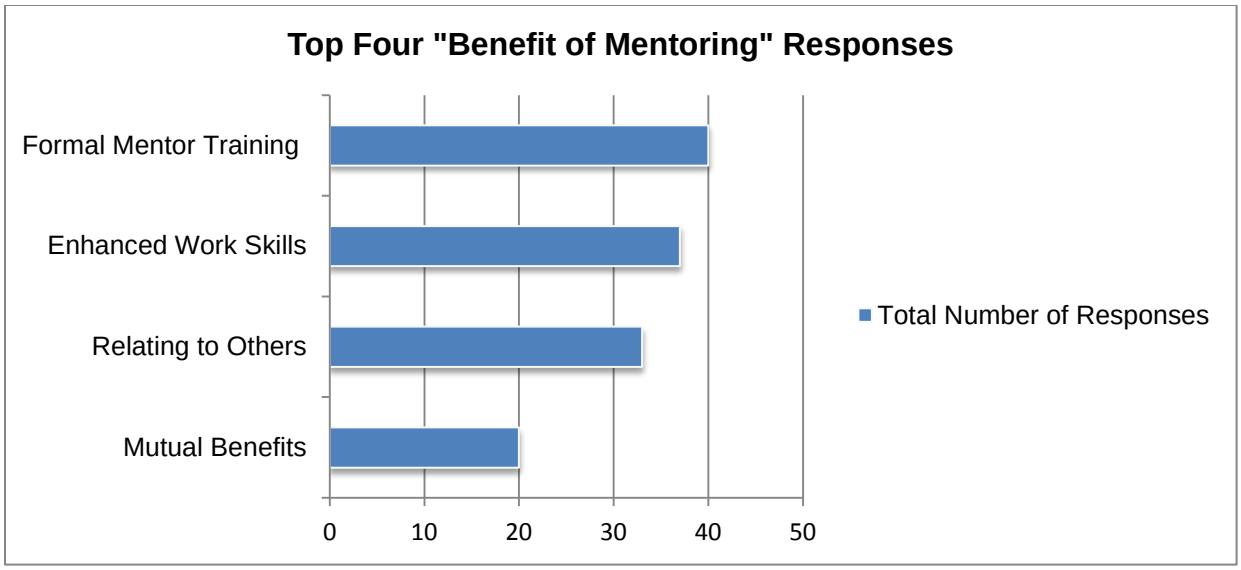

Figure 4. Top four "benefit of mentoring" responses.

When asked if the benefits received increased the likelihood of their mentoring participation in the future, all 14 participants answered "Yes," which is listed in Table 16. Participants shared that their mentoring benefits were the initial driver in determining the probability that they would mentor again in the future.

Table 16

Increased Likelihood of Mentor Participation

	Participants	
	Yes	No
Mentoring Benefit Received Increased Likelihood of My Participation	14	0

Research Question 1b

Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?

As far as previous experience with mentoring, all 14 participants in the study answered in the affirmative, stating that they indeed had experience with mentoring at

one point in their lives before their current participation. The majority (approximately 57%) of these experiences occurred within informal environments of mentoring, such as naturally-occurring relationships with extended family members or close friends. The remaining 43% of participants had experience in a formal mentoring program, such as the Big Brothers Big Sisters organization or a school-based program in which protégés are matched with mentors. Participant 8 fondly recalls his previous experience in that "One of the aspects of my job that I enjoyed most while I worked juvenile hall was working with the youth." Participants were also asked if their previous experience with mentoring encouraged them to participate in the formal mentoring program that they are presently involved with, and only 14% answered "no." The diversity of responses in reference to research question 1b is depicted in Table 17.

Table 17

Previous Experience with Mentoring

Participant	Prior Mentoring Experience?	Type of Previous Mentoring Experience	Prior Mentoring Organization/Environment	Previous experience encouraged future participation
1	Yes	Informal	Sports/Coaching	No
2	Yes	Formal	Big Brothers Big Sisters of the Desert	Yes
3	Yes	Informal	Family (Uncle)	Yes
4	Yes	Informal	Family (Uncle)	No
5	Yes	Formal	Anti-Recidivism Coalition	Yes
6	Yes	Informal	Family (Parents, friends)	Yes
7	Yes	Informal	Church Youth Group	Yes
8	Yes	Formal	Juvenile Hall Program	Yes
9	Yes	Formal	AmeriCorps	Yes
10	Yes	Informal	Friends	Yes
11	Yes	Formal	Boys & Girls Club	Yes
12	Yes	Informal	Sports/Coaching	Yes
13	Yes	Informal	Family (Friend)	Yes
14	Yes	Formal	Boys & Girls Club	Yes

Research Question 1c

What did they value most about their mentoring experience and did that encourage increased participation?

Participants were asked what they valued most about their mentoring experience and the top two responses involved varied motivations to mentor as well as having the opportunity to collaborate with community groups. The category of "motivation to mentor" received 73 responses while "collaborating with community groups" received 8 responses total. These top two responses are depicted in Figure 5.

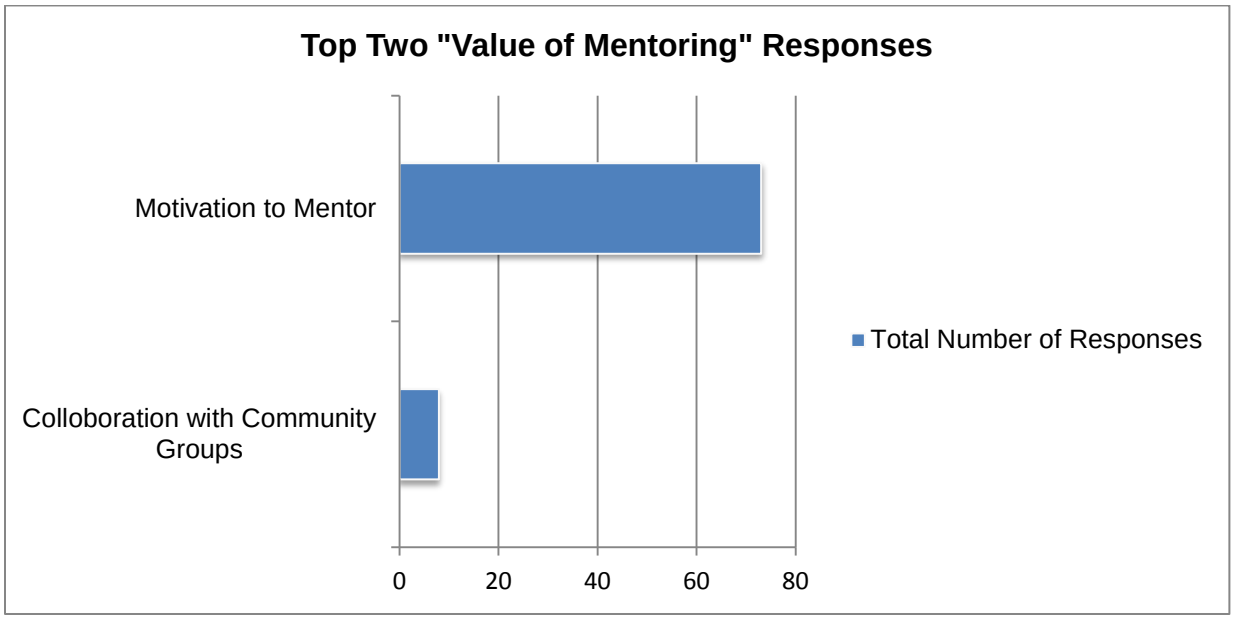

Figure 5. Top two "value of mentoring" responses.

The category of "motivation to mentor" was further segmented to include the two trends of "being a positive influence" for protégés and "positive encouragement to continue mentoring." Participant 13 confirmed this trend stating "That's what really encourages me to continue to participate in mentoring because a lot of that stuff that I did; I was able to change a lot of lives" as well as Participant 12 who declared "If we reach enough of them, we will see the impact." Participants were also asked if their

perceived value of mentoring encouraged them to increase their participation as mentors in any way. Table 18 lists the results with 13 of the 14 participants stating that "yes," their increased participation was due in part to their perceived value of mentoring.

Table 18

Value of Mentoring Encouraged Increased Participation

	Participants	
	Yes	No
The value of mentoring encouraged me to increase my participation	13	1

Research Question 1d

Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?

All 14 participants were recipients of unexpected experiences during their mentoring relationships which had an impact on their outlook of mentoring. Table 19 lists the details of each of the participants' responses and whether their unexpected experience was in a positive or negative fashion, as well as how it may have affected their outlook on mentoring. There were six participants who had a negative unexpected experience while eight participants enjoyed a positive unexpected experience. Participant 12 shared that "One boy in particular caught my attention because he was always holding back tears" while Participant 10 recalled running into a former protégé who remembered him stating "It kind of throws you back a little bit, the fact that they still remember you. I was important." As for the impact to their overall outlook on mentoring, only three shared that it may have affected their outlook in a less positive fashion.

Table 19

Unexpected Experiences of Mentoring and Impact on Mentor's Outlook

Participant	Did an Unexpected Experience Occur?	Nature of Unexpected Experience (+/-)	Impact to Mentor's Outlook on Mentoring
1	Yes	Positive	Positive Outlook: "It works"
2	Yes	Negative	Positive Outlook: "We can't expect mentees to do everything we ask"
3	Yes	Negative	Positive Outlook: "I will keep doing it, even if I'm the only one!"
4	Yes	Positive	Positive Outlook: "There's a great need"
5	Yes	Negative	Negative Outlook: "I need to develop as a mentor"
6	Yes	Negative	Negative Outlook: "I have to learn to let some things go"
7	Yes	Positive	Positive Outlook: "It is a positive experience"
8	Yes	Positive	Positive Outlook: "It's a thankless job but it's nice to see I made a difference"
9	Yes	Positive	Negative Outlook: "Tell yourself that you tried your best; not all will listen to my advice"
10	Yes	Negative	Positive Outlook: "Life experiences make me a better mentor"
11	Yes	Negative	Positive Outlook: "We are all still learning from each other"
12	Yes	Positive	Positive Outlook: "I never imagined that I would have that impact on a mentee"
13	Yes	Positive	Positive Outlook: "I'm glad we changed our funding direction"
14	Yes	Positive	Positive Outlook: "It can impact all cultures"

Research Question 1e

Did their experiences with mentoring live up to their expectations?

There were 13 participants who answered affirmatively that their mentoring experiences lived up to their expectations, while only one participant said that they did not. Table 20 depicts their individual answers along with their main narrative comment in answering the question. The sole participant who answered "No" did so because they felt that they did not meet their own personal expectation in providing enough mentoring

hours and support for their protégés. The majority of the thirteen participants who answered “Yes” stated that their mentoring experiences exceeded their expectations.

Table 20

Did Mentoring Experiences live up to Mentor Expectations?

Participant	Did your mentoring experience live up to your expectation?	Mentor Narrative Comment
1	Yes	“It exceeded them”
2	Yes	“I don’t like to have expectations”
3	Yes	“Definitely”
4	Yes	“I take more out of it”
5	Yes	“It exceeded them”
6	Yes	“I think they have, I’m just hard on myself”
7	Yes	“I want to set higher goals”
8	Yes	“I’m realistic in what I do”
9	Yes	“Yes, or I’d stop doing it”
10	Yes	“I thought it was going to be more work”
11	No	“I wish I could have done more”
12	Yes	“I would say exceeded”
13	Yes	“I wish I could’ve participated more”
14	Yes	“So far it has. I dream of a youth center”

Summary

Chapter IV commenced with a review of the purpose statement, research questions, and methodology. The demographics of the study were delineated and the findings were presented. The major themes identified by all participants were depicted and described in detail. The five major themes of (a) mentoring expectations and experiences, (b) perceived mentoring benefits, (c) the value of mentoring, (d) barriers to mentoring, and (e) the impact of Hispanic culture in mentoring relationships, all described how participation in formal mentoring programs impacted the social exchange dynamics for Hispanic male mentors in the Coachella Valley.

Mentoring expectations and experiences of Hispanic male mentors varied, but the majority stated that their expectations in regards to mentoring relationships were exceeded. A few had negative unexpected experiences while many had positive experiences that they relayed. The benefits of mentoring were numerous, but the key themes involved striving to be a better person as an individual and a professional, and the ability to relate to others. The benefits obtained provided value to the mentors, which resulted in encouragement of increased participation. Mentoring barriers involved competing interests, personal struggles, and a lack of resources and awareness experienced by participants. Lastly, Hispanic culture impacted mentoring relationships by the sharing of common ancestral values, a desire to help others, and overcoming negative stereotypes of the culture and Hispanic male pride.

Chapter V provides an analysis of these findings along with implications for action, suggestions for future research, and conclusions.

CHAPTER V: FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The growing Hispanic demographic is integral to the fabric of American society (Frey, 2014; Turner, Wildsmith, Guzman, & Alvira-Hammond, 2016). However, its male subpopulation faces its own unique challenges in a myriad of areas (Dejud, 2007; Knouse, 2013). Mentoring has been noted within scholarly research as an effective outlet for fostering the success of this subgroup (Sáenz, Ponjuan, Segovia, & Del Real Viramontes, 2015). Notwithstanding, the available research regarding Hispanic males and mentoring is dismal (Crisp & Cruz, 2010; Ensher et al., 2001; Flores & Obasi, 2005). Therefore, this study focused on describing how participation in formal youth mentoring programs impacted the social exchange dynamics of Hispanic male mentors. This chapter presents a summary of the research. The chapter begins by stating the purpose and research questions, followed by a description of the methodology, population, and sample. The major findings for each research question are presented, and unexpected findings are identified and explored. The researcher draws conclusions based on the key findings and outlines the implications of these findings. The chapter concludes with recommendations for further research and concluding remarks and reflections regarding the study.

Purpose Statement

The purpose of this qualitative study sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors in the Coachella Valley.

Research Questions

1. In what ways did participation in a formal mentoring program impact the dynamics of social exchange for Hispanic male mentors in the Coachella Valley?
    a. What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?
    b. Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?
    c. What did they value most about their mentoring experience and did that encourage increased participation?
    d. Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?
    e. Did their experiences with mentoring live up to their expectations?

Methodology

This qualitative study employed a phenomenological approach to describe and explore the shared lived experiences of Hispanic male mentors and the impact to the social exchange dynamics from participation in formal youth mentoring programs. Data were collected via in-depth interviews as well as artifact analysis. An interview script was utilized in order to maintain consistency across study participants. The use of semi-structured questions allowed for the researcher to add additional probing questions in order to obtain rich, descriptive data. The interview script was developed utilizing the theoretical framework outlined in Chapter II.

The interview script, research questions, and research design were approved by the Brandman University Institutional Review Board (BUIRB) on February 10, 2017 (see Appendix B). Consent forms indicated the methods used by the researcher to protect the identity of the participants. All participants were given a code known only to the researcher. Any reference to a name or personal identifier was removed from the transcripts. Consent forms were signed prior to all interviews. All participants signed their consent forms in the presence of the interviewer. All interviews were conducted face to face. In addition to confidentially and participation consent forms, participants signed an audio consent form and all interviews were digitally recorded. The interviews were then sent to a transcription service. The researcher reviewed the recordings with their corresponding transcript to verify the accuracy of the transcribed content. The researcher also collected artifacts regarding Hispanic male mentors from formal mentoring organizations and removed any personal identifiers.

This qualitative study employed inductive analysis, the most commonly used method of analysis in regards to qualitative research (McMillan & Schumacher, 2010; Patton, 2015). The coding process began with preliminary reviews of the data in order to identify segments, which contained essential ideas or pieces of information relevant to the study (McMillan & Schumacher, 2010). Once the data were segmented, they were then analyzed to receive specific codes. Codes are words or phrases which give meaning to segments of data (Patton, 2015). The researcher reviewed the codes produced multiple times to verify accuracy and to identify any uncoded text that could have resulted in new codes (Patton, 2015). A total of 115 codes were designated by the researcher as a result of data coding (see Appendix H). The codes were then checked for redundancy and

accuracy and refined to a total list of 97 codes. Next, the researcher categorized the codes based on the theoretical framework and triangulated the data from multiple sources to validate codes and categories. Five major themes emerged from the data after this process; they were presented in Chapter IV.

Population and Sample

The general population of this study consisted of Hispanic male mentors within the United States. In order for the researcher to manage the study, however, a smaller, targeted population of Hispanic male mentors located within the state of California was delineated (McMillan &Schumacher, 2010). As of 2005, there were approximately 3 million adults who were volunteering as mentors to youth within the United States alone (MENTOR, 2006). This was an increase of 19% (500,000 mentors) since 2002. The baby boomer population (individuals born between 1946 and1964) comprises 41% of this general population of volunteer mentors. According to MENTOR: The National Partnership on Mentoring organization, there are approximately 112 formal mentoring programs registered within the state of California alone (MENTOR, 2006). In Southern California, Hispanics comprise approximately 51.0% of the total population in the region of the Coachella Valley (Coachella Valley Economic Report, 2015). This region is the place of birth for the researcher and the sample was selected from this targeted population.

This study's sample population consisted of Hispanic male mentors over the age of 18 within the specific Coachella Valley region of California. This study utilized purposeful as well as convenience sampling. The researcher identified two small local mentoring organizations, the Coachella Valley Youth Leadership and Big Brothers Big

Sisters from which to draw study participants and a total of 14 Hispanic male mentors were recruited from these organizations. Demographic information provides relevant details regarding the study's sample and population (McMillan & Schumacher, 2010). During the research, the following demographic information was collected from participants: age, gender, ethnicity, education level, number of years serving as a mentor, and current occupation. The majority of participants were between 30 and 39 years of age and the average number of years participants served as a mentor was 4-6 years. In addition, most of the participants were high school graduates or had some college experience and were working in the sales or education sector.

Major Findings

Research Question 1

In what ways did participation in a formal mentoring program impact the dynamics of social exchange for Hispanic male mentors in the Coachella Valley?

Finding 1. Expectations for Hispanic male mentors are influenced by their formal mentoring participation and result in varied experiences. After all of the data had been analyzed, mentoring expectations for mentors was referenced the most by participants. Participation in a formal mentoring program gave Hispanic male mentors an insight as to what the role of a mentor consists of and what defines a successful mentoring relationship. This finding further illustrates the social exchange paradigm (see Figure 3) put forth by Homans (1961) and Foa and Foa (1974), which delineates outcomes in a dyadic relationship as the benefits obtained minus the costs involved. Hispanic male mentors developed their expectations of mentoring in light of the benefits they experienced while acknowledging the costs incurred while serving as a mentor. The

outcomes resulted in the varied experiences of Hispanic male mentors with their protégés.

Finding 2. Hispanic male mentors received benefits from formal mentoring participation. Benefits received via their formal mentoring relationships was the second most referenced theme by study participants. The key benefits highlighted by Hispanic male mentors were of a career and psychosocial nature. Kram's (1985) traditional mentoring model supports this finding in that the two main functions of formal mentoring are to provide benefits in the career and psychosocial spheres of an individual. Also, the observation that Hispanic male mentors in this study experienced these types of benefits for themselves provides additional evidence to the claim of Haggard (2011), who indicated that mentorships are reciprocal relationships in which both parties of the dyad experience personal growth and change. Subsequently, the benefits received by Hispanic male mentors in this study also supports the social exchange paradigm model (see Figure 3) and Young and Perrewé's (2000) assertion that

> In the truest sense of an exchange, both the mentor and the protégé are engaged in an exchange of distinct but related behaviors and each type of career and social support behavior is tailored to the relevant perspective of either the mentor or protégé. (p. 615)

Finding 3. Hispanic male mentors encounter barriers to mentoring. Study participants mentioned having personal struggles and a lack of resources as individual barriers, while also mentioning barriers within the Hispanic community itself in regards to mentoring. This finding also supports the social exchange paradigm in the acknowledgement of costs incurred in a mentoring relationship, or in this case "barriers

experienced" on behalf of Hispanic male mentors. Parise and Forret's (2008) research concurs with this finding as well in that "there can be significant costs that may deter individuals from accepting a mentoring role" The barriers participants experienced within their own Hispanic communities supports the notion put forth by Rudolph et al. (2015) which purports that the traditional Hispanic male gender role may play a part as to why so few participate in the mentoring process, while Nogeura and Hurtado (2012) further add that a majority are not socialized to take on a nurturing role. As such, it was difficult for some participants to explain the role and value of a mentoring program to others, or to recruit future mentors within their own Hispanic communities.

Finding 4. Hispanic culture impacts mentoring relationships. Participants described how their common Hispanic culture assisted in establishing strong, trusting relationships with their protégés, supporting the claim of Weiten (2005) who maintained that culture lays the groundwork for interpersonal interactions. The solidarity and connectedness built via the sharing of Hispanic cultural values between mentors and their protégés assisted in fostering the norm of *familismo*. Cerezo et al. (2013) concur with this finding mentioning that *familismo*, which can be defined as strong identification with Hispanic family ties, reflects the loyalty and solidarity behaviors evident in Hispanic relationships. In this research study, Hispanic male mentors referred to one another as "family."

Hispanic culture also impacts mentoring relationships in that Hispanic male mentors encounter negative stereotypes during their tenure as mentors. Noguera and Hurtado (2012) pointed out that minority men "…are at tremendous risk of being marginalized and disenfranchised in American society" (p.11), which was evidenced by

the experiences of two study participants who shared their personal accounts of how they felt marginalized by others who stereotyped them in a negative fashion, even though they were in reality responsible adult mentors. Knouse (1992) also supports this finding, stating that discrimination in regards to bilingualism and the culture surrounding the Spanish language must be addressed in order for mentoring to be successful for Hispanics.

Finding 5. Hispanic male mentors value mentoring. Study participants shared how they valued the mentoring paradigm and the ability to be a positive influence in the lives of others, which Grima et al. (2014) support highlighting that mentors value the personal aspect of mentoring. The benefits that mentors received via their participation and the strong bonds created with protégés provided varied motivations to mentor, thus increasing the paradigm's value for mentors. Young and Perrewé (2000) agree with this finding stating that both the mentor and protégé stand to gain from the relationship.

Research Question 1a

What benefit did they receive from serving as a mentor and did that benefit increase the likelihood of their participation?

Finding. Benefits of self-improvement as a mentor and as an individual influence future mentoring participation of Hispanic male mentors. Young and Perrewé (2000) confirm that "…experiences in mentoring will influence future interactions, expectations and general attitudes toward mentoring" (p. 626). Mentors received formal training which improved and enhanced their mentoring skills and they also experienced benefits of a personal nature, such as: improved public speaking and interpersonal skills, emotional healing, and a focused purpose. These benefits received on behalf of the

mentors increased the likelihood that they would continue to participate as mentors. This finding demonstrates the social exchange proposition of "success," which states that the more that a specific action is rewarded; the more likely said action will be repeated (Foa & Foa, 1974; Homans, 1961). Social exchange theory asserts that "…we develop and maintain relationships with those who engage in behaviors which are reinforcing to us" (Young & Perrewé, 2000, p. 615).

Research Question 1b

Did they have prior experience with mentoring and did that encourage them to participate in a formal mentoring program?

Finding. Previous experience with mentoring influences future mentoring participation of Hispanic males. Hispanic males that experienced mentoring in a formal or informal setting understood the paradigm, its expectations, and the benefits involved which influenced their decision to become a mentor themselves. Allen and Eby (2010) concur that "…the setting itself may influence the decision to become a mentor" (p. 411). The social exchange proposition of "stimulus" also supports this finding as it states that in prior history, if a specific stimulus has been rewarded (that of mentoring participation and benefits accrued), stimuli that are similar are more likely to be replicated in behavior (i.e.: future mentoring participation) (Foa & Foa, 1974; Homans, 1961). Knouse (1992) agreed stating that protégés can indeed later become mentors themselves.

Research Question 1c

What did they value most about their mentoring experience and did that encourage increased participation?

Finding. Varied motivations to mentor provide value to Hispanic males and it encourages increased mentoring participation. Participants shared that their motivations to mentor mainly involved being a positive influence in the lives of their protégés and witnessing change. These motivations to mentor established or justified the value of mentoring in the mindset of Hispanic male mentors which encouraged them to increase their participation. Participation increased as mentors wanted to expand their scope of influence with other protégés in order to positively impact as many lives as possible. Young and Perrewé (2000) agreed that "If participants come away from a mentoring experience with a positive feeling, future participation will be enhanced and overall attitudes toward the program will be more positive" (p. 615). In addition, the social exchange proposition of "value" further supports this finding as it declares that if an action proves to be more valuable to an individual than expected (i.e.: mentoring participation), then the more likely it is that the action will be repeated (i.e.: increased mentoring) (Foa & Foa, 1974; Homans, 1961).

Research Question 1d

Were there unexpected experiences and if so, how did those experiences impact their outlook on mentoring?

Finding. Unexpected experiences occur for Hispanic male mentors which impact their outlook on mentoring. The majority of participants encountered unexpected experiences which were positive in nature, but there were a few outliers which were negative. Regardless of whether or not they were a part of a positive or a negative unexpected experience, Hispanic male mentors maintained a positive outlook overall in regards to the mentoring paradigm. This finding partially reinforces the social exchange

model via the proposition of "aggression/ approval," which asserts that aggressive behavior may result if an action does not produce the expected reward and that approving behavior may manifest when an unexpected reward occurs from an action (Foa & Foa, 1974; Homans, 1961). While aggressive behavior was not exhibited when mentors encountered a negative unexpected experience, they did manifest approving behavior for those experiences which were positive in nature. Eby and Allen (2002) agree that mentoring relationships may encounter both positive and negative experiences, and in this particular study mentors came out of the mentoring paradigm with a positive view, believed in the process, and believed in themselves even more.

Research Question 1e

Did their experiences with mentoring live up to their expectations?

Finding. Mentoring experiences surpass the expectations of Hispanic male mentors. Based on Young and Perrewé's research (2000), "…when mentors and protégés engage in levels of social and career support behaviors, respectively, which meet the expectations of the other, high exchange quality is perceived" (p. 626). As Hispanic male mentors' expectations were exceeded in their mentoring relationships, this resulted in a positive overall experience of mentoring which provided a sense of value resulting in a strong desire or motivation to continue mentoring. The social exchange proposition of "rationality" was reinforced by this finding which states that an individual is more likely to choose an action (i.e.: mentoring) perceived to bring about (i.e.: expectation) the desired reward (i.e.: value of mentoring) (Foa & Foa, 1974; Homans, 1961).

Unexpected Findings

In general, the major findings are supported by the literature. The paradigm of social exchange was modeled via the mentoring participation of Hispanic males who experienced benefits and costs which produced outcomes of future mentoring participation and/or increased mentoring participation (Foa & Foa, 1974; Homans, 1961; Young & Perrewé, 2000). Common culture aids Hispanic male mentors in forming strong and trusting bonds with their protégés (Cerezo et al., 2013; Knouse, 1992; Weiten, 2005), while also presenting a few barriers to mentoring participation (Nogeura & Hurtado, 2012; Parise & Forret, 2008; Rudolph et al., 2015). However, during the course of the study, there were a few unexpected findings.

Unexpected Finding 1

It was unexpected to discover that Hispanic males may experience feelings of inadequacy in becoming a mentor. While "costs" of mentoring are mentioned repeatedly within the literature as barriers to mentoring participation (Allen, Poteet, & Burroughs, 1997; Eby, 2007; Ragins, Cotton, & Miller, 2000), there is no mention of feelings of inadequacy listed among these barriers. Yet several of the Hispanic male mentors in this study expressed the notion of not being "worthy" to be a mentor such as Participant 14 who stated "That was the initial barrier for me, was having a sense of belonging, that you were now a good person. Somebody that can be trusted" or Participant 7 who exclaimed that "At first, I was like, who am I? I don't if I can do it. I was just doubting myself." The trouble, as Participant 9 explained, is that "Maybe a lot of our young male men, Latino men, feel that they don't qualify," which was further supported by Participant 8 who maintained that "The major barrier that I encountered in becoming a mentor was for

me to become the kind of person that could actually mentor." There were also mentors who agreed that it would indeed be difficult for a Hispanic male to participate and be engaged in the mentoring process if they did not have feelings of self-worth to begin with, as Participant 5 suggested that **"**Even some of them are good people, but some of them feel like they're not ready for this role."

Unexpected Finding 2

Another unforeseen finding was that Hispanic male mentors may have experienced adolescent trauma. Several study participants recounted experiences of: homelessness, prejudice, growing up fatherless, becoming a teen father, or living in poverty. These traumatic incidents experienced during adolescence impacted the emotional well-being of these Hispanic males which Hurtado, Haney, and Hurtado (2012) reinforce stating that these type of experiences "…converge to create multiple vulnerabilities in young Latinos who have very few material or emotional resources to navigate a smooth transition from adolescence to young adulthood" (p. 115). Participant 7 solemnly expressed that "I remember very little of my young life; I just try to put it behind me and not think about it," which emphasizes Hurtado, Haney, & Hurtado's (2012) opinion that Hispanic males who do encounter these type of traumatic experiences tend to keep them "bottled up," never sharing them with anyone "to suffer…without complaint" (p. 114) and in silence.

Unexpected Finding 3

It was unanticipated to find that Hispanic male mentors experienced emotional healing via healing circle activities. These healing circle activities consisted of group sharing methods infused with Hispanic cultural teachings to create a safe space not only

for youth, but for their mentors as well. The majority of participants utilized the evidenced-based curriculum of the National Compadres Network to conduct these healing circle activities with their protégés. The availability and importance of such avenues for emotional wellness of Hispanic males is critical, as "There are few safe spaces where young men of color can explore becoming full human beings possessing all of the vulnerabilities, hope, love, trust, and openness that the journey entails" (p. 115). Participant 13 identified: "That's the issue of a mentor. Some of us mentors, who are men, are still hurt. We can't mentor kids. How do we get these older men to want to help when they're hurt themselves?

A surprising solution to Participant 13's question above was that the mentors themselves also benefited emotionally from engaging in these activities, not just their protégés. These healing circles proved to be invaluable to Hispanic male mentors as "…we don't know how to express ourselves or really have someone to talk to," as mentioned by Participant 5 who further added "Some of us haven't healed because of our past." The benefit of emotional healing received by Hispanic male mentors participating in healing circle activities with protégés was impactful: Participant 7 expressed that "Being in those healing circles; being in that group, it's a healing process for myself" while also sharing that: "It is confidential. As I speak, I'm able to vent out what I'm going through, or give a good report. What I got from that in being a mentor is it helps you become a better person."

Participant 8 agreed stating that:

> It heals you. You find value in that healing circle. Whenever you evaluate it and you step back for a minute, and you feel the healing that it did for you, you're

able to see the value in it for others, and for the youth.

In the safe space of a healing circle, Hispanic male mentors were able to address their own emotional barriers and personal struggles while also sharing cultural values with their protégés. As Participant 13 pointed out "A lot of what we try to do is break through those barriers. In the healing circle, we get to talk about those experiences" while Participant 3 agreed, stating:

> We've been able to break some of the struggles because of the healing circle. It's something we don't talk about with anybody outside of the circle. We talk about keeping our word, or "palabra."

Hurtado, Haney, and Hurtado (2012) substantiate these claims indicating that "Safe spaces…..preserve cultural connectedness…" (p. 116).

Unexpected Finding 4

Lastly, it was noted that there was an unexpected lack of the traditional male gender norm of *machismo* expressed among Hispanic male mentors in this study. Knouse (1992) stated that to Anglo Americans, *machismo* references Hispanic male pride, aggressiveness, and emotionality. However study participants exhibited none of these characteristics, but instead challenged this traditional norm for Hispanic males as Participant 11 did arguing that "We need to stop thinking that because we're males, we're machos. Stop the *machismo*." Noguera and Hurtado (2012) found that "Latino men are more than the benefactors of unquestioned male privilege; they can also be loving fathers and husbands who dedicate their lives to serving their families" (p. 4). This was evident in the responses of participants such as that of Participant 4 who shared that:

The advice that I would give a new mentor coming into the program is to keep that in mind. Just because they think of you as a "male macho": It's not about womanizing or fighting; it's about taking care of your loved ones.

Cerezo et al. (2013) described how a new term, *caballerismo*, is being used in literature to provide a more accurate reflection of the Hispanic male gender, as it refers to being an emotionally responsive, honorable, and caring individual who provides for their family. The behavior of study participants exemplified this new definition of Hispanic masculinity.

Conclusions

Overall, the research findings are in line with the literature review regarding Hispanic male mentors participating in a formal mentoring program. However, there were nuances in regards to mentoring expectations, benefits received, and the impact of Hispanic culture on mentoring relationships. Based on the literature review and the research findings, the following conclusions were drawn:

1. Hispanic males set high expectations for themselves as mentors. Hispanic males value the mentoring paradigm and the impact that it can have on the lives of youth and their communities. As a result of this perspective, high expectations are established in the mindset of Hispanic male mentors in regards to responsibilities to their protégés and their local communities. The literature supports the notion that mentoring relationships can result in high exchange quality when expectations are met or exceeded.
2. Mentoring provides a positive outlet for the social development of Hispanic males. By providing safe spaces for mentors and their protégés to engage in

group sharing practices, mentoring can foster as well as strengthen the socialization skills of Hispanic males to include enhanced interpersonal communication with family, friends, and peers. Research demonstrates the importance of these safe spaces for minorities.

3. Mentoring can provide personal and professional development benefits for Hispanic male mentors. As Hispanic male mentors engage and build relationships with their protégés and network with community groups or organizations, they have the opportunity to enhance their work and personal development skills such as public speaking, leadership, counseling, and overall personal health and mental wellness. It is acknowledged widely in the literature that mentoring can provide benefits of a career and/or psychosocial nature.
4. Previous mentoring experience of any kind promotes the value of mentoring and increased participation of Hispanic males. Hispanic males who encounter any type of mentoring experience at any point in their lives are more likely to pursue becoming a mentor and understand its value than those who have never had a mentoring experience. The literature reinforces this point by maintaining that any experience with mentoring is better than no experience at all. Once a Hispanic male has experienced the benefits of mentoring and understood its value, then their motivation to continue participation as a mentor may increase. Research via the propositions of social exchange also supports this conclusion.
5. The sharing of Hispanic culture can strengthen mentoring relationships for Hispanic males. As noted by current research, common Hispanic culture can utilize ancestral ties or teachings to establish strong and trusting relationships

between Hispanic male mentors and their protégés. This would also include the sharing of commonly experienced negative stereotypes and how to properly address them.

Implications for Action

The conclusions of this study lead to some concrete implications for action in regards to Hispanic male mentoring. Based on the review of literature and the interview data, the following actions are recommended:

1. Mentoring programs should make greater use of mentors' personal experiences and stories when recruiting future mentors and promoting the value of mentoring. If a barrier to Hispanic male mentoring is a lack of awareness, then every effort should be made on the part of mentoring organizations to effectively utilize their resources of personal mentor experiences and create "mentoring ambassadors" within their communities. They should also take advantage of community resources and events during which to promote the value of mentoring others and bring awareness to the need for additional Hispanic male mentors.
2. Community groups need to consider the value of supporting and promoting mentoring programs in order to foster the social development of Hispanic males. Relevant groups such as: local school districts, Churches, youth centers such as the Y.M.C.A, senior centers, cultural centers, and sports groups should all engage in bringing about awareness of mentoring as well as assist in the recruitment of future Hispanic male mentors. As for large foundations such as the California Wellness Foundation or the Cal Endowment Foundation, they must also realize

the critical importance of providing funding for mentoring programs that are effective in working with the Hispanic male population.

3. Organizations need to consider implementing formal mentoring programs in the workplace in order to improve the personal and professional development of their Hispanic male employees. Businesses, Non-profits, and even government agencies would do well in establishing formal mentoring programs in order to assist with the drought of Hispanic male mentors. Mentoring would not only bring about increased cultural awareness and communication among employees, but research shows that it may also lead to decreases in turnover rates as well. Given that the Hispanic demographic is only set to grow over the next few years, it is imperative that organizations be more involved in educating and enhancing the professional development of this important U.S. demographic group.
4. Mentoring programs should consider creating a pipeline of future Hispanic male mentors by collaborating with other community groups. Current mentoring programs would benefit by networking with community groups who are engaged in similar work or who would be supportive of their mission and goals. By collaborating with the Boys and Girls Clubs, Big Brothers Big Sisters, local college groups, churches, and youth sports organizations, mentoring organizations can identify common areas of need and address goals as a collective group rather than working as individual silos. Given that the pool of Hispanic male mentors is limited, it is imperative to share resources and information that can benefit as many mentoring programs as possible. Also by creating strong mentoring alumni groups, mentoring organizations can start to build a pipeline of available mentors

from the protégés who complete their specific program. Research shows that this pool of candidates would be the most likely to engage in mentoring.

5. Hispanic culture should be infused in mentoring programs catering to Hispanic males. The literature demonstrates that having common culture creates strong bonds within mentoring relationships. As such, mentoring programs should make every effort to incorporate aspects of Hispanic culture into their mentoring programs which cater to Hispanic males (such as ancestral values, Spanish colloquialisms, cultural holidays and music, etc.). Hispanic character development programs or rites of passage programs have already been developed and should be utilized, such as that of the National Compadres Network, which includes training on how to conduct healing circles. By infusing Hispanic male mentoring programs with aspects of the Hispanic culture, the outcomes will include benefits not only for the protégés, but for their mentors as well.

Recommendations for Future Research

Mentoring is a demonstrated positive outlet for Hispanic male mentors. However, the literature in regards to this topic remains sparse and requires further research. The researcher recommends the following as potential areas for further scholarly exploration:

1. This study was limited to mentors in the Coachella Valley region of southern California. Similar studies could be conducted to include formal mentoring programs throughout the state of California or the United States.
2. As the literature regarding Hispanic male mentors is sparse, replicating this study utilizing a quantitative method in order to further validate this study's findings would be beneficial.

3. This study focused on Hispanic male mentors in formal mentoring programs. Expanding the study to include analyzing informal mentoring relationships of Hispanic male mentors would also be advantageous to compare and contrast the benefits and barriers of each mentoring structure from the exclusive perspective of Hispanic male mentors.
4. Study participants mentioned a few benefits from participating in "healing circle" activities. It would be advantageous to analyze the impact of "healing circle" activities on the mental health outlook of Hispanic male mentors.
5. Benefits relating to enhanced skill sets were described by study participants. Conducting research evaluating the effect of mentoring participation on the career development of Hispanic male mentors would be beneficial.
6. During the study, a few participants referenced their definition of success as a Hispanic male. A study researching Hispanic male mentors' definition of success as a male should be explored in order to determine what influences their definition.
7. A finding produced from this study indicated that Hispanic culture impacted mentoring relationships. As such, it would be prudent to conduct a study analyzing or comparing differences between varied cultures in regards to the mentoring paradigm.
8. Lastly, as this study focused on the singular Hispanic population, it would also be beneficial to investigate the mentoring experiences of bi-racial individuals for comparison (those who claim to have two or more ethnicities).

Concluding Remarks and Reflections

The growing U.S. Hispanic demographic will remain an important part of American society. The Hispanic male population, unfortunately, faces its own unique challenges. Mentoring has been demonstrated to be an effective tool in fostering career and psychosocial benefits for this particular demographic. It also comes with many barriers in addition to benefits. Within the current literature, however, there is a lack of mentoring research from the perspective of mentors, and even more so of Hispanic male mentors.

This research was an exploratory study which sought to describe how participation in formal mentoring programs for youth impacted the dynamics of social exchange for Hispanic male mentors. It was beneficial to hear the varied experiences of the 14 Hispanic male mentors interviewed and discover how their participation as mentors impacted the dynamics of social exchange with their protégés. Participant responses expressed their desire to help others, their family, communities, and themselves as individuals. Their unique Hispanic culture brought richness to their mentoring relationships which showed through in their demeanor and speech. The mentors engaged in "healing circle" activities which were immensely beneficial and further strengthened their identities as Hispanic males. The confidence obtained via their emotional healing from these activities carried over into their mentoring relationships, thus providing an indirect benefit to their protégés as well.

Nonetheless, the findings from this study also addressed the barriers that Hispanic male mentors encounter. From facing adolescent trauma to overcoming negative stereotypes, study participants expressed how they dealt with these obstacles and how

their mentoring participation assisted them with emotional healing. Through this research it was also noted that the traditional *machismo* male gender role for Hispanics was virtually absent among participants, who strongly opposed the norm. It was also discovered that Hispanic male mentor participants encounter feelings of inadequacy in becoming a mentor. They also mentioned their strong desire to help youth by sharing their life experiences and barriers so that their protégés could avoid future pitfalls.

Overall, Hispanic male mentor's participation in formal youth mentoring programs can positively impact the dynamics of social exchange. This study contributes to the sparse literature regarding Hispanic male mentors and their unique mentoring experiences in formal youth programs. By identifying the expectations perceived, benefits accrued, and barriers encountered by Hispanic male mentors, one can begin to understand the mentoring paradigm in light of the Hispanic culture and how it can contribute to successful mentoring relationships.

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APPENDICES

APPENDIX A

Interview Script

Oral Interview Script Brandman University Doctoral Dissertation

Researcher: Annica Meza Dawe
Participant #: _____ Date: ____

Hello, my name is Annica Meza Dawe and I am a doctoral student studying Organizational Leadership at Brandman University. I would like to start by thanking you for your time. I recognize that your time is valuable, and I appreciate your willingness to participate in this interview.

First, I would like to review the Informed Consent form that was provided to you when we scheduled the interview. Before we proceed with the interview, I need to obtain your signed consent. I would like to highlight the fact that you can stop the interview at any time. Have you been able to review the form, and do you have any questions? (Answer questions and collect form).

Thank you. As indicated in the consent forms, I would like to record this interview so that I may accurately record your responses. The audio-recording will be destroyed once the interview has been transcribed, and a coding system will be used so that no names will be attached to any notes or transcripts from the interview. With your consent, I will turn on the recorder at this time. (Obtain verbal consent). I have turned on the recorder. Now that the interview is being recorded, I would also like to ask for verbal confirmation before we proceed. Do I have your permission to conduct and record the interview?

In my dissertation, I am examining how participation in formal youth mentoring programs impacts the social dynamics of Hispanic male mentors in the Coachella Valley region. You have been asked to participate in this study because of your role as a mentor. My hope is that this research will provide a more comprehensive understanding of Hispanic males and their participation as mentors.

Thank you. Before I begin, do you have any questions or concerns?

Excellent, let's begin. As we do so, I would like to remind you that you can terminate this interview at any time or to decline to answer any particular question. If you would like to stop at any point during the interview, please let me know and we will do so immediately.
I would like to start with some basic demographic questions. This information will only be used to provide aggregate information regarding the study sample. If you prefer, you may choose to indicate "not specified" on any of these questions.

Demographic Questions:

What is your age? _____

What is your gender? _____

What is your ethnicity? _____

What is your highest level of education attained? _____

How many years have you been a mentor? _____

What is your current occupation? _____

Thank you. Now I would like to move into some content questions. First, I would like to gain some perspective regarding your background and experience with mentoring.

Question #1: Initial Awareness of Mentoring

How did you first become aware of the activity of mentoring?

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_____

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Probing questions:

- *Can you tell me more about that?*
- *Are there other experiences that you have had with mentoring?*

Question #2: Mentor Training Background

Formal mentoring takes place within an organization and follows certain procedures and connects protégés with mentors to establish an official mentoring relationship. What is your experience with formal mentor training in this setting, if any?

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Probing question:

- *Are there other experiences that you have had with mentor training?*

Question #3: Role of a Mentor

Let's imagine that you are speaking with someone who has never been a mentor. They ask you: "What is a mentor?" How would you respond to their question?

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Probing question:

- *What do you see as the core work of a mentor?*

Question #4: Competence

In your current job (or previous job), how do (or did) your mentoring activities enhance your work skills?

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_____

_____

_____

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Probing questions:

- *What do your co-workers think of your mentoring activities (if they are aware of them)?*

Question #5: Social Exchange- Proposition 1 (Success)

What benefit did you receive from serving as a mentor and did that benefit increase the likelihood of your participation?

_____

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Probing question:

- *How would you describe a successful mentoring relationship?*

Question #6: Social Exchange- Proposition 2 (Stimulus)

Have you had prior experience with mentoring and did that encourage you to participate in the mentoring program?

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Probing question:

- *Describe any experiences with mentoring during your adolescence.*

Question #7: Social Exchange- Proposition 3 (Value)

What did you value most about your mentoring experience and did that influence you to increase your participation in any way?

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Probing questions:

- *Describe ways in which your mentoring relationship may have affected the way in which you relate to others.*
- *How would you describe the value of mentoring to others?*

Question #8: Social Exchange- Proposition 4 (Aggression/Approval)

Describe any unexpected experiences as a mentor and whether these experiences may have impacted your outlook on mentoring?

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Probing questions:

- *Describe a time when your protégé surprised you.*

Question #9: Social Exchange- Proposition 5 (Rationality)

Did your experience with mentoring live up to your expectations?

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Question #10: Barriers to Mentoring

As a Hispanic male mentor, can you share any barriers that you encountered in becoming a mentor?

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Probing question:

- *How can these barriers be addressed?*
- *From your perspective, why do they exist?*

Question #11: Culture

Explain how your Hispanic culture (i.e.: values, language, etc.) may have influenced or played a part in your mentoring relationship(s).

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Probing questions:

- *In what ways can common culture shape mentoring relationships?*

Question #12: General Question

This concludes my questions. Is there anything else that you would like to share about Hispanic male mentors or mentoring in general?

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_____

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_____

Probing question:

- *What advice do you have for future mentors?*

Thank you again for your time and participation in this interview. Your perspective will provide a valuable contribution to this research. At this time, I am going to conclude the interview and turn off the recording.

APPENDIX B

Brandman University IRB Approval

BRANDMAN University Chapman University System

BRANDMAN UNIVERSITY INSTITUTIONAL REVIEW BOARD

IRB Application Action – Approval

Date: 2/1/17

Name of Investigator/Researcher: Annica Meza Dawe

Faculty or Student ID Number: B00002300

Title of Research Project:

What's in it for me? The impact to social exchange dynamics of Hispanic Males serving as Mentors in Formal Youth Programs

Project Type: ☑ New ☐ Continuation ☐ Resubmission

Category that applies to your research:

☑ Doctoral Dissertation EdD
☐ DNP Clinical Project
☐ Masters' Thesis
☐ Course Project
☐ Faculty Professional/Academic Research
☐ Other:

Funded: ☑ No ☐ Yes

(Funding Agency; Type of Funding; Grant Number)

Project Duration (cannot exceed 1 year): 2-3 months

Principal Investigator's Address: 79-110 Ocotillo Dr., La Quinta, CA 92253

Email Address: ameza@mail.brandman.edu Telephone Number: 760-504-8003

Faculty Advisor/Sponsor/Chair Name: Dr. Len Hightower, Ph.D.

Email Address: whightow@brandman.edu Telephone Number: 503-341-2672

Category of Review:

☐ Exempt Review ☑ Expedited Review ☐ Standard Review

Brandman University IRB Rev, 11.14.14 Adopted November 2014

☑ I have completed the NIH Certification and included a copy with this proposal

☐ NIH Certificate currently on file in the office of the IRB Chair or Department Office

Signature of Principal Investigator: Annica Meza Dawe Digitally signed by Annica Meza Dawe Date: 2017.02.01 16:13:26 -08'00' Date: 2/1/17

Signature of Faculty Advisor/ Sponsor/Dissertation Chair: Walter Len Hightower Digitally signed by Walter Len Hightower Date: 2017.02.01 21:23:19 -08'00' Date: 2/1/17

BRANDMAN UNIVERSITY INSTITUTIONAL REVIEW BOARD
IRB APPLICATION ACTION – APPROVAL
COMPLETED BY BUIRB

IRB ACTION/APPROVAL

Name of Investigator/Researcher: Annica Dawe

☐ Returned without review. Insufficient detail to adequately assess risks, protections and benefits.

☐ Approved/Certified as Exempt form IRB Review.

☐ Approved as submitted.

☑ Approved, contingent on minor revisions (see attached)

☐ Requires significant modifications of the protocol before approval. Research must resubmit with modifications (see attached)

☐ Researcher must contact IRB member and discuss revisions to research proposal and protocol.

Level of Risk: ☐ No Risk ☑ Minimal Risk ☐ More than Minimal Risk

IRB Comments:

Please provide clear description in your application on how you will be obtaining the contact information for your participants. Is their contact information open to public access or do you have permission from the Coachella Valley Youth Leadership? Please provide evidence of permission if you are receiving contact information from the non-profit.

IRB Reviewer: David Long Digitally signed by David Long DN: cn=David Long, o=Brandman University, ou, email=dlong@brandman.edu, c=US Date: 2017.02.09 12:25:27 -08'00'

Telephone:_____ Email:_____

BUIRB Chair: Doug DeVore Digitally signed by Doug DeVore DN: cn=Doug DeVore, o=Brandman University, ou, email=ddevore@brandman.edu, c=US Date: 2017.02.09 12:25:37 -08'00' Date: 2/9/2017

REVISED IRB Application ☑ **Approved** ☐ **Returned**

Name: Doug DeVore

Telephone: 623-293-2421 **Email:** ddevore@bandman.edu **Date:** 2-10-17

BUIRB Chair: Devore, Douglas Digitally signed by Devore, Douglas DN: cn=Devore, Douglas, o=Brandman University, ou, email=ddevore@brandman.edu, c=US Date: 2017.02.10 14:26:04 -07'00'

APPENDIX C

Participant Invitation Letter

Invitation letter for Hispanic Male Mentors

Date:

Dear *Potential Study Participant,*

My name is Annica Meza Dawe, and I am a doctoral candidate in Brandman University's Organizational Leadership program. For my dissertation, I am researching the impact to social exchange dynamics of Hispanic males serving as mentors in formal youth programs. My research focuses solely on the mentors themselves and to describe and explore their perspectives in regards to their participation as a mentor. I am exploring the perspectives of Hispanic male mentors who are serving or have served in a formal youth mentoring program regarding this topic.

I am writing to introduce myself to you and to ask if you would be willing to consider participating in this research to provide the perspective of a Hispanic male mentor. I am asking your assistance in the study by participating in an interview which will take from 30 to 60 minutes and will be set up at a time convenient for you.

If you agree to participate in an interview, you may be assured that it will be completely confidential. A coding system will be used so that no names will be attached to any notes, recording, or transcripts from the interview. The interview will be audio-recorded with your consent, and the audio-recording will be destroyed once the interview has been transcribed. All information will remain in locked files accessible only to the researchers and no other individuals will have access to the interview information. You will be free to stop the interview and withdraw from the study at any time.

I am available by email and phone to discuss this research. Additionally, my dissertation chair may be contacted to answer any questions you may have: Dr. Len Hightower, available at whightow@brandman.edu.

It would be an honor to be able to hear your experiences and perspectives regarding your participation as a Hispanic male mentor. I know that your time is incredibly valuable and I appreciate your consideration of this request.

Sincerely,

Annica Meza Dawe
Doctoral Candidate, Brandman University
Email: ameza@mail.brandman.edu
Phone: 760-xxx-xxxx

APPENDIX D

Participant Bill of Rights

BRANDMAN University Chapman University System

BRANDMAN UNIVERSITY INSTITUTIONAL REVIEW BOARD

Research Participant"s Bill of Rights

Any person who is requested to consent to participate as a subject in an experiment, or who is requested to consent on behalf of another, has the following rights:

1. To be told what the study is attempting to discover.

2. To be told what will happen in the study and whether any of the procedures, drugs or devices are different from what would be used in standard practice.

3. To be told about the risks, side effects or discomforts of the things that may happen to him/her.

4. To be told if he/she can expect any benefit from participating and, if so, what the benefits might be.

5. To be told what other choices he/she has and how they may be better orорse than being in the study.

6. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study.

7. To be told what sort of medical treatment is available if any complications arise.

8. To refuse to participate at all before or after the study is started without any adverse effects.

9. To receive a copy of the signed and dated consent form.

10. To be free of pressures when considering whether he/she wishes to agree to be in the study.

If at any time you have questions regarding a research study, you should ask the researchers to answer them. You also may contact the Brandman University Institutional Review Board, which is concerned with the protection of volunteers in research projects. The Brandman University Institutional Review Board may be contacted either by telephoning the Office of Academic Affairs at (949) 341-9937 or by writing to the Vice Chancellor of Academic Affairs, Brandman University, 16355 Laguna Canyon Road, Irvine, CA, 92618.

Brandman University IRB Adopted November 2013

APPENDIX E

Informed Consent Paperwork

CONSENT TO PARTICIPATE IN RESEARCH

BRANDMAN
UNIVERSITY
16355 LAGUNA CANYON
ROAD IRVINE, CA 92618

TITLE: What's in it for me? The Impact to social exchange dynamics of Hispanic Males serving as Mentors in Formal Youth Programs

RESPONSIBLE INVESTIGATOR: Annica Meza Dawe

PURPOSE OF STUDY: This study is being conducted for a dissertation in Organizational Leadership at Brandman University. The purpose of this qualitative study sought to describe how participation in formal mentoring programs for youth impacted the social exchange dynamics of Hispanic male mentors in the Coachella Valley

PROCEDURES: In participating in this study, I agree to participate in an interview which will last approximately 30 to 60 minutes and will be audio-recorded (separate privacy statement attached).

I understand that:

a) The possible risks of this study are minimal. However, there may be some discomfort as a result of participating in the interview. I understand that I do not need to answer any interview questions that cause discomfort.

b) I will not be paid for my participation in this study. The possible benefit of this study is an increased understanding of Hispanic male mentors and their experiences in formal youth programs as well as the impact on their psychosocial outcomes. The findings and recommendations from this study will be made available to all participants.

c) Any questions I have concerning my participation in this study will be answered by Annica Meza Dawe, available by email at ameza@mail.brandman.edu or by

phone at ###-###-####. Questions may also be answered by the dissertation chairperson: Dr. Len Hightower at whightow@brandman.edu.

d) I may refuse to participate or may withdraw from this study at any time without any negative consequences. Also, the Investigator may stop the study at any time.

e) I also understand that no information that identifies me will be released without my separate consent and that all identifiable information will be protected to the limits allowed by law. If the study design or the use of the data is to be changed, I will be so informed and my consent re-obtained. I understand that if I have any questions, comments, or concerns about the study or the informed consent process, I may write or call the Office of the Executive Vice Chancellor of Academic Affairs, Brandman University, and 16355 Laguna Canyon Road, Irvine, CA 92618, (949) 341-7641. I acknowledge that I have received a copy of this form and the Research participant's Bill of Rights.

I have read the above and understand it. My questions have been answered to my satisfaction and I agree to participate in the study.

_____

Printed Name of Participant

_____

Signature of Participant

_____

Signature of Principal Investigator

_____

Date

APPENDIX F

Privacy Act Statement and Consent Agreement for Audio Recording

I give my consent to allow audio recording during the interview, and for those records to be reviewed by persons involved in the study. I understand that all information will be kept confidential and will be reported in an anonymous fashion, and that the audio recording will be erased after the interview has been transcribed. I understand that I may elect to receive a copy of the transcript once the audio recording has been transcribed so that I may review and correct as necessary. I further understand that I may withdraw this consent at any time without penalty.

_____

Printed Name of Participant

_____

Signature of Participant

□ Please provide a copy of the transcript for my review at the following address:

_____

_____

Signature of Principal Investigator

_____

Date

APPENDIX G

Outline of Questions Sent to Participants Prior to Interview

Interview Questions

A Qualitative Exploration of the Impact to Social Exchange Dynamics of Hispanic Males serving as Mentors in Formal Youth Programs

These are the general questions that will be covered during the interview. They are provided here for your information. If you wish, you may review the questions in advance of the interview. Please be aware that the researcher may ask follow-up questions in any of these areas to better understand your responses.

As a research participant, you have the right to terminate the interview at any time or to decline to answer any particular question(s). Please inform the researcher if you wish to withdraw from the study.

Part 1: Demographic Questions

The interview will start with some basic demographic questions. This information will only be used to provide aggregate information regarding the study sample. If you prefer, you may choose to indicate "not specified" on any or all of these questions.

- What is your age
- What is your gender?
- What is your ethnicity?
- What is your highest level of education attained?
- How many years have you been a mentor?
- What is your current occupation?

Part 2: Experience with Mentoring

This portion of the interview will focus on your experience with mentoring and any mentor training you may have had.

- How did you first become aware of the activity of mentoring?
- Formal mentoring takes place within an organization and follows certain procedures and connects protégés with mentors to establish an official mentoring relationship. What is your experience with formal mentor training in this setting, if any?
- Let's imagine that you are speaking with someone who has never been a mentor. They ask you: "What is a mentor?" How would you respond to their question?

Part 3: Social Exchange

This portion of the interview will focus on the dynamics of social exchange in mentoring relationships.

- In your current job (or previous job), how do (or did) your mentoring activities enhance your work skills?
- What benefit did you receive from serving as a mentor and did that benefit increase the likelihood of your participation?
- Have you had prior experience with mentoring and did that encourage you to participate in the mentoring program?
- What did you value most about your mentoring experience and did that influence you to increase your participation in any way?
- Describe any unexpected experiences as a mentor and whether these experiences may have impacted your outlook on mentoring?
- Did your experience with mentoring live up to your expectations?

Part 4: Barriers and Culture

This last portion of the interview will address questions regarding barriers to mentoring and Hispanic culture. It will also allow you the opportunity to share any additional comments or questions you may have at the time.

- As a Hispanic male mentor, can you share any barriers that you encountered in becoming a mentor?
- Explain how your Hispanic culture (i.e.: values, language, etc.) may have influenced or played a part in your mentoring relationship(s).
- This concludes my questions. Is there anything else that you would like to share about Hispanic male mentors or mentoring in general?

APPENDIX H

List of Codes

Theme 1: Mentoring Expectations and Experiences of Hispanic Male Mentors

1. **Advice for Future Mentors**- What future mentors should know or be aware of before they begin mentoring.
2. **Be Aware of Guidelines/Set Boundaries-** Mentors need to know or establish guidelines/barriers when mentoring their protégés.
3. **Be Committed-** Mentors must be fully committed to their role and responsibilities.
4. **Be Realistic-** Mentors need to be realistic in regards to their mentoring expectations.
5. **Be a Role Model**- Mentors are to be a positive figure that protégés can follow.
6. **Be Open Minded**- Mentors need to be sensitive and aware of differing perspectives.
7. **Be Vulnerable**- Mentors need to have the ability to be "emotionally exposed" with their protégés who may share sensitive and/or personal information.
8. **Core Work of a Mentor**- The main responsibilities of a mentor.
9. **Definition of a Mentor**- Description of the role of a mentor.
10. **Desire to Help Others and Communities**- The desire to help someone in need or a community in need.
11. **Develop Responsible Citizens-** Ensuring that protégés are guided to be model citizens of their communities.
12. **Don't Be Judgmental-** Mentors are to withhold judgement of their protégé's decisions/behavior.
13. **Guiding Protégés to their Full Potential-** Assisting protégés in reaching their full potential.

14. **Initial Awareness of Mentoring-** The initial recognition of mentoring and its activities.
15. **Life Balance-** The ability of Mentors to balance their work and life schedules.
16. **Listen-** The expectation that Mentors will engage in active listening with their protégés.
17. **Maintain Confidentiality-** Mentors demonstrate their trustworthiness in their mentoring relationships.
18. **Mentors Don't Have All The Answers-** Mentors will not always have an exact solution for every protégé problem.
19. **Mentoring during Adolescence**- Experiences with formal and informal mentoring during adolescence.
20. **Outlook on mentoring**- The perception of mentoring as a whole or in general.
21. **Passion for Mentoring-** Mentors must have passion for the work that they do.
22. **Previous Experience**- Previous experience as a mentor.
23. **Previous Experience Led to Formal Mentoring Participation**- Mentors who had previous experience with mentoring led to their participation in a formal mentoring program.
24. **Protégés Have Different Needs**- Every protégé is different and has unique needs.
25. **Successful Mentoring Relationship**- Description of the components of a successful mentoring relationship.
26. **Teach By Example-** Mentors model positive behaviors.
27. **Unexpected Experience**- Any unexpected occurrence or feeling as experienced by a mentor.

Theme 2: Perceived Mentoring Benefits Experienced By Hispanic Male Mentors

28. **Be a Better Person**- The desire to be a better individual.
29. **Brotherhood**- The comradery between males.
30. **Building Relationships-** Establishing relationships with protégés via mentoring.
31. **Learning**- The act of learning things which were unknown before.
32. **Enhanced Work Skills**- Work skills that have been enhanced by mentoring participation.
33. **Family Approval**- Approval of family members in regards to mentoring activities.
34. **Focused purpose**- Having a clear purpose in life.
35. **Formal Mentor Training**- Mentor training in an organizational/professional setting.
36. **Healing Process**- The process of emotional healing.
37. **Increased likelihood of participation**- The benefits received by mentors increase the likelihood that they will continue to participate in mentoring.
38. **Inner Peace**- The state of being at peace with one's self.
39. **Making an Impact-** Having an impact on a protégé's life.
40. **Mutual Benefits**- The notion that a mentoring relationship is mutually beneficial for the mentor and protégé.
41. **Peer Approval-** Approval of peers or co-workers in regards to mentoring activities.
42. **Positive Feelings-** Experiencing positive feelings as a mentor.
43. **Protégé Surprises**- Any unexpected occurrence from a protégé.
44. **Relating to Others**- How mentoring relationships affect the ways in which mentors relate to other individuals.
45. **Respect-** The act of showing respect for an individual.

46. **Sharing Knowledge**- The act of sharing (or passing down) knowledge with others.
47. **Witnessing Change**- The act of witnessing a change in the life of a protégé.

Theme 3: The Value of Mentoring perceived by Hispanic Male Mentors

48. **Appreciation of Mentors**- The valuing of mentors by their protégés.
49. **Collaboration with Community Groups**- The act of working with additional community groups in order to achieve common objectives.
50. **Developing Wisdom-** The process of developing one's wisdom over time.
51. **Encouraged Increased Participation**- The value of mentoring perceived by mentors encouraged them to increase their participation in some way.
52. **Fosters Trust/Security Among Youth**- The ability for trust (and a sense of security) to develop between mentors and their protégés.
53. **Healing Circle Activities**- Providing "Healing Circles" (opportunities for mentors and protégés to gather in a circle and share positive stories as well as obstacles in life).
54. **Positive Impact to Community**- The ways in which mentoring made a positive impact in the community by reducing crime, diminishing the need for social services, etc.
55. **Power to Be a Positive Influence-** The ability for mentors to be positive influences in the lives of their protégés.
56. **Priceless-** The value of mentoring does not have a price tag.
57. **Protégés Become Future Mentors-** The occurrence of protégés who grow up to later become mentors themselves.

58. **Provides Motivation to Mentor**- The value of mentoring provides motivation to mentor.
59. **Willingness to listen-** Protégés showcasing a desire to listen to their mentor's advice.
60. **Providing a Safe Space for Young Men-** Having facilities (as well as opportunities) for young men to be mentored in a trusting and safe environment.
61. **Teaches Patience/Tolerance-** Learning about patience and tolerance via mentoring.
62. **Lasting Relationships with Protégés**- Mentoring relationships that last beyond a formal mentoring program's expectations.

Theme 4: Barriers to mentoring perceived by Hispanic Male Mentors

63. **Afraid to Ask Questions**- Hispanic Males may be hesitant to ask questions in general.
64. **Climbing Career Ladder**- The desire to improve one's career first and foremost.
65. **Competing Negative Influences**- The negative influences that try and compete for the attention of Hispanic Males.
66. **Costs Money to Participate**- The costs associated with mentoring participation.
67. **Overcoming desire to control youth**- Trouble with releasing the desire to be in control of youth behavior.
68. **Feelings of Inadequacy**- Perceptions of being unqualified to be a mentor.
69. **Time**- Limited amount of time available to dedicate to mentoring.
70. **Lack of Male Mentors**- The void of male mentors in formal mentoring programs.
71. **Lack of Resources**- The dismal amount and availability of resources for mentoring.
72. **Misunderstanding of How To Become a Mentor**- Confusion in regards to the requirements and expectations of becoming a mentor.

73. **Overcoming Negative Stereotypes**- Overcoming negative stereotypes that Hispanic Male Mentors may face in becoming a mentor.
74. **Personal Struggles**- Individual personal issues that Hispanic Male Mentors may face (i.e.: anxiety, depression).
75. **Self-Absorbed Outlook**- Being focused on one's self versus looking to fulfill the needs of others.
76. **Takes Time to See Payoff**- The amount of time needed to witness a transformational change in youth.
77. **Value not visible to all**- Not everyone will see the value of mentoring.
78. **Want to Get Paid for Work**- Desire to be paid wages for work and effort contributed.

Theme 5: The Impact of Hispanic Culture in Mentoring Relationships

79. **Adolescent Trauma Experienced**- Trauma experienced during adolescence of Hispanic Males.
80. **Ancestral Values Unite Us**- Ancestral values of Hispanics provide unity among members.
81. **Common Culture Creates Relationships**- Commonalities create basis for relationships.
82. **Desire to Share Lived Experiences ("Consejos")-** The need to share life experiences and advice.
83. **Different Definition of Respect**- Hispanic Males differ in their definition of "respect."

84. **Drive to Give Back to Hispanic Community**- The motivation to give back to the Hispanic community.
85. **Emotionally Absent Fathers**- Hispanic Fathers who are present physically for their children but not emotionally.
86. **Expression of Emotions Unencouraged** (no space for emotional release)- Hispanic Males encouraged not to show their emotions.
87. **Failure to Give Back**- When successful Hispanics fail to give back to their communities.
88. **Fearful of Looking at the Big Picture**- Hispanic Males hesitant to view the world beyond their own front yard.
89. **Helping Others-Oriented Culture**- The Hispanic Culture teaches to give more than to receive.
90. **Hispanic Community is Unaware of Mentoring**- Hispanics are unaware of mentoring in general.
91. **Lack of Initiative to Change Stereotypes**- Hispanic Males do not show initiative in addressing negative stereotypes.
92. **Hispanic Males Lack Initiative to Better Relationships**- Hispanic Males work hard but do not work to better their relationships at home.
93. **Modern Day Responsibilities Impact Family Communication-** Work responsibilities as well as modern technology interfere with regular and consistent family communication.
94. **Need Emotional Healing**- Hispanics may face personal wounds which require emotional healing.

95. **Negative Media Stereotypes Influence Hispanic Youth**- The role of the media in providing negative stereotypes of Hispanic youth.
96. **Overcoming Male Pride**- Triumphing over the traditional Hispanic "Machismo" expectations and perspectives.
97. **Strong Family Social Upbringing/Ties**- The strong family values of Hispanics.