

IMPACT OF PLURALISTIC MENTORING  
AT THE UNITED STATES AIR FORCE ACADEMY  
(USAFA)

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By

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# Report Documentation Page

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## ABSTRACT

Academic research demonstrates the importance of implementing measures to enhance human diversity and to ensure campus environments are truly inclusive. Literature on mentoring consistently demonstrates its importance in facilitating the opportunities for students to achieve greater levels of academic success, fulfillment, and human development. However, literature merging principles of human diversity with principles of mentoring is somewhat scarce. The direction of this dissertation was an attempt to develop a pluralistic mentoring program at the United States Air Force Academy (USAFA), which would bridge diversity initiatives with good mentoring practices. More importantly, research was conducted to assess the impact of pluralistic mentoring at the USAFA. Jim Cummins's (2001), *Empowering Minority Students: Framework for Intervention* enabled the researcher to develop a program that could be incorporated into the Officer Development System (ODS) at USAFA and within the Dean of Faculty advising and mentoring program.

The research demonstrated both a qualitative emphasis with historical analysis conducted before and during the development and training of pluralistic mentors, and a quantitative emphasis that explored the impact of pluralistic mentoring upon the cadets' attitudes toward diversity and pluralism. Additionally, the historical research phase enabled the researcher to contemplate the *etic* issues (presuppositions and philosophical positions gleaned from theory and literature) and to consider the *emic* issues (the

discovery from acquaintance with the case) before accomplishing the quantitative research. The researcher explored a bounded situation at the USAFA: the new Officer Development System, which was unveiled in January 2004 to change the culture and the mechanisms for developing future officers. Thus, the Academy's leadership, culture, and socialization processes were examined and juxtaposed with the relevant literature regarding human diversity and mentoring principles. Although the new program did not achieve the desired level of impact, improvement of implementation and execution strategies should allow pluralistic mentoring to complement existing programs that professionally develop cadets at the USAFA. Moreover, pluralistic mentoring, when fully embraced, will enable the Academy to produce culturally competent and socially conscious officers who will become Air Force leaders of the twenty-first century.

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“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him and He will make your paths straight” (Proverbs 3:5-6). I must acknowledge that I have tried to lean on the Lord throughout this process, but I have also leaned on many good folks who travelled by my side. People, too numerous to mention, have provided steady support, and have been very gratuitous in their daily encouragement. I owe a great deal to all of these dear friends; much more than simply embedding the word thanks within an acknowledgement. In an even grander way, I am doubly indebted to the following individuals: Laura, the love of my life, our daughters Sarah and Courtney, my wonderful father-in-law, Dr. Philip Marano, and my brother, Randy Wilks. Without their unconditional love and encouragement, it would have been impossible to journey this far. I also thank my Air Force colleagues: Dr. Wilson, Hal Taylor, Bill Bremer, Bill Sheldon, and Dr. Ruffin who willingly engrossed themselves in my projects, provided advice, and always extended a helping hand. Additionally, many University of Denver students took the time to read and offer suggestions to the early drafts; thus, I especially thank all of them for their wisdom and advice. Next, I must thank my student-mentor, Suma Al-Beiruty, who had an uncanny knack for casting a *Pygmalion Effect* upon me and encouraging me to reach my goal. Finally, without creating an effect of imputing to Drs. Frank Tuitt, Sheila Summers-Thompson, Kathy Green, and Roger Salters an inconvenient responsibility for any faults of my own or flaws found within this dissertation, I’ve leaned on them and learned much from them as I have tried to emulate their level of scholarship. Leaning on the Lord and these

wonderful individuals have truly made my path straight. Thanks for removing obstacles and guiding me along the way!

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## PREFACE

*Sticks and stones may break my bones but words will never hurt me.*

Mentoring is a passion of mine and has been an important topic of study since I joined the U. S. Air Force in 1981. Prior to embarking upon graduate studies in higher education, I had the good fortune of expanding the academic advising process at USAFA by introducing a mentoring component to the faculty development program for Air Associate Officers Commanding for Academics (AAOCAs). The AAOCA program was designed to provide high-quality academic advising for all four-degree (freshmen) cadets. However, my passion for mentoring can be traced to earlier days in my career when my father-in-law, Dr. Philip Marano, who served his country for twenty-plus years and retired in 1979 as a colonel from the United States Air Force, took me underneath his wings and began to mentor and socialize me in the ways of military life. More importantly, dad became my life coach sharing his great wisdom, his many unique experiences, and ultimately casting a *Pygmalion Effect* (unconditional positive regard and belief) upon me.

My exploration of diversity as a topic of interest, which spans a much shorter history, began during graduate school in the fall of 2005 at University of Denver, while attending the College of Education. During this experience, I was exposed to the subject of diversity in a variety of courses, through encounters with diverse classmates, through exposure to a plethora of perspectives within the literature, and through my mentor and dissertation advisor, Dr. Frank Tuitt. It is safe to say that although I experienced cognitive dissonance and many points of emotional tension, several aspects of diversity

seemed to resonate with my lived experience. For example, while exploring the notion of viewing people of color, particularly black Americans through a “deficit lens,” (Hernstein & Murray, 1994; Fraser, 1995; Perry, Steele, Hilliard, 2003), I was stunned and befuddled as I seethed in a cauldron of existential frustration.

Particularly, as I read many counternarratives provided by Dr. Tuitt opposing the “deficit lens” ideology, I thought about my own life experiences and how oftentimes I had been viewed as “deficient” in areas such as writing and speaking. One day, I experienced a significant jolt as I read Orlando Patterson’s counternarrative of *The Bell Curve* in his essay *For Whom the Bell Curves* (1995). Within his essay, Patterson pointed out the clear regional variations between rural white Southerners and their Northern urban counterparts who tend to have higher measured IQ as well as demonstrating greater cultural and economic performance. In many ways the discouragement I felt upon reading Patterson’s essay can be distilled to the following points: (1) I hail from Rossville Georgia, (2) I am the son of parents who never completed the seventh and tenth grades of education, (3) my SAT and GRE scores hovered around 1000, and (4) I still struggle to wax eloquent in the spoken and written language in the later years of my life. Some of the dispiriting literature I read would suggest that I am hopelessly deficient despite contradictory evidence of some levels of success I have been able to achieve!

However, my interest in pluralistic concepts and the importance of the right attitudes, especially being sensitive to others, came to the fore after reading Patterson’s essay and being confronted by an abrupt Nor’easter. My wife and I were staying overnight in a hotel and were relaxing one evening in the community Jacuzzi. An older couple, enjoying the Jacuzzi as well, began to make small talk with us. The gentleman (a publisher from

New Jersey) questioned where I lived, what brought me to the area (Ft. Collins), and what was my profession or occupation? While answering his questions, I described my sponsorship from the Air Force Academy in pursuit of a doctorate degree from University of Denver and he remarked, “I hope you are not being sponsored by the English department because I detected a few dangling modifiers as you spoke.” Despite being stunned by his abruptness and my thinking that he probably had not read Daniel Goleman’s books on *Emotional and Social Intelligence*, I was hurt by this Nor’easter as his tidal wave landed me on the isle of misfits, those *others* who are routinely viewed through the “deficit lens.” I did not parry with my assailant because I knew his retort would probably have hurt even worse. I simply recalled a key question posed by Patterson in his essay: “Why is it that, in a land founded on the secular belief that ‘all men are created equal,’ we are so obsessed with the need to find a scientific basis for human inequality” (pp. 187-213). This is only one example of viewing the “Other” through a “deficit lens;” however, while traveling through my diversity experiences I have found many important concepts and themes that resonated with many of my own life experiences. Thus, I felt compelled, as if divinely directed, to couple diversity (pluralistic concepts) with a mentoring program because how we (educators/mentors) exercise power in our voice and in our presence can have a positive or devastating impact upon a student.

## CHAPTER ONE

### INTRODUCTION

Academic institutions are systems influenced by a range of dynamics that shape the direction, capacities, and production of those who reside in them. In fact, postsecondary institutions are microcosms of the larger society (Banks, 2004; Cummins, 2001), situated within a country that boasts of its great democracy. However, democracy does not function *equally well* for all of its citizenry. Members of cultural groups, ethnicity, race, and gender groups, differentially situated relative to power and status, have a variety of beliefs about the causes, manifestations, and solutions for social, political, and economic inequities (Aronowitx & Giroux, 1993). Furthermore, few people have had the necessary multicultural educational experiences to enable them to deal with these realities of social inequities, affecting their moral and civic responsibilities.

Multiculturalists (Banks, 2001, 2004, 2005; Cummins, 2001) challenge the macro-society to grant educational institutions the privilege to create agents of change at the micro-level. Banks (2004) and Cummins (2001) contend a strong democracy consists of two important elements: (1) a diverse community that recognizes differences and honors a plurality of people and ideas; and, (2) that this community remains open and tolerant of ideas, values, and perspectives, ensuring everyone is represented in a pluralistic society.

These two important elements can be addressed by caring educators and mentors who wish to influence far beyond the moment and create; albeit small at times, systemic influences that can have a profound impact on the life and development of a student

(Costa & Garmston, 1994). Pluralistic mentoring can become one positive dynamic that can bring about significant changes both in the classroom and across the campus. Pluralistic mentoring can provide the necessary emotional and interpersonal support, providing all students with affirmation, encouragement, counseling, and friendship (Johnson, 2007). A socially and culturally competent mentor can discern when and how to apply specific strategies to enhance a student's perceptions, decisions, and intellectual functions (Costa et al., 1994; Johnson, 2007); moreover, pluralistic mentors can help students, if they wish, reflect on their inner thought processes and become more tolerant and democratically conscious, which is a prerequisite to improving overt behaviors, covert attitudes, and interpersonal relationships (Vogt, 1997); in turn, powerful mentoring can enhance student learning and contribute to a student's complete human development (Chickering & Reisser, 1969; Costa et al., 1994; Johnson, 2007).

Pluralistic principles can enhance a student's human development because they challenge mentors to address an important question: "What competencies enable a mentor to develop interact, understand, and form solid human relationships with others?" Literature (Costa et al., 1994; Johnson, 2007; Lindsey, Robins, & Terrell, 2003; Ting-Toomey, 1999) suggests many important competencies such as using good communication skills, employing empathic listening, checking one's perceptions, reducing prejudice, and avoiding stereotypical thinking. A very important competency of pluralistic mentors is learning to value and appreciate diversity when interfacing with the "dissimilar other" (Ting-Toomey, 1999); a skill that can be developed as one moves beyond shallow human interactions and begins to adopt and demonstrate pluralistic attitudes (Clutterbuck & Ragins, 2002). For pluralism, as defined by Richard Pratte

(1979), is “an ideology that gives value to cultural diversity and promotes equality for all people” (p. 892). Great mentors can develop pluralistic attitudes and values, be effective role models, and promote social and cultural competencies in all of their interactions with students and faculty (Goleman, 2000, 2006; Kivel, 2002; Palmer, 1998, 2004). According to Johnson (2007), the mentor can be a living representation of the accomplished professional whom students aspire to emulate.

Thus, after having reviewed the literature, mentoring and pluralism were coupled together in this study to address the developmental needs of a mosaic of students, collectively known as cadets, assigned to the United States Air Force Academy (USAFA), who differ in race, ethnicity, gender, religion, geographical origins, and other important group memberships. More specifically, this dissertation is a report of a mixed method study that was specifically designed to assess a new mentoring program situated at the USAFA (hereafter used interchangeably with Academy). The study was conducted by randomly choosing and training a small group of advisors to serve as mentors for the incoming cadet Class of 2011 in the 2007 fall semester. Moreover, the study examined the impact of pluralistic mentoring on the attitudes of randomly chosen four-degree cadets who were compared with the attitudes of cadets assigned to a control group, who received traditional advising and mentoring. This first chapter of the dissertation presents the background of the study, specifies the problem of the study, describes the purpose of the study, provides the research questions and null hypothesis, defines some special terms used throughout the dissertation, and provides a thesis outline to illustrate the overall organization of the study.

## Background of the Study

According to Reece and Brandt (2005) “the importance of human relations can be summarized in one concise law of personal and organizational success,” (p. xvi) which is applicable to the military (paraphrased): All military work is accomplished through a diverse group of people interacting in dynamic relationships, and true success is achieved *only* when leaders put their people first and their organizational programs and strategies second. All Air Force members are more productive when they develop effective relationships with their superiors, fellow military members, and their chief client: American society. Furthermore, as the civilian sector becomes increasingly more egalitarian, promotes diversity, and develops inclusive environments (Cox, 1994, 2001; Ting-Toomey, 1999; Trompenaars & Hampden-Turner, 1998), the Air Force should follow its lead. The new world order is not just about exchanging information; it is about building effective relationships. In the military these relationships are crucial if personnel are going to successfully accomplish the mission.

In American society relationships are becoming quite diverse as this nation has become a “kaleidoscope of the world’s cultures,” (Reece & Brandt, 2005, p. 359) creating a great mix of heterogeneity. Thus, when pondering the motto: *E Pluribus Unum*: “Out of many, one,” questions can be advanced: Can a military organization that has historically functioned on the basis of sameness truly leverage diversity and tap into its members’ unique power and potential (Dansby, Stewart, & Webb, 2001; Crandall, 2007)? And, can human diversity truly be valued in an organization that treats individuals with “a superficial acknowledgement or tolerance of difference with no consideration of how differences are socially produced” (Canetto, Yang, Borrayo, & Timpson, 2003, p.

24)? This study suggests that it cannot and thus the military must continually strive to become a more inclusive organization.

As the demographic landscape of American society rapidly changes it will serve as a catalyst for many efforts to improve the quality of higher education initiatives (Orfield, Marin, & Horn, 2005). Banks (2005) stated that demographics according to “the U.S. Census Bureau (2000) estimated that people of color made up 28% of the nation’s population in 2000 and predicted that they would make up 38% in 2050” (p. xi). These demographic shifts across the nation will undoubtedly require educators to make a change in both their attitudes and practices; a pluralistic perspective will become an ethical imperative and responsibility of higher education institutions (Landsman & Lewis, 2006; Orfield, Marin, & Horn, 2005; Timpson, Canetto, Borrayo, & Yang, 2003).

Equally important, the philosophical and professional movements within higher education suggest that valuing diversity, implementing effective pedagogies, and promoting inclusive environments is of paramount importance if *all* students are to be given a chance to succeed academically (Howell & Tuitt, 2003; Klug, Luckey, Whitfield, & Wilkins, 2006; Strayhorn & Terrell, 2007; Timpson, Canetto, Borrayo, & Yang, 2003). Furthermore, critical race theorists (Dixson & Rousseau, 2006; Solórzano & Villalpando, 1998) go farther and encourage educators to embed the following principles into their pedagogical practices: (1) understand the centrality of racism, (2) challenge the dominant ideology, (3) commit to social justice, (4) share experiential knowledge, and (5) promote interdisciplinary perspectives so social uplift and humanizing encounters can take place in education. Thus, many of the theories related to diversity provide the necessary background to support a pluralistic imperative as well as provide the cognitive fodder to

conduct a research study; a study coupling the concepts of diversity and mentoring in a program that will allow faculty mentors to fully connect with *all* cadets at USAFA.

### The Problem Statement

As the military community ponders the demographic changes predicted in higher education literature (Banks, 2005; Orfield, Marin, & Horn, 2005; Perry, Steele, & Hilliard, 2003), institutions like the United States Air Force Academy (USAFA) must consider how the increases in ethnic and racial groups will likely impact both American society and the Academy. According to Segal and Bourg (2002), as the civilian labor force and high school students planning to enter college become more diverse, military academies and military recruiting services will be required to compete “with colleges, in addition to the labor force, in recruiting enlisted personnel” (p. 506) and commissioning officers. In order to increase their representation to more closely correspond with larger social changes, the military will need to reflect the demographics of the greater society (Adams, 1997; Dansby, Stewart, & Webb, 2001; Katzenstein & Reppy, 1999).

However, the mere presence of racially and ethnically diverse members, or an increased representation of women in the military does not necessarily equate to having a genuinely inclusive organization (Adams, 1997; Katzenstein & Reppy, 1999; Miller & Katz, 2002; Roberson, 2006; Sullivan, 1993); thus, acceptance, respect, and attitudes that value diversity are absolutely essential to the vitality of a healthy organization (Timpson, Canetto, Borrayo, & Yang, 2003; Vogt, 1997). In order to capitalize on the synergistic potential of the diverse group of people, in the military, all members will need to make a commitment to value and promote diversity; especially if they seek to exponentially increase cooperation, creativity, and innovativeness across the military units (Adams,

1997; Cox, 2001). Furthermore, at military academies both educators and mentors will need to change their attitudes and pedagogical practices if diverse cultural, racial, and ethnic groups have equal opportunities to learn and thrive in their learning environments (Antonia, Baltodano, & Torres, 2003; Banks, 2001; Perry, Steele, & Hilliard, 2003; Timpson, Canetto, Borrayo, & Yang, 2003; Tuitt, 2003). The Academy culture should not allow *difference* (race, gender, self/social identities) to create inflammatory zones of demarcation nor should anyone be excluded; *all* cadets should be valued as military academy team members (Dansby, Stewart, & Webb, 2001; Hajjar & Ender, 2007; Lindsey, Robins, & Terrell, 2003; Timpson, Canetto, Borrayo, & Yang, 2003).

A firm foundation for national defense has been the military's ability to develop leaders and officers of character who have served with distinction and competence in peace and in war (Air Command and Staff College, 2002, Price, 2004)<sup>1</sup>. The Academy with its strong emphasis on leadership and character development serves as one of the pipelines in supplying the nation with some of the brightest and best young officers who will serve their country with integrity and selflessness; however, incongruence among its institutional programs, cadet development, and espoused values were made manifest in 2003; *differences* and destructive behaviors tarnished the Academy's noble reputation and impeded the training process (Price, 2004). Fortunately, specific efforts and important measures were implemented to remedy the disconnections and bring about an integrated institutional approach that will be truly transformative with the unveiling of the Officer Development System (ODS) program (Price, 2004). One key endeavor was to promote Force Development (FD), which is a Total Force initiative implemented in late

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<sup>1</sup> The acronym ACSC (Air Command and Staff College) will be utilized throughout.

2002, and underpin the ODS program with many of its espoused values (See definitions). Its objective is to meet the Air Force's current, emerging, and evolving missions by better developing Air Force personnel (ACSC, 2002; Price, 2004).

ODS like FD is a continuing process initiative that extends its reach to the academic halls and dormitories of the Academy; it is an actionable program the Air Force uses to link education and training with leadership and development (ACSC, 2002; Price, 2004). An important part of the connection between the Academy and FD is the development of future aerospace leaders of the twenty-first century; thus, the Academy serves as a key component for developing future officers who will someday serve their country as effective Air Force leaders. One potential intervention to address student-institutional incompatibilities and make ODS even more robust, provide better engagement, and enhance cadet empowerment academically and professionally would be to institute an effective mentoring program (Clutterbuck & Ragins, 2002; Johnson, 2007; Tillman, 2001).

#### Purpose of the Study

The purpose of this study is to examine the impact of a pluralistic mentoring program for the Class of 2011 that was developed and situated at the United States Air Force Academy in the fall of 2007. The study adds to the understanding of diversity and endeavors to create inclusive organizations as it couples diversity (pluralism) with mentoring and delivers it through Dean of Faculty (DF) advisors who are responsible for engaging and assisting in the development of 4-degree (freshmen) cadets.

## Theoretical Foundation

Because of the vast demographic changes taking place throughout the United States (Banks, 2005; Orfield, Marin, & Horn, 2005) different interpersonal customs and cultures will necessitate a need to understand and adapt to new ways of looking at difference and harnessing diversity for the good of the military enterprise (Dansby, Stewart, & Webb, 2001; Hajjar & Ender, 2007). As American society has become increasingly sensitive to cultural differences, the United States has moved from a perspective that endorsed *cultural assimilation*: people should leave their native culture behind and adapt to their new culture to a view that values *cultural diversity*: people should retain their native cultural ways (Schaefer, 1996). Furthermore, American society has become intimately involved in developing a society in which all cultures can coexist and enrich one another (Appleton, 1983; Michaels, 2006; Schaefer, 1996); albeit, very superficially as noted by some cultural critics (Dyson, 2003, 2007; West, 1999, 2004).

A key proposition within this study is that the United States military must become pluralistic in both its attitudes and behaviors. A key conclusion from examining the literature is that educating and mentoring students to appreciate diversity is a movement in the right direction, is a societal imperative, and is warranted at the respective military academies; thus, the study has intrinsic importance. This dissertation is significant in that it reports the research on efforts to create positive change at the United States Air Force Academy (USFA) by developing and implementing a pluralistic mentoring program for the cadets; thus, the study examines the effect of implementation of a program based on mentoring and diversity theory that has been widely accepted but little tested in a unique setting such as a U.S. military academy.

My vision of cultural pluralism at the Academy rests on three basic principles: (1) every cadet's culture has its own internal coherence, integrity, and logic, (2) no cadet's culture is inherently better or worse than another, and (3) all cadets are to some extent culture bound (Banks, 2004; Ting-Tommey, 1999). With these principles in mind, I felt that a solid theoretical construct, such as Cummins's theory (2001) and work on empowering minority and subordinated students could be used as a framework for a pluralistic mentoring program. Particularly, Cummins's work analyzed the multiple causes of academic institutions failure among subordinated group students, and because his philosophical tradition lies within the domain of critical pedagogy, I used his work as a lens to review the literature and envision the program situated within the larger Officer Development System (ODS) at the USAF Academy. If the faculty would adopt and implement pluralistic principles into their teaching and mentoring encounters, my entering research hypothesis was that a culture more pluralistic in its orientation could be achieved, and that a positive impact upon the cadets' attitudes toward diversity and pluralism would be a likely result.

Moreover, the pluralistic mentoring program was conceived and developed from two important ideas: (1) a monocultural education is an inferior education that ill prepares cadets to function in the broad arena of a democratic society, and (2) monocultural education is unhealthy within the narrow confines of a military organization that must rely on cohesive relationships as it strives to mirror American society and become more diverse demographically. Thus, Cummins's, Giroux's, and McLaren's insight rescued me from the perception that the USAF Academy should only concern itself with surface manifestations of culture divorced from societal and

institutional power relations (Darder, Baltadano, & Torres, 2003). Essentially, pluralistic educator-mentors would position themselves to challenge the institutional power structure that has historically subordinated certain groups and rationalized educational failure of cadets from these groups as being the result of their inherent deficiencies. Thus, pluralistic mentors would become self-reflective, become socially and culturally competent, and would challenge everyone to become a force for equity and social justice for all people groups within the Academy.

### Conceptual Framework

The researchers and writers making the greatest impact on construction of a model for mentoring for empowerment are: James Burns' (1978) work on transformational leadership, Jim Cummins's (1986, 2001) empowering subordinated students, Paulo Freire's (1993, 2001, 2005) work related to critical pedagogies, Frank Tuitt's (2003) research on inclusive pedagogies, Nel Noddings' (2003) ideas about caring, and Parker J. Palmer's (1993, 1998) work on effective connecting and good teaching of students.

The insights of this collective group provided the necessary platform from which to build a conceptual framework for a *Pluralistic Mentoring* program, connecting pluralism and mentoring, which could potentially empower *all* cadets. The researcher drew chiefly upon Jim Cummins's (2001) work as his conceptual idea of an empowerment framework provided a potential structure that was both adaptable and suitable for the development of a model of a pluralistic mentoring program. His research and insight aligns well with many of the ideas and principles promulgated by critical pedagogy theorists (Aronowitz & Giroux, 1993; Freire, 1993, 2001, 2005; Giroux, 2003;

McClaren, 2003; hooks, 1994, 2003; and Tuitt, 2003). These theorists promote a way of being that is truly empathetic and empowering for all students. James Boyd (2003) in quoting Carl Rogers (1985) closely approximates what pluralistic mentoring strives to accomplish:

The way of being with another person [cadet] which is termed empathetic means temporarily living in their life, moving about in it delicately, without making judgments...To be with another [cadet] in this way means that for the time being you [the mentor] lay aside the views and values you hold for yourself in order to enter another's world without prejudice...a complex, demanding, strong yet subtle and gentle way of being (p. 67).

The empathetic mentor provides a safe space from which to forge a solid relationship with his or her cadet because the cadet can discern that his or her mentor truly cares (Noddings, 2003).

Jim Cummins's conceptual idea of empowerment (2001) focused on the chief position of power in educational and societal settings. One learns from reading Cummins's work that unless power resides within us, it will be difficult to empower others (Shor, 1992). Furthermore, his work aligns well with Freire (1993), hooks (1994), and many other critical pedagogy theorists who believe that to be without a voice is to be without power. An important aspect of Cummins's work is in how individuals perceive themselves, regardless of how society or institutions have perceived the individual (Dixson & Rousseau, 2006; Solórzano & Villalpando, 1998). If the individual agents view themselves as voiceless and powerless, they are (Delpit, 1995; Perry, Steele, & Hilliard, 2003). However, theorists argue critical pedagogy can transform educators practice and add power to their theory (Howell & Tuitt, 2003; Darder, Baltodano, & Torres, 2003; hooks, 1994). Empowered personal praxis can challenge the power

arrangements that have traditionally excluded and marginalized individuals (Aronowitz & Giroux, 1993; Brandt, 2000; Darder, Baltodano, & Torres, 2003; Solórzano & Villalpando, 1998). Thus the literature overwhelmingly stressed that educators can teach and mentor with great impact because they have the position, power, and voice to empower their students. For empowerment to work Cummins's framework provided a suitable platform from which to construct a pluralistic mentoring program.

Cummins's *Empowering Minority Students: Framework for Intervention* (2001) focused on four key areas: (1) cultural and linguistic incorporation, (2) community participation, (3) pedagogy, and (4) assessment of programs. The four areas provided the pillars supporting the praxis; thus, when a mentor adequately addresses and attends to these pillars, she or he can effect change and provide empowerment for mentees (Darder, Baltodano, & Torres, 2003; Landsman & Lewis, 2006; Lindsey, Robins, & Terrell, 2003; Shor, 1992). Additionally, Cummins situated his framework within an educational context embedded within a larger social context that must be considered by all educators and mentors (Aronowitz & Giroux, 1993; Gorski, 2006; Price, 2006; Shor, 1992). According to Gloria Ladson-Billings (2006), "Teaching takes place not only in classrooms. It takes place in schools and communities" (p. 30). In order to better appreciate the framework, Cummins's explanation in *Empowering Minority Students: A Framework for Intervention* (2001), is presented:

The central tenet of the framework is that students from 'dominated' societal groups are 'empowered' or 'disabled' as a direct result of their interactions with educators [mentors] in the schools. These interactions are mediated by the implicit or explicit role definitions that educators assume in relation to four institutional characteristics of schools (p. 658).

The characteristics of Cummins's (2001) educational dimensions are described below. The four dimensions within an academic institution provide opportunities for educators to define their roles and situate themselves along a continuum: one end will promote empowerment of students and the other end will contribute to the disabling of students (p. 658). An adaptation of Jim Cummins's diagram as illustrated in Appendix A changes the word "educator" to the word "mentor." Additionally, the dotted lines help to illustrate how a mentor defines his or her theory and praxis (a Freirian concept, 1993, 2001, 2005). By way of example: under "Cultural/Linguistic" characteristics, a mentor may orientate himself along the continuum to be additive or subtractive in his praxis.

*Cultural and linguistic incorporation:* Cummins's first pillar would challenge educator-mentors to ask themselves some important questions, such as: "Are minority students' language and culture incorporated into the school program" (Cummins, 2001, p. 658)? Are my theory and praxis additive or subtractive for creating inclusion (Freire, 1993, 2001, 2005; hooks, 1994; Solórzano & Villalpando, 1998)? How do my students learn (Caine & Caine, 1994, 1997)? Can we better connect in our learning environment (Caine & Caine, 1994, 1997)? Are *all* students encouraged to celebrate their history and culture (Delpit, 1995; Darder, Baltodano, & Torres, 2003; Dixson & Rousseau, 2006)? Do we challenge all of our students to learn more about other cultures too (Dixson & Rousseau, 2006; Johnson, 2001; Tatum, 1997, 2007; Ting-Toomey, 1999)? How do we demonstrate our respect for all cultures and languages? Do our practices, as individuals and as a community, reflect our theory (Tatum, 1997, 2007; Ting-Toomey, 1999)? According to Ladson-Billings (2006), "culturally relevant" teachers assume that there are asymmetrical or antagonistic factors that exist between people of color and society. Next,

a mentor should consider the collegiality of other mentors and the many participants who reside within the community (Ensher & Murphy, 2005; Johnson, 2007).

*Community participation:* Cummins's second pillar challenges mentors to ask the following: "Is minority community participation encouraged as an integral component of a student's education" (Cummins, 2001, p. 658)? Do all participants within the community feel included, appreciated, and valued (Darder, Baltodano, & Torres, 2003; Rodriguez & Villaverde, 2000; Tinto, 1993; Tuitt, 2003)? Who does and who doesn't? How do we learn what students really feel about their inclusion or exclusion within their community (Solórzano & Villalpando, 1998; Tinto, 1993)? As mentors, how do we collaborate and assist one another to empower our students (Ensher & Murphy, 2005; Lindsey, Robins, & Terrell, 2003; Shor, 1992)? According to Landsman and Lewis (2006), Chelser and Crowfoot (2005), and Scheurich (2002) people of color experience problems as a result of institutional and systematic racism. In a predominately white institution (PWI) will faculty simply wring their hands and feel sympathy, sadness, or disapproval for any student discriminated against, or do faculty members take a firm stand against any form of discrimination (Timpson, Canetto, Borrayo, & Yang, 2003; Vogt, 1997)? In a PWI white faculty must follow Freire's (2001) advice and become reflective—practice a bit of self-scrutiny—if they are to connect and help their students undergo significant transformation both educationally and personally. Next, a mentor moves farther along the continuum of theory to praxis and attends to the characteristics of pedagogy.

*Pedagogy:* Within this pillar, mentors need to ask themselves, what does pedagogy mean? "Does the pedagogy promote intrinsic motivation on the part of students

to use language actively in order to generate their own knowledge” (Cummins, 2001, p. 658; also in Delpit, 1995; Freire & Macedo, 2003)? How can we collectively learn and advance knowledge (Bruffee, 1993; Caine & Caine, 1997)? What type of learning ideology or philosophy do we believe in (Lindsey, Martinez, & Lindsey, 2007; Lindsey, Robins, & Terrell, 2003)? Do we believe all students are able to learn (Howell & Tuitt, 2003; Perry, Steele, & Hilliard, 2003)? Are our beliefs lived out in the classroom (hooks, 1994; Palmer, 1993)? Do all students interact and bring their lived experiences into the environment (Solórzano & Villalpando, 1988)? Linked with pedagogy, Ladson-Billings (2006) contends that culturally relevant educators must understand the curriculum is a “cultural “artifact and as such is not an ideologically neutral document” (p. 32). Finally, we move to the assessment pillar.

*Assessment of programs:* Here we ask, what programs or institutional practices do we legitimize or advocate (Lindsey, Martinez, & Lindsey, 2007; Lindsey, Robins, & Terrell, 2003)? “Do professionals involved in assessment become advocates for minority students rather than legitimizing the location of the ‘problem’ in the students” (Cummins, 2001, p. 658)? What difference do these programs/practices make within our community of learning (Timpson, Canetto, Borrayo, & Yang, 2003; Tinto, 1993)? Are the programs and practices good for all participants (Darder, Baltodano, & Torres, 2003; Timpson, Canetto, Borrayo, & Yang, 2003)? Am I passionate about campus programs and practices? Can I be a moral advocate for the program or practice, especially before my students (Palmer, 1993; Shor, 1992)?

## Research Question

The following research question and null hypothesis was developed after an extensive series of case studies, historical research, and the development of the USAF Academy Pluralistic Mentoring program:

RQ1. Does pluralistic mentoring positively impact cadets' attitudes toward diversity and pluralism as measured by appreciate pluralism, value pluralism, and comfort and/or discomfort with pluralism subscales?

Null Hypothesis: There is no statistically significant difference in the group mean attitudes toward diversity and pluralism when the control group (status quo mentoring) is compared with the experimental group (pluralistic mentoring). No statistically significant difference was hypothesized for appreciate pluralism, value pluralism, or comfort and/or discomfort with pluralism subscales.

## Definitions of Key Terms

- *Acculturation*: The process that occurs when an individual is placed in a culture different from the one he or she previously lived in. Though early models of acculturation focused on the loss of one culture to gain the new culture, more recent research has proved that loss and negative interactions are not a requirement in this process and that individuals learn to adapt without loss of their culture of origin (Torres, Howard-Hamilton, & Cooper, 2003; Schaefer, 1996).
- *Air Command and Staff College (ACSC)*: One of three primary educational schools under the auspices of Air Education and Training Command, United States Air Force, located at Maxwell Air Force Base, Alabama that provides continuing professional military education for military officers. ACSC instruction normally addresses

enduring concepts, which are extracted from textbooks and current professional articles. ACSC offers both in-residence and distance learning courses for its military officers who serve around the globe.

- *Conscientization*: A term coined by Paulo Freire that implies critical awareness and engagement. Freire insisted that education be a practice of freedom that encouraged educators to develop strategies of “conscientization:” a movement from passivity to an active engagement of making a difference (Freire, 1993).
- *Cognitive dissonance*: Intra-psycho-internal conflict between two beliefs (Ting-Toomey, 1999).
- *Culture*: At the macro-level, culture provides individuals with an identity and value orientation that represents a society (such as a country). This broad level can contain micro-cultures that focus on customs, values, traditions, and histories from different broad cultures (Schaefer, 1996).
- *Dialectics*: Conceived by Paulo Freire in his conceptualization of pedagogy that is dialogic. With dialectics, learning occurs within conversation, and not as a top-to-down instruction between teacher and student (Aronowitz & Giroux, 1993).
- *Discrimination*: The denial of opportunities and equal rights to individuals and groups because of prejudice or for other arbitrary reasons (Ting-Toomey, 1999).
- *Ethnicity*: A social identity based on a person’s historical nationality or tribal group. For this reason, any one racial group may comprise many ethnicities (Helms, 1994).
- *Force Development (FD)*: A Total Force Initiative implemented in late 2002 that evolved from the Developing Aerospace Leaders Program (1999-2002). Its objective is to meet the Air Force’s current and emerging missions by better developing Air

Force personnel (officers, enlisted, and civilians). FD is a deliberate process that links education and training with leadership and developmental assignments while focusing on the development of both occupational and enduring leadership competencies. FD objectives served as an underpinning and guiding concept for the construction of the ODS program at USAFA (see *ODS*).

- *Groups*: The organizational unit above the squadron level consisting of ten squadrons (see *squadron* and *wing* to grasp the complete structural arrangement of USAFA).
- *In-group/out-group*: A cognitive distortion that people use to make categorical judgments. Individuals tend to perceive those like themselves as being members of their *in-group* (“us”) and those who are dissimilar to be in the *out-group* (“them”) (Ting-Toomey, 1999).
- *In-group conformity*: The tendency to agree with group norms to ensure group acceptance (Ting-Toomey, 1999).
- *In-group favoritism*: Tendency to believe people similar to ourselves are better than people different from us.
- *Minority group*: A subordinate group whose members have significantly less control or power over their own lives than that held by the members of the dominant or majority group. At USAFA, white males are the dominant group. See also underrepresented groups (Schaefer, 1996).
- *Officer Development System (ODS) Program*: ODS is a holistic program designed to coordinate and integrate cadet developmental activities across their entire four-year experience with emphasis on cadet ownership. Its threefold purpose is to: (1) Develop each cadet’s appreciation that being an officer is a noble way of life, (2) Foster a

commitment to character-based officership, and (3) Develop competencies essential to the identity of a character-based leader. ODS is related to the broader Force Development Initiative (ODS pamphlet, 2004).

- *Pluralism*: As defined by Pratte (1979), “an ideology that gives value to cultural diversity and promotes equality for all people” (p. 892). Pluralism allows mutual respect between the various groups in a society for one another’s cultures, allowing minorities to express their own culture without experiencing prejudice or hostility.
- *Praxis*: Joan Wink (2000) suggests praxis is the constant reciprocity of our theory and our practice. Theory and critical reflection inform our practice and our action.
- *Prejudice*: An antipathy based on a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he/she is a member of that group (Allport, 1954). Ting-Toomey (1999) indicates that this antipathy comes from an aversive or negative feeling toward out-group members based on very quick and inflexible overgeneralizations above and beyond existing evidence.
- *Race*: How humankind socially categorizes the hereditary traits of different groups of people, thus creating socially defined differences. These traits are biologically visible and deal mainly with skin color and physical differences (Torres, Howard-Hamilton, & Cooper, 2003). From a sociological perspective, race is viewed as a social construct created by society.
- *Racism*: a doctrine or attitude that one race is superior to another (Schaefer, 1996).

- *Self-fulfilling prophecy*: The tendency of individuals to respond to an act on the basis of stereotypes, a predisposition that can lead to validation of false definitions (Frierson, 1997).
- *Social group*: Used to describe membership in a socially defined segment of the population that is not the majority, including membership groups according to gender, social class, or sexual orientation (Torres, Howard-Hamilton, & Cooper, 2003).
- *Social identity*: That part of one's self-concept that derives from knowledge of membership in a social group, together with the value and emotional significance one attaches to that membership (e.g., race, ethnicity, nationality, culture, religion, appearance, age, language, education, socioeconomic class, occupation, etc.); social identity is developed over time, negotiated with others, and shifts with the times/situation/context (Torres, Howard-Hamilton, & Cooper, 2003).
- *Stereotype*: an oversimplified evaluative opinion or judgment about a group of people applied to an individual. Stereotyping occurs when we attribute behavior, attitudes, motives, and/or attributes to a person on the basis of the group to which that person belongs (Ting-Toomey, 1999).
- *Squadron*: As in the active duty Air Force, the squadron is the Academy's primary organizational unit, with each of forty squadrons consisting of approximately 100 cadets, supervised by a first classman (senior)—the cadet squadron commander (the top ranked cadet in a particular squadron)—who reports to the squadron's active-duty officer commanding.
- *Underrepresented cadets*: Cadets who have not traditionally been in the majority and may have been historically marginalized or made to feel invisible in a predominately

white institution (PWI). Examples include the following: (1) cadets who self-identify as African American or Black, Asian American, American Indian (Peoples of the First Nation) or Alaska Native, Latino or Hispanic American, Native Hawaiian, or Pacific Islander, (2) cadets who are female, (3) students from lower socioeconomic background, or (4) cadets who represent the first generation of their families to attend college or the academy (Lindsey et al., 2003). See also minority group.

- *Wing*: The highest organizational level at USAFA consisting of four groups, which comprise the entire four-thousand plus cadets assigned to USAFA. The wing is under the auspices of first-class (senior) cadets and, while operational and support posts are filled by second-and third-class cadets, military training for each wing is the responsibility of the commandant of cadets, an active-duty Air Force brigadier general.

### Thesis Outline

This study consists of seven chapters. This first chapter is the introduction to the study and includes the background of the study, the problem statement, the purpose of the study, the theoretical foundation, and the conceptual framework that was adapted from the work of Jim Cummins who developed a model to help educators empower disadvantaged and/or marginalized students. In addition, Chapter One includes the overall research question and null hypothesis to specifically examine the impact of the pluralistic mentoring program, and offers definitions of key terms used throughout.

Chapter Two details a review of the relevant literature on mentoring and diversity, connects pluralism and mentoring through Cummins's framework, provides empowerment principles that promote empowered learning, and discusses pluralistic

mentoring (PM) in the military, particularly the societal challenges and societal influence to increase diversity within its organizations.

Chapter Three is a historical analysis of leadership and culture as it relates to the military, particularly at the USAF Academy (USAFA). The historical analysis was conducted, primarily, to gain a better understanding of the USAFA organization by examining and interpreting evidence provided by primary and secondary sources. The chapter also explores the culture and socialization process at USAFA, how culture is embedded, how military leadership is contextualized within the literature, how the cultural crisis at USAFA changed the socialization process through the new Officer Development System (ODS) program, the need for a PM program. In this chapter, I draw chiefly from the work of Tinto and more deeply explore institutional fit, marginality, centrality, and cadet withdrawal, and then move the reader from theory to practice and illustrate a pluralistic mentoring session. Lastly, this chapter provides conceptual strands with relevant nonmilitary literature, and prepares the reader to transition into the development of a PM program in Chapter Four.

Chapter Four contextualizes the research study at USAFA with the development of a PM program. Within this chapter, I discuss the impact of PM, conceptualize the process required to develop the program, share a glimpse of pluralistic changes, discuss the design and administration of the program, and I describe the development of the PM handbook and PM workshops. Lastly, I provide the results and reflections from self-report surveys and the PM workshop training sessions.

Chapter Five sets forth the design and methodology that was conducted during the quantitative research to assess the impact of pluralistic mentoring on the cadets' attitudes

toward diversity and pluralism, provides the research question and hypothesis, describes the research context, discusses preliminary research steps that were taken, describes the participants, describes the survey rationale, discusses the development of the survey, discusses data collection procedures, and concludes with a description of the analyses used during the study, particularly the analysis of covariance.

Chapter Six reports the results of the cadet survey findings at two levels of analysis: at the item-level and group-level. The chapter also reports the results of the analysis of covariance for the three subscales of the survey instrument: appreciate pluralism, value pluralism, and comfort and/or discomfort with pluralism. Also, the chapter reports the results of the regression analyses that were performed to assess the impact of pluralistic mentoring by cadet ethnicity.

The final chapter, Chapter Seven, provides researcher's insight gained from the literature, proffers a summary and discussion of selected findings, details some implications for practice and research, provides some recommendations through the lens of Tinto's research, and concludes with my final reflections as I revisit my personal involvement and transformation.

## CHAPTER TWO

### LITERATURE REVIEW

#### Review of the Relevant Literature

A large body of literature on the nature of mentoring and diversity provides a basis for the present study. A substantial number of researchers have developed mentoring theories: Kram, 1985; Levinson, Darrow, Klein, Levinson, & McKee, 1978; Ragins & Cotton, 1999. Some researchers have provided theoretical extensions to mentoring theory, such as attachment theory to provide a relational framework (Bernier, Larose, & Soucy, 2005), utilized experiential learning theory to “promote generative cultures of intentional mentoring within academic settings” (Ponce, Williams, & Allen, 2005, p. 1159), explored cross-gender mentoring (Clutterbuck & Ragins, 2002; Frierson, 1997; O’Neill, 2002), and advanced concepts to improve cross-cultural mentoring (Clutterbuck & Ragins, 2002; Frierson, 1997; O’Neill, 2002).

In the literature covering diversity, a large number of researchers have developed theories that address a very broad sweep of diversity issues: Banks, 2001, 2005; Bartolomé, 2003; Cox, 1994, 2001; DiClementi & Handelsman, 2005; Dixson & Rousseau, 2006; Freire, 1993, 2001; Howell & Tuitt, 2003; Solórzano & Villalpando, 1998; Trifonas, 2003. Many of these researchers have provided theoretical extensions to diversity theory, such as attenuating the focus on inclusive pedagogies within the classroom (Tuitt, 2003; Vacarr, 2003), or telescoping diversity theory to address class, racism, social change, and a host of other issues that commonly prevent organizations

from realizing true inclusiveness (Chelser & Crowfoot, 2005; Darder, Baltodano, & Torres, 2003; Gilborn, 2006; hooks, 2003; Rodriguez & Villaverde, 2000; Scheurich, 2002; Shor & Freire, 2003; Wink, 2000).

This chapter will review relevant literature on mentoring and diversity, couple pluralism and mentoring through Cummins's framework, discuss empowerment principles and empowered learning, and conclude with pluralistic mentoring in the military.

### The Theoretical Literature on Mentoring

#### *Mythological Origins of Mentoring*

The following sections will draw heavily upon the work of Carol Mullen (2005) who wrote a primer on *Mentorship*. In her research she indicated that several theories have been advanced to explain the nature of mentoring but the majority of the literature within this genre references Homer's *Odyssey* (translator Butcher & Lang, 1909), the classic Greek tale composed around 750 B.C. in Greece illuminating the ancient term and image of "mentor." Odysseus was a powerful Greek from Ithaca who rose to greatness in the war against legendary Troy. Before leaving for battle, he placed his young son, Telemachus, in the care of Mentor, a tutor with whom he forms a very lengthy relationship. The story portrays Odysseus as sorrowful and saddened by the separation from his wife and son, and he is exasperated by the uncertainty of his family's fate (Mullen, 2005). As a result of Odysseus' journeys, Telemachus is forced to mature at an early age under the tutelage of Mentor's wise teachings (Mullen, 2005).

According to Mullen, few are aware that Mentor is actually a woman, disguising herself as an important male figure in Telemachus' life. Athena (the Greek goddess of

wisdom, and the daughter of Zeus), provides the necessary guidance for Telemachus during his father's absence. Mentor (Athena) also teaches Telemachus how to think and act for himself and Mentor assumes responsibility for nurturing Telemachus in all facets of his life—intellectually, spiritually, psychologically, socially, and professionally (Mullen, 2005). As a result of the relationship, Telemachus develops “shrewdness without sacrificing virtue, two qualities that Mentor treats as a formative part of a higher education” (Mullen, 2005, p. 30).

According to Mullen, storytellers and researchers are drawn to this legend for many different reasons. In some cases, the mythical tale is spun in a single sentence and tone that is politically and aesthetically dull; however, some writers have recently inserted individual perspectives into the mentoring tale. “In fact, the story now acts, perhaps unconsciously, as a springboard for positioning one's own personal educational platform relative to mentoring” (Mullen, 2005, p.30). Mullen following the lead of Freire encourages readers to try and understand the basic concept of mythology so that they can gain insight into a writer's sensibilities and beliefs.

With a conception of the importance of Homer's mentor, many writers and researchers have drawn from this mythological character to provide further insight and instruction in the art of mentoring. Several early writings on mentoring have laid the groundwork for many other researchers to build upon. Some of the foundational works can also be referenced in Mullen's primer on *Mentorship* and Brad Johnson's (2007) book *On Being a Mentor: A Guide for Higher Education Faculty*, which is referenced below.

### *Foundational Works on Mentoring*

An all time classic was Daniel Levinson's (1979) book *The Seasons of a Man's Life*, a 10-year study of human development and the life cycle of four males. Both Levinson and his colleagues coupled career and training perspectives of various individuals and linked them with varied concepts found in the psychology and the social sciences literature. Levinson's work was limited to four case studies of males, and together the research represented the individuals' life phases: (1) early adulthood, (2) transitional early life, and finally (3) mid-life. Although Levinson focused his study only on males, he appreciates the concept of mentoring as being multifaceted, and so his work can support a view of both male and female mentors as teachers, sponsors, and guides for all students (Mullen, 2005).

Kathy Kram's research (1985, 1988) extended Levinson's work. Kram, a professor at the Boston University School of Management, is regarded as a pioneer in researching work-based mentoring relationships in organizations. Her research is very important within the mentoring field, especially as she theorized that two major endeavors define healthy developmental relationships: career and psychosocial. The *psychosocial functions* consist of encouragement, support, counseling, role-modeling, and promoting collegial friendship. The *career functions* include access to information, organizational exposure, promotion, sponsorship, protection, teaching, and coaching functions designed to enrich the career development of the protégé (Clutterbuck & Ragins, 2002; Johnson, 2007; Mullen, 2005).

Another insightful work on mentoring comes from Larry Daloz's (1986) *Effective Teaching and Mentoring: Realizing the Transformational Power of Adult Learning*

*Experiences* or in a second edition as *Mentor: Guiding the Journey of Adult Learners* (1999). In his books, Daloz developed an intimately focused work on the connection between learner (mentor and protégé) and the learning process that took place in a rich mentoring relationship. Daloz also offered many strategies—based on theories of adult development—for helping adult learners meet the daily challenges and achieve the individual growth and development that comes from true learning. The work of Daloz is replete with theories of development, and is wonderful at illustrating the changing roles of the mentor from authority, to guide, to companion in keeping in step with the student's evolving self (Kegan, 1982) as both mentor and protégé dare to grow simultaneously.

#### *Empirical Research on Mentoring*

The empirical research studies that have been conducted on mentoring have been quite extensive in breadth covering topics such as: perspectives of mentors (Allen, Potet, & Burroughs, 1997), power mentoring (Ensher & Murphy, 2005), gender and race (cross-gender) mentoring relationships (Blake, 1998; Frierson, 1998a; Johnson, 2007; O'Neill, 2002), mentoring experiences of minorities (Frierson, 1998b; Pavel, 1998; Pearson & Warner, 1998; Solorzano, 1998; Williamson & Fenske, 1998); career and psychosocial functions of mentoring (Kram, 1985), coupling friendships with mentoring (Young, Alvermann, Kaste, Henderson, & Many, 2004), mentoring African Americans (Frierson, 1998c; Strayhorn & Terrell, 2007; Tilman, 1998, 2001; Valadez, 1998), overcoming resistance to mentoring (Klug, Luckey, Wilkins, & Whitfield, 2006), networking mentoring (Haring, 1997), effective mentoring models (Welch, 1997), mentoring to increase minority students participation (McHenry, 1997), and mentoring in the military (Baker, Hocevar, & Johnson, 2003; Knouse & Webb, 2001), et cetera.

Thus, the mentoring research is quite diverse in its focus of attention and collectively the researchers intimate a spirit not unlike Homer's mentor who seized the opportunity to provide all the support necessary to challenge Telemachus to develop into a well adjusted young man. However, truly connecting with a wide range of students who, in many ways, may be dissimilar by virtue of gender, race, ethnicity or culture requires an appreciation for the scholarship regarding human diversity.

### The Theoretical Literature on Diversity

The research on diversity is quite broad and its roots can arguably be traced in varied directions as many different movements, traditions, and philosophies have come to bear in promoting a greater appreciation for diversity, social justice, and reform within organizations and academic institutions; moreover, several theories have been advanced to explain how institutions can create more inclusive environments that will honor the diversity of all of its members within the organization.

#### *Foundational Works on Diversity*

Much of the literature on diversity can be traced to research produced in the area of multicultural education that began in the civil rights movements of various historically oppressed groups (Banks, 2004). Especially important were the social reform actions chronicled by African Americans and other people of color who challenged prejudice and discriminatory practices in various institutions during the civil rights of the 1960s. Traversing the 1960s and 1970s, the women's rights movement was important in adding to the body of knowledge surrounding diverse issues of social justice and promoting efforts to thwart sexism. However, in the 1980s a scholarship emerged by progressive educational activists that challenged educators to critically think of schools as social

systems from a multicultural context, and perhaps the foremost authority on the subject was James Banks. His impressive and much referenced *Handbook of Research on Multicultural Education* (2004) co-edited by Cherry McGee Banks, is a vast tome of theory and research provided by Banks and many of his disciples who have followed in his footsteps such as Carl Grant, Christine Sleeter, Geneva Gay, and Sonia Nieto.

In the area of multicultural education, James Banks' (1995, 1998, 2001, 2005) research and scholarship is wide and rich, touching upon issues such as: (1) multiethnic education, (2) transformative knowledge and action, (3) race, ethnicity and gender issues, (4) transforming the curriculum, and (5) social reform. His contributions to the literature are always most helpful as he blends theory and practice, and he provides his readers with practical strategies to promote diversity both within and outside of the classroom. As to those who have followed his lead, a list of noteworthy researchers in the area of multicultural education/studies and diversity issues (Baez, 2004; Burke & Johnstone, 2004; Gay, 2001; George, 1994; Grant, 1990, 2001; Hilliard, 2003; Maruyama, 2004; Nieto, 1996, 2001; Palmer, 1993; Perry, 2003; Renner & Moore, 2004; Sleeter, 2001; Steele, 2003, Tetrault, 2001, 2003; Tuitt, 2003; Welsh, 2004) have made a tremendous impact providing outstanding scholarship within academia.

As with James Banks, these researchers have lengthened the theory and knowledge base of affirming diversity by promoting inclusive pedagogies, social justice, educational reform, and promoting humanizing interactions between students and faculty members. Furthermore, Banks (1998) commented in *The Lives and Values of Researchers...*, "I now believe that the biographical journeys of researchers greatly

influence their values, their research questions, and the knowledge they construct” (p.4), ultimately providing significant social uplift for all students.

From the firm foundation provided by Banks and other multicultural education theorists and researchers, other explorations of diversity have been erected from a genre of writings that are equally impressive known as critical pedagogy. Critical pedagogy argues that sensitive pedagogies open the door to a broader and deeper perspective on teaching and learning both in the classroom and the community (Tuitt, 2003). Much has been drawn from the works of Henry Giroux (2003), Peter McClaren (2003), bell hooks (1994, 2003) and many others. However, critical pedagogy can be most notably linked to the profound thoughts and experiences of the late Paulo Freire (1993, 2001, 2005). He is known for such concepts as “reading the word and the world,” “conscientization,” “dialectics,” and so many other thought provoking terms. During the 1960s, Freire conducted a national literacy campaign in Brazil for which he eventually was jailed and exiled from his own country. He not only taught the peasants to read, he taught them to understand the reasons for their oppressed condition; thus, Freire expanded the concept of literacy from the process of simple reading to theorizing a process known as reading the world: “emancipatory literacy” (Freire, 1993, 2001)

Following in the footsteps of Freire, critical pedagogy theorists, researchers, and educators such as Antonia Darder (2003), Lisa Delpit (1995, 2003), Henry Giroux (2003), bell hooks (1994, 2003), Peter McLaren (2003), Lilia Bartolomé (2003), Ira Shor (1992, 2003), and Kathleen Weiler (2003a/2003b) have coupled theory and practice to promote pedagogies that bring to fruition both democracy and empowerment within the classrooms of higher education. Many practitioners of critical pedagogy have brought

greater shape and coherence to the theoretical landscape conceived by Freire; many have expanded his thoughts on radical principles, beliefs, and practices that contribute greatly to his emancipatory ideal of democratic processes within postsecondary institutions.

Extending the arguments of multicultural and critical pedagogy theorists to examine diversity in greater depth, critical race theorists (Allen, 2004; Bergerson, 2003; Breieschke, 1998; Carbado, 2002; Ladson-Billings, 1998, 1999, 2005; Ladson-Billings & Tate, 1995; Leonardo, 2004; Lynn & Parker, 2006; Nebeker, 1998; Sleeter & Bernal, 1995; Smith-Maddox & Solórzano, 1998, 2002; Tate, 1997; Yosso, 2002) have collectively argued for greater clarity and/or increased precision in describing the “racialized experience” and the power arrangements that impinge upon people of color within academic institutions.

Moving beyond the ivied gardens of pure academia, many researchers have added greatly to the body of knowledge regarding diversity and the creation of inclusive organizations such as Taylor Cox (1994, 2001), David Clutterbuck and Belle Rose Ragins (2002), Kathy Kram (1985), Marilyn Loden (1996), Frederick Miller & Judith Katz (2002), Regina O’Neill (2002), Ronald Owens (2001), Mary Miller (2006), Stella Ting-Toomey (1999), Fons Trompenaars & Charles Hampden-Turner (1988). The collective contributions of these and many other researchers have brought innovative perspectives to the fore in an attempt to promote practices that respect people, communities, and the environment.

### *Empirical Research on Diversity*

Most of the empirical research studies have focused on three primary areas of concern: (1) structural diversity, (2) student interactions or “*in situ* diversity studies”, and (3) institutional programmatic efforts to study diversity (Muruyama & Moreno, 2000; Terenzini, Cabrera, Colbeck, Bjorklund, & Parenta, 2000).

Structural diversity focused primarily on diversity as it pertains to the numerical or proportional racial/ethnic or gender composition of students on a college or university campus (Astin, 1993, 2000; Chang, 1996; Gurin, 1999; Hurtado, Milem, Clayton-Pedersen, & Allen, 1999; Terenzini, Cabrera, Colbeck, Bjorklund, & Parenta, 2000). This body of literature has been used to examine the effects of campus efforts to promote a racially/ethnically diverse or gender-diverse campus environment. Astin’s (1993, reprint in 2000) research noted that structural diversity appeared to effect student experience positively by increasing cultural awareness and commitment to promoting greater racial understanding. Also, structural diversity has been addressed through mechanisms of increasing access and attainment of minority students (Orfield, Marin, & Horn, 2005; Welsh, 2004; Whitla, Howard, Tuitt, Reddick, & Flanagan, 2005).

Empirical studies to better understand student interactions or encounters with diversity across the campus (Antonio, 2000; Astin, 1993, 2000; Gurin, 1999; Milem & Hakuta, 2000; Pearson & Warner, 1998; Terenzini, Cabrera, Colbeck, Bjorklund, & Parenta, 2000; Solórzano, 1998; Tilman, 1998, 2001; Whitla, Howard, Tuitt, Reddick, & Flanagan, 2005; Williamson & Fenske, 1998) attempted to examine the frequency or nature of reported interactions with peers who are racially/ethnically different or interactions with someone of a different gender. Once again, these studies supported

positive outcomes regarding increased cultural awareness, increased racial understanding, increased tolerance, decreased prejudice and stereotyping, increased personal empowerment, and increased retention of students of color.

Empirical studies to examine institutional efforts to increase or enhance campus diversity (Astin, 1993, 2000; Chang, 1999; Frierson, 1998; George, 1994; Pavel, 1998; Sissoko & Shiau, 2005; Solórzano, 1998; Terenzini, Cabrera, Colbeck, Bjorklund, & Parenta, 2000; Valadez, 1998) were usually focused on the following purposeful, programmatic efforts: (1) increase minority faculty, (2) increase women faculty, (3) increase minority students, (4) create a multicultural campus, (5) offer cultural awareness workshops, and (6) broaden the curriculum beyond the established canon (e.g., adding multiethnic, multicultural, and feminist studies) to help students engage each other in material that offered different historical perspectives and voices. According to Terenzini, Cabrera, Colbeck, Bjorklund, and Parenta (2000), “the evidence is almost uniformly consistent in indicating that students in a racially/ethnically or gender diverse community, or engaged in a diversity-related activity, represent a wide array of positive educational benefits” (p. 412).

#### Connecting Pluralism and Mentoring Through Cummins’s Framework

According to Lois Zachary (2000), an important step in a mentor’s ability to facilitate effective learning relationships is to ground the work and focus on learning. In the case of Cummins’s work, his framework allows a mentor to define his or her role definitions and ground those roles in an educational context that can empower the mentee (see also Aronowitz & Giroux, 1993; Shor, 1992). His framework enables a mentor to decide early-on how the praxis will be situated in a context viewed as additive,

collaborative, experiential, and advocacy oriented. Thus, as Zachary would contend, the mentor should keep the focus on partnerships that create effective learning and mentee development. Barbara Field (1994), in citing Carruthers, described mentoring as:

A complex, interactive process, occurring between individuals of differing levels of experience and expertise which incorporates interpersonal or psychological development, career and/or educational development, and socialization functions into the relationship ...To the extent that the parameters of mutuality and compatibility exist in the relationship, the potential outcomes of respect, professionalism, collegiality, and role fulfillment will result (p. 65).

Furthermore, mentoring relationships are dynamic and mutually beneficial for both the mentor and the protégé as they can plumb greater depths of learning together (Freire, 1993, 2001; Johnson, 2007).

Johnson (2007) described mentoring as a personal and reciprocal relationship, whereby a faculty member acts as a guide, role model, teacher, and sponsor of a less experienced student (cadet). Aside from providing the protégé with the necessary knowledge, advice, counsel, challenge, and support, Johnson suggests that reciprocity is the “*sine qua non* of a genuine mentorship” (p. 20). He indicated that mentoring relationships are interactive and mutually beneficial; “both protégé and mentor reap rewards from the relationship. As the relationship progresses, it often becomes increasingly mutual and collegial” (pp. 20-21). From a diversity standpoint, a greater understanding of social differences can take place and the mentoring encounter can become a “vehicle for transcending social divisions and respecting human differences” (Baez, 2000, p. 386). Adopting Cummins’s conceptual idea enables a mentor to adapt and situate relationships, processes, and mentee development into an effective framework, creating a healthy milieu for great mentoring.

Furthermore, the framework enables a group of mentors to create an effective ecosystem: a community of people interacting in a safe and nourishing environment, or as Lilia Bartolomé (2003) contends “a humanizing pedagogy” (p. 416) can be practiced because the structural arrangements allow empowered learning to take place. In the forward to Lois Zachary’s (2000) book, *The Mentor’s Guide: Facilitating Effective Learning Relationships*, Laurent Daloz parallels a good ecological setting with a good mentoring setting by describing how a tree will flourish when planted near other trees much better than in an open field. Apparently, the roots of the tree are able to follow the intricate pathways created by former trees and thus intertwine themselves in a communal arrangement. This enables the stronger trees to share resources with the weaker so the whole forest becomes healthier. Likewise, human beings thrive best when we allow our roots to follow pathways of individuals who have gone before us (p. xiii).

Next, great mentoring should arise from a framework that adequately addresses some common assumptions and goals of a pluralistic environment. A mentor who truly wants to connect with all of his- or her mentees should mediate between the common assumptions and goals set forth in Appendix B. A mentor facilitating between these assumptions and goals can empower his- or her mentees to grow and develop in a safe educational environment. Why? Because the mentor’s work is positioned on Cummins’s continuum where the mentor’s praxis is additive, collaborative, and advocacy oriented. More importantly, this framework is akin to Palmer’s (1998) notion of providing a safe educational space. He says that “to teach is to create a space in which the community of truth is practiced” (p. 90). Paradoxically speaking, Palmer indicated this educational space should:

...be bounded and open...be hospitable and charged...invite the voice of the individual [cadet] and the voice of the group...honor the “little” stories of the students [cadets] and the “big” stories of the disciplines and tradition...support solitude and surround it with the resources of the community...welcome both silence and speech (p. 74).

A safe mentoring environment offers challenge and support: intellectually, emotionally, and spiritually within an atmosphere that promotes cooperation, care, encouragement, and understanding. Above all, a safe environment provides clear and realistic opportunities for the success of all cadets because the encounter provides a reciprocal process, allowing the mentor and cadet’s “Otherness” (Aronowitz & Giroux, 1993; Ting-Toomey, 1999) to coalesce or “intertwine themselves in a communal arrangement” for a brief moment in time (Daloz, 2000, xiii).

Farther along the continuum, a mentor should be an encourager who can cast a positive spell upon the mentee. The spell resembles a *Pygmalion Effect*: the result of a persistently held belief in another person such that the belief becomes a reality. Thus, the protégé believed in becomes the person whom they are perceived to be (Woolfolk, 2005, p. 446) because of two important elements: expectation and transformation. Although the name *Pygmalion* is associated with a mythological character (a prince of Cyprus) found in Ovid’s tenth book of *Metamorphosis*, a wonderful illustration of the Pygmalion Effect is seen in George Bernard Shaw’s play, *Pygmalion*. In one scene of the play, Professor Higgins insists that he can take a cockney flower girl and, with some vigorous training, pass her off as a duchess. He succeeds! But a key point to be made lies in a comment made by the trainee, Eliza Doolittle, to Higgins’ friend Pickering:

You see, really and truly, apart from the things anyone can pick-up (the dressing and the proper way of speaking and so on), the difference between a lady and a flower girl is not how she behaves, but how she’s treated. I shall

always be a flower girl to Professor Higgins, because he always treats me as a flower girl, and always will, but I know I can be a lady to you because you always treat me as a lady, and always will.

Shaw's *Pygmalion* perfectly captures the elements of *expectation* and *transformation* that can take place in a pluralistic mentoring encounter.

Woolfolk (2005) reports behavioral research (Rosenthal, & Jacobson, 1968; Snow, 1995) that indicated when an individual (mentor), such as Pickering demonstrates positive regard toward another person (mentee) and invests her/himself into the life of this individual, an incredible transformation takes place known as the Pygmalion Effect; also known as the *self-fulfilling prophecy* (Woolfolk, 2005, p. 446). What is crucial for mentors to understand is that a positive or negative effect can be cast upon the cadet. Mentors who lack the necessary cultural and social competencies may engage cadets and provide a devastating *self-fulfilling prophecy*, especially when viewing a cadet through a “deficit lens” (Perry, Steele, & Hilliard, 2003; Tatum, 2007).

Mentors who cast a Pygmalion Effect can promote a cadet's development of confidence and their sense of self as they travel through their academic journey. When cadets encounter a pluralistic mentor who gets to know them, refrains from rejecting them as unworthy, and instead offers acceptance, confirmation, admiration, and emotional support, cadets' self-concepts are irrevocably bolstered (Johnson, 2007). When mentors express this sort of confidence in cadets, cadets themselves begin to adopt the mentor's positive vision as valid and possible. Mentored cadets are more likely to adopt what Johnson (2007) describes in citing Packard (2003) as embracing their positive “*possible selves*—images of what one can ultimately become in life” (pp. 9-10).

With a theoretical framework established, the pluralistic mentor's praxis must be actualized through empowerment principles that will support and empower the cadets.

### *Empowerment Principles*

The following list of empowerment principles is not an exhaustive list; however, it is drawn from a variety of educators and theorists in the areas of critical, inclusive, and humanizing pedagogies and supports the notion that true transformation aligns well with the principles of empowerment set forth below.

*Empowerment by authenticity.* Freire (2001) stated “whoever is engaged in ‘right thinking’ knows only too well that words not given body (made flesh) have little or no value” (p.39). According to Freire (2001), “right thinking is right doing” (p. 39), and thus mentors must be authentic advisors who demonstrate a praxis that aligns with their professions. For example, do educator-mentor actions betray their espoused professions when they “undermine multicultural education” (Gorski, 2006, p. 61)? The “espoused values” of *integrity, respect for others, justice, or tolerance* placed on a placard or inscribed within an Officer Development System (ODS) pamphlet matter little if they are not lived out by authentic mentors. For as Schein (1985) commented:

...espoused values of an organization predict well enough what people *say* in a variety of situations but which may be out of line with what they will actually *do* in situations where those values should be operating. Thus, the company may say that it values people, but its record in that regard may contradict what it says (p. 17).

Thus, in keeping with the trite expression “Do we walk the talk?” Do we keep silent when we should speak-up against injustices (Kivel, 2002; Vogt, 1997)? Do we publicly promote high expectations for all cadets while secretly maintaining an opinion that students of color have a “learning deficit” or are intellectually inferior (Fraser, 1995;

Hernstein & Murray, 1994; Landsman & Lewis, 2006; Perry, Steele, & Hilliard, 2003; Tatum, 2007)?

The importance of authenticity cannot be overlooked as Parker J. Palmer has argued within his writings for many years. As he would likely concur, the circumference of our knowledge becomes the circumference of our living. Within the circumference of living, the knower and the known become related, situated within the larger world. Palmer (1994) argued that we cannot divorce ourselves from our knowledge of the world. Our interaction with the world as we know it becomes an interaction with the world as we live within it. Palmer (1994) also stated “our epistemology is quietly transformed into our ethic; the image of self and world that are found at the heart of our knowledge will also be found in the values by which we live our lives” (p. 21). Pluralistic mentors’ epistemology and ethic should be congruent: exposing the wrong, knowing the right, and genuinely appreciating and celebrating the experiences of individuals and the experiences of groups who differ by culture, ethnicity, race, and gender (Baez, 2000).

*Empowerment in relationships.* In *To Know As We Are Known: Education As A Spiritual Journey* (1994), Parker J. Palmer conceptualized teaching and learning within the context of relationships. He contends true learning happens when students and teachers in relationship converge together upon the subject. Furthermore, Palmer argued “we cannot learn deeply and well until a community of learning is created in the classroom” (xvi). Cummins’s framework indicated relationships between educator-mentors and students are incredibly important. He argued educator-mentors can personally define their philosophy and praxis to interact with students and mediate between student interests and institutional hurdles in culturally responsible ways that

empower all students. Ira Shor, in *Empowering Education: Critical Teaching for Social Change* (1992), provided a persuasive case that educators (mentors) can couple theory and practice, merging critical pedagogy with democracy, and empowering students to come along side the teacher (mentor) in the learning endeavor.

Educator-mentors are key agents within a mentoring relationship, empowering their students to succeed and grow because they care both about their subjects and their students. Daloz (1986) indicated the quality and excellence of any learning situation is not mystical but is brought about because of the attitudes and behaviors of the teacher (mentor)-student connected in an important relationship. Daloz (1986) indicated the quality of learning is assessed by the intellectual, emotional, and ethical growth students make; however, excellent teaching stimulated such growth because the teacher cared “both *about* their subjects and for *their* students” (Daloz, xii).

*Empowerment by developing community.* Palmer (1994) advocated empowerment by developing healthy communities, which is antithetical to competition that creates strife and disharmony within an organization. According to Palmer, teaching or instilling within students a competitive nature will ultimately lead students down the road to an anti-community ethic. “When these things are taught in the hidden curriculum of images and practices, the content of the formal curriculum makes little difference—no matter how ‘communal’ or ‘ethical’ it may be” (xviii). Ultimately, a community of peoples rife with attitudes of competitiveness can hinder true inclusiveness, and Palmer (2004) in a *Hidden Wholeness: The Journey Toward an Undivided Life* stated, community means never losing the awareness that we are connected together” (p. 55).

Kenneth Bruffee, in *Collaborative Learning: Higher Education, Interdependence, and the Authority of Knowledge* (1993), challenged the traditional, competitive, individualistic spirit that resides deep within many people within the learning community, especially in Western society. Bruffee indicated that learning is what occurs among persons, not between persons or things, and he suggested that knowledge must be constructed through a negotiation process with others who inhabit a knowledge community; moreover, Bruffee's work challenges teachers (mentors) who wish to be agents of cultural change to promote settings where collaborative learning can take place.

*Empowerment through understanding.* In *Democracy Matters* (2004), Cornel West cites a passage taken from Randolph S. Bourne's *Youth and Life* to illustrate the importance of helping students develop greater understandings:

...It is not compromise to study to understand the world in which one lives, to seek expression for one's inner life, to work to harmonize it and make it an integer, nor is it compromise to work in some small sphere for the harmonization of social life and the relations between men who work together, a harmonization that will bring democracy into every sphere of life (p. 173).

To move from understanding at a broad level to the more personal level, Dallas Willard, professor at the University of Southern California's School of Philosophy contends "we can't care until we truly understand." A large part of the mentors' job is to care in such a way that the cadet begins to understand who he or she is and the world wherein he or she is situated.

In terms of diversity, a pluralistic mentor must acquire an understanding of race, ethnicity, gender, and culture, if he or she is to truly connect with a diverse group of cadets. However, a mentor must understand and instruct cadets that patterns related to

any racial or ethnic group are questionable because race and ethnicity intersect with geography, religion, economics, class, art forms, gender, language, folklore, world events, family patterns, personal history, and so on (Costa and Garmston, 1994).

*Empowerment through cross-cultural and cross-gender communication.*

Pluralistic mentors understand that learning about race, gender, and culture can offer some generalizations regarding different groups of people and their ways of communicating. Paraphrasing the thoughts of Costa and Garmston (1994) on page 79-80 of *Cognitive Coaching* will highlight effective points to consider when communicating cross-culturally or across gender: 1) If a mentor's race or gender is different from the cadet, the cadet will possess experiences, perceptions, and meanings that the mentor cannot know directly; 2) The origins of perceptions, processing, and communication styles emerge from personal experience; therefore, they are ecologically sound and tend to become common and repetitious; 3) To the degree that personal histories are different, communications may be easily misinterpreted by mentor or cadet; 4) When misunderstandings occur because of communication style differences, it doesn't make them go away, but understanding the source of differences can diminish mutual mystification and blame; 5) When communication and mutual interests bring mentor and cadet together they can provide valuable opportunities to grow and learn from each other; differences enrich both parties; 6) Everyone has unexamined prejudices and biases. Mentors and cadets can work respectfully together and accomplish tasks important to both, and to the degree that they become conscious of and set aside prejudiced thoughts and feelings the better the relationship; 7) The most useful personal attributes in communicating with each other are integrity, consciousness, flexibility, and

interdependence manifested through respect, openness, curiosity, and inquiry. From these sources, a mentor and cadet can continue to learn more about each other; and 8) As a result of these assumptions, a mentor and cadet can strive to be free of ethnic, racial, and gender bias in their daily communications.

*Empowerment through care.* According to Nel Noddings (2003), a caring relationship consists of a carer, the cared-for, and the relationship between the two, who are reciprocally dependent (xiii). In a relational sense, a pluralistic mentor should evaluate the conditions that make it possible for caring relationships to grow. Noddings indicated a caring relationship will be reciprocal or complementary in that both individuals (carer and cared-for) benefit from the relationship (xiii). Palmer (2004) indicated that people (mentors) who care enough to help us (mentees) grow toward realizing our true identities, neither judge us to be deficient nor try to force us to change but only accept us as we are; however, their unconditional regard for us does not allow us to rest on our laurels.

In the case of a mentoring relationship, Noddings would suggest we need to “cultivate the moral sentiments” (2003, xv) and develop communities that will support caring relationships. Daloz (1986) in discussing how caring mentors can promote growth, suggests learning should not be advocated simply for the acquisition of knowledge or that teachers make themselves available simply to bestow learning upon their students. According to Daloz (1986), learning stimulates growth; the growth is brought to fruition because the relationship engenders trust and the “teaching is thus preeminently an act of care” (p. 237). Daloz (1986) also indicated that teacher-mentors must not be overly concerned with how much knowledge students have obtained but should be more

concerned with their students ability to make meaning of their acquired knowledge, and how knowledge gained “is affecting their capacity to go on learning, framing the world in ever more comprehensive ways” (p. 237).

In a pluralistic mentoring relationship we must help our cadets to grow and actualize their potential; our caring must “apprehend the reality of the other” (Noddings, 2003, p. 14). Daloz (1986) stated that mentoring is:

A one-to-one relationship and it is ultimately about teaching and learning in any setting. For when the aim of education is understood to be the *development* of the whole person—rather than knowledge acquisition, for instance—the central element of good teaching becomes the provision of *care* rather than use of teaching skills or transmission of knowledge. And care is so profoundly human an activity, it is fully within the reach of all of us (xvii).

*Empowerment through the curriculum.* Pluralistic mentors need to be mindful of the curriculum (overt and hidden) because as Banks and Banks (2001, 2004) Cummins (2001) and Delpit (1995) would argue: the curriculum is a part of the school’s social system, a part of the microculture, and it must be attended to if empowerment for *all* students is to be accomplished. Banks and Banks (2001) indicated many times the hidden or latent curriculum is “more cogent” (p. 24), and can be problematic if it communicated the wrong message to the students. Additionally, Palmer (1994) believed the hidden curriculum can adversely affect community, especially if academic communities rely heavily on the system of rewards and punishments to shape views of self and world. Apparently, rules and relationships within school systems comprise a hidden curriculum according to Palmer and have “greater formative power over the lives of learners than the curriculum advertised in the catalogue” (p. 19).

Equally important for educators and pluralistic mentors is understanding how curriculum and content integration within the USAFA classrooms, lectures, or squadron briefings can have a dramatic impact on cadet learning and in demonstrating to cadets of color that one is attuned to a diverse range of perspectives (Banks, 2004; Gay, 2004; Ladson-Billings, 2004; Schmitz, Butler, Guy-Sheftall, & Rosenfelt, 2004). Educators and pluralistic mentors should always be mindful of a diverse group of cadets and integrate examples, data, and information from a variety of cultures and groups, whenever possible, to illustrate principles, key concepts, generalizations, and theories (Banks, 2004). This is critically important for two reasons: (1) cadets from diverse racial, ethnic, and social-class groups will gain a sense of educational equality, and (2) white cadets will be challenged cognitively with counternarratives (*Truths* previously unexplored), and this knowledge may help minimize stereotyping and increase tolerance (Antonio, 2002; Astin, 2002; Banks, 2004; Milem & Hakuta, 2002; Vogt, 1997).

*Empowerment through teaching.* Palmer stated that “To teach is to create space in which the community of truth is practiced” (1994, p. xii). Stanley Aronowitz lifts various quotes from Freire’s work on teaching and cites in his forward, that: 1) Teaching recognizes that education is ideological; 2) Teaching is always a matter of ethics; 3) Teaching must be critical; 4) Teaching recognizes prior conditioning and development; 5) Teaching requires humility; and 5) Teaching must accompany critical reflection (xiii).

Good teaching also recognizes the socio-political contexts at both the macro and micro levels of society (Cummins, 2001; Landsman & Lewis, 2006). Mentors understand the educational arena is embedded within the context of a larger society (Cummins, 2001) where discrimination and social injustices take place. Because teaching is not politically

neutral (Shor, 1992), educator-mentors should be moral advocates and promote social justice and democracy within their institutions and in all educational settings.

Additionally, Freire (2001) argued that teaching should be more than the simple transfer of knowledge; it should “create the possibilities for the production or construction of knowledge” (p. 30). Freire believed that teaching and learning are reciprocal within the teacher-student relationship. Both the teacher and student reciprocally accomplish the following: both learn, both teach, both relate and both thus treat each other as subjects, not merely objects. In this sense, “to teach is teaching something to someone” (p. 31). The reciprocal nature of a teaching and learning relationship between a teacher and *someone* closely corresponds with the thoughts of the Jewish philosopher, Martin Buber, who in his classic work *I and Thou*, placed great importance upon genuine dialogue, relationships, and community; moreover, Buber believed that every being he confronted was an essential being and was worthy of respect and dignity—a *Thou*—not an *It*.

With an arsenal of empowerment principles to draw from, a pluralistic mentor is better equipped to empower a mentee’s (cadet’s) learning process.

### *Empowered Learning*

The pluralistic mentor who practices what has been described above, undoubtedly, will help cadets develop skills and intellectual interests that will empower the learning process. With attention given to Cummins’s (2001) framework, mentors can help change school structures that create conditions that limit student development (Astin, 2000; Banks, 2004; Cox, 1994, 2001) and tend to historically situate problems upon the student. Furthermore, mentors can create a harmonious learning community

where diverse mentees develop into empowered thinkers, communicators, and future citizens (Astin, 2000; Banks, 2004; Milem & Hakuta, 2000). In a sense, “authentic” learning can happen where students’ educational endeavors, processes, and outcomes can transfer into the actual world of citizenship and future scholarship (Banks, 2004; Palmer, 1998).

Coupling theory and praxis in a way that empowers all students rather than disengaging some students will create a social milieu (Banks, 2004; Bowman & Deal, 2003) that accords with the thoughts of Piaget, Dewey, and others; that is, mentors create an environment that is not stifling, that allows student’s natural curiosity to flourish, and honors the inherent power to learn that resides deep within each human being (Palmer, 1998, 2004). Additionally, the educator-mentor’s praxis will accord with the thoughts of Freire (2001), hooks (1994), Tuitt (2003), and others who contend student development should result in learning that increases student’s intellectual, emotional, and spiritual powers to examine their learning, examine their everyday lived experience, and examine the conditions of society wherein they are situated. The educator-mentor can empower the student to conduct these examinations by being a facilitator or mediating companion (Palmer, 1998, 2004; Shor, 1992).

The educator-mentor, as elaborated in Appendix B, is the person who can mediate the relationship between school authorities, formal knowledge, faculty, and other students (Banks, 2004). The mentor can model a behavior that appropriately contests the terrain and arrangements that would “disable” a student’s ability to succeed (Banks, 2004; Cummins, 2001; Perry, Steele, & Hilliard, 2003). Additionally, the mentor can facilitate mentee learning so that day-to-day lessons and pedagogical strategies link the mentee’s

development to the values, powers, and dialogues that are warranted in today's society (Altbach, Berdahl, & Gumport, 2005; Banks, 2004; Palmer, 1998, 2004).

As mentors cast their Pygmalion Effect upon their mentees the mentor becomes a powerful enabler for mentee success; that is, in the words of Daniel J. Levinson (1978), mentors can “foster the young adult's development by believing in him, sharing the youthful Dream and giving it his blessing, helping to define the newly emerging self in his newly discovered world” (p. 99). The mentor helps the mentee develop academic experiences, programs, and goals that are compatible with the mentee's individual skills and interests (Johnson, 2007). Furthermore, the mentor can design experiences that connect the mentee with the resources of the institution (Kuh, 2001), connect the student with other faculty enablers, and be that *someone* to whom the student can go with questions, concerns, and problems. Ultimately, the mentee finds her or himself in an environment that is supportive and safe.

Tracking again with Cummins's framework, the environment is structured to support and enable the cadet because the milieu is respectful, honest, collaborative, authentic, and one that is intrinsically motivating for the student (Palmer, 1998, 2004). The framework has “bottom line” integrity; an integrity where both mentor and mentee are empowered to utilize a full range of pedagogical strategies, human characteristics (perceptions, emotions, lived experience), and incoming skills to create great learning!

Mentoring in the context established in this present research aligns with inclusive and critical pedagogy theorists and in the words of Lilia Bartolomé (2003), a “humanizing pedagogy” (p. 416) can be practiced. Cadet-centered teaching can take place, and cadets are empowered to learn because they are given a voice in and out-of-the

classroom. Furthermore, scaffolds or schemas are entered into the mix as a student's past knowledge is accessed and affirmed by the mentor. As mentors "honestly begin to perceive their students as capable learners" (Bartolomé, 2003, p. 417), a Pygmalion Effect is cast upon the mentee that increases the cadets intrinsic motivation and willingness to engage in the learning process. Within the *zone of proximal development* (coined by Vygotsky), the mentee can be stimulated, challenged, and guided by a wise and caring mentor; conversely, in a relationship that is collaborative and dialogical, mentors stand "to learn from their students" (Bartolomé, 2003, p. 417).

Lastly, humanizing and collaborative relationships provide cadets with the ability to use their voice, create "generative" themes (a personal and potential dilemma that can be jointly addressed by mentor and cadet), and engage in problem-posing dialogue. With this engagement coupled with periods of reflection, the mentee will undoubtedly increase her/his metacognition and critical thinking skills; more importantly, a mentee engaged regularly in a caring and encouraging environment is more likely to become a lifelong learner and lifelong contributor in society.

### Pluralistic Mentoring in the Military

#### *Societal Challenge to Increase Diversity in the Military*

As cited in the background of the study, societal changes in demographics will clearly impact the military, particularly in the areas of recruitment, retention, and the legitimacy of serving in the military (Dansby, Stewart, & Webb, 2001; Katzenstein & Reppy, 1999; Segal & Bourg, 2002). In order for the military organization to be effective it must achieve and maintain public support, and its members must derive some sense of satisfaction from serving in its nation's military. Therein lies the challenge: the military

must “adapt to significant changes in the composition and attitudes of American society,” (Segal & Bourg, p. 506) if it is to evolve successfully.

In order to attract and recruit civilians to serve their country (to include its military academies), the military must understand civilian perspectives and student profiles are changing, particularly in the area of the “civil-military attitude gap” (ACSC, 2002; Segal & Bourg, 2002, p. 506) of the 21<sup>st</sup> century. American society is not only more diverse in the characteristics (individual and group identities) of its people, but it is also more diverse in its opinions and ideologies (Westheimer, 2007). Furthermore, American society and civilian organizations appear to be much more egalitarian in their philosophical worldviews regarding women’s roles, gender equality, and the future integration of gays and lesbian openly serving in the workplace (Dansby, 2001; Katzenstein & Reppy, 1999; Krebs, 2006; Segal & Bourg, 2002). As the military witnesses societal changes and observes civilian organizations adapting to diversity, it will undoubtedly need to “adapt its personnel policies to an increasingly diverse population” (Segal & Bourg, p. 506). Segal and Bourg stated that a “disconnect between military policy and prevailing public attitudes contributes to a civil-military ‘gap’ (p. 506). This “gap” could greatly limit recruitment, enlistments, and public support for the military (Kennedy, 2001). The respective military academies are not immune to these societal changes, and they will need to quickly adapt if they are to continue serving as important pipelines for future military officers.

Assuming the military adapts its personnel policies to use diversity as a leverage to enhance its organizational performance and social legitimacy (Katzenstein & Reppy, 1999; Segal & Bourg, 2002, p. 505), the military will need to attend to the changes

diversity will bring about. In particular, the U.S. military academies will need to think about their present education and training as it relates to military professionalism, human relations, and expanding social and cultural competencies (Dansby & Landis, 2001; Ulrich, 2002).

*The Societal Influence for Pluralistic Mentoring in the Military*

The establishment of mentoring programs across the Department of Defense (DoD) landscape is advocated at the highest levels by senior leadership.<sup>2</sup> Throughout, mentoring is defined in varied ways, and most definitions include the following components: a trusted counselor or guide, providing career guidance, or providing professional development, but all lack any emphasis on understanding or promoting an appreciation for diversity. Within the Dean of Faculty (DF), comprised of faculty professors, military instructors, and professional support staff, a “relationship” component is added to the mentoring definition; however, the current definition does not consider the nature of its students (cadets), including their diverse background characteristics (USAFA 2004-2005 Mentoring & Advising Handbook).

Adams (1997) commented that the “military began to achieve diversity in the 1970s,” (p. 21) and in the 1990s a slight connection could be made between mentoring and diversity. Adams provided the following quote from the former Chief of Staff of the United States Air Force, General Ronald R. Fogleman:

We must continue our efforts to recruit and mentor minorities—not only to recruit them into the Air Force, but also to promote their professional development. It’s absolutely essential that our Air Force mirror American

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<sup>2</sup> Air Force Policy Directive 36-34 (Air Force Mentoring Program) prescribes mentoring as a fundamental responsibility of all Department of Defense personnel, to include the United States Air Force Academy (USAFA).

society if we are to maintain our strength and vitality, as well as sustain the support of the American people (p. 30).

Then, as today, the mantra for diversity is chanted only as it relates to racial and ethnic minorities. This attenuated focus on diversity is what Stella Ting-Toomey (1999) described as “primary dimensions of diversity:” (p. 6) ethnicity, gender, age, race, and sexual orientation.

Unfortunately many people fail to consider the “secondary dimensions of diversity,” (p. 6) which can change over time, but can be very important to a particular individual. Secondary dimensions may include the following: (1) communication style, (2) education, (3) family status, (4) military experience, (5) religion, (6) ideologies, and (7) first language. Ting-Toomey (1999) argued one must not focus entirely on the primary dimensions, which plays into stereotypic thinking or provides “group-based images” (p. 6); furthermore, to really get to know the *other*, one must learn about the secondary dimensions of a person’s identity. More importantly, Baez (2000) argued that diversity must address social differences, which “lead to particular kinds of experiences that promote special kinds of knowledge, perspectives, and values” (p. 387), ultimately benefiting the learning process for all involved (also presented in Page, 2007).

Canetto, Timpson, Borrayo, & Yang’s (2003) thoughts regarding diversity are even more expansive as they offered the following definition: “human diversity refers to a broad range of variations of human experience, which involves not only addressing the experiences of any group (e.g., women, lesbians and gays, people of color) who have been absent, under-represented, or misinterpreted in the canon” (p. 276). These educators, as well as others (Aronowitz & Giroux, 1993; Cummins, 2001), also believe diversity is

firmly grounded in considerations of power and status, consistent with new developments in human diversity theory. These educational theorists provide a definition of diversity that acknowledges how categories of “difference” are historically and culturally produced constructs, yet they still affirm that these proffered categories of differences have enormous and practical consequences for the lives of individuals at a particular time and place, and for how individuals might interact with one another.

With greater conceptions of diversity that includes an individual’s background characteristics and social-group identities, an increasingly culturally diverse student (cadet) body will create microcultures that are embedded within the academic institution and even the larger culture of American society (Banks, 2001; Cummins, 2001). Extending the argument further, Aronowitz and Giroux (1993) elaborate on a pluralistic context, indicating that the experiences that constitute the production of knowledge, identities, and social values in higher education will be inextricably linked to the quality of moral and political life within the wider society. If military academies are to respect and value diversity then cadets’ assumptions that give rise to belief systems, values, norms and, ultimately, the way cadets interact and behave toward one another must all be factored into the human diversity equation.

More attenuated, if present mentoring definitions at military academies lack consideration of all of its students’ (cadets’) unique background characteristics, and if the projections of sizeable demographic shifts come to fruition within the military, the structure and orientation of mentoring of cadets as it is currently defined may be less than optimal. Questions that arise for this researcher are: Whether the present mentoring programs at the academies’ *recognize* issues of cultural, ethnic, racial, and gender

diversity? Whether the present mentoring programs *effectively* address the teaching and learning about the many facets of diversity? And, whether the academies are committed to cultural difference as a significant part of a cadet's uniqueness and is central rather than mentors superficially "romanticizing the experience of Otherness" (Aronowitz & Giroux, 1993, p. 12)?

The United States military academies are important settings to effect the development of future leaders through the means of a mentoring program that empowers all cadets to learn and grow while embracing diversity. Empowering cadets through effective mentoring upholds the concept of pluralism. Pluralism as defined by Pratte (1979) is "an ideology that gives value to cultural diversity and promotes equality for all people" (p. 892). Military leaders of the twenty-first century will need the necessary skills, knowledge, and critical awareness to become productive members of a diverse and democratic organization (Dansby et al., 2001; Nieto, 2000). To effectively communicate, interface, and relate with people in a diversified institution, cadets' early empowerment and pluralistic development are human relation skills warranted at the respective academies (Dansby & Landis, 2001; Huerta & Webb, 2001; McIntyre & Johnson, 2001). Both the mentoring and diversity literature indicated that postsecondary faculty can have a decisive influence in this developmental process (Banks, 2001, 2005; Shor, 1992, Ting-Toomey, 1999; Tinto, 1993; Tuitt, 2003) of cadets, encouraging success and retention.

## CHAPTER THREE

### ANALYSIS OF LEADERSHIP AND CULTURE AT USAFA

This chapter could be described as a bridge between Chapters Two and Four as it continues with the literature review (primarily military related) and contextualizes the study at the USAF Academy. This chapter provides a historical analysis of a key event that occurred at USAFA, particularly the unveiling of the Officer Development System (ODS) that became the overarching program to change the culture and leadership at USAFA (Price, 2004). Thus, the historical analysis examined intently the currents and countercurrents of present and past events and explored human thoughts, acts, and sought to trace them with the hope of better understanding the dynamics of the USAFA culture. The historical analysis was an effort to evaluate texts, evaluate existing documents and recorded data (e.g., climate surveys, policies, and directives), and evaluate campus artifacts (e.g., campus displays and architectural features) that would add “rationality and meaning to the whole” (Leedy, 1997, p. 173).

The primary sources utilized in this historical analysis were the 2005-2006 Contrails, the 2007-2008 Curriculum Handbook, Lt. Colonel Paul Price’s (2004) unpublished paper entitled, *Genesis and Evolution of the United States Air Force Academy’s Officer Development System*, and Weinstein and Seay’s (2006) counternarrative, *With God on Our Side: One Man’s War Against an Evangelical Coup in America’s Military*, and the Officer Development System pamphlet (January, 2004). Additionally, information was drawn from secondary sources such as Dansby, Stewart,

and Webb's (2001) *Managing Diversity in the Military* and Katzenstein and Reppy's (1999) *Beyond Zero Tolerance*, and to help provide conceptual strands to relevant literature, information was drawn from the social science domain such as organizational behavior and works of critical theorists.

In this chapter, I discuss the uniqueness of military leadership and organizational culture while paring the research down to the level of the United States Air Force Academy (USAFA), which will be more fully addressed in the next chapter. In order to fully conceptualize situating pluralistic mentoring at the USAFA, a review of the literature on military leadership is important, helping one to gain some insight into the human dynamics of military culture. For as Edgar Schein (1985) indicated, "culture and leadership, when examined closely, are two sides of the same coin, and neither can really be understood by itself" (p. 2). Moreover, Schein indicated, that despite little emphasis in the literature, probably the most important thing that leaders do is to create and manage culture; strong leaders and mentors are key members in a military organization's success because of their significant influence on their personnel and their instrumental effect on the organizational culture (Kennedy, 2001).

### Setting

The Academy in Colorado Springs, Colorado is adored by many Air Force personnel who come from all parts of the globe to visit this unique campus. Some visitors have described the Academy as the "crown jewel" of the Air Force (Weinstein & Seay (2006), as it sits nestled against the backdrop of the majestic Rampart Range and slightly North of the towering Pike's Peak. The Academy provides an outstanding undergraduate education for young women and men who come from all across the country and those

who come to the USAFA as international students. At the completion of four years, all graduates receive a Bachelor of Science degree, and are commissioned as second lieutenants in the United States Air Force. The mission of the Academy is to inspire and develop outstanding young men and women to become Air Force officers with knowledge, character, and discipline, motivated to lead the world's greatest air and space force in service to the nation (ODS pamphlet, 2004). The mission is also based on its core values of "Integrity first, service before self, and excellence in all we do." The Academy develops a culture and commitment of service among its graduates so that they become an invaluable resource for the country.

As to its history, the Air Force Academy is one of the five United States service academies. In 1948, the Air Force appointed a board of leading civilian and military educators to plan the curriculum for an Air Force academy. This board, headed by Dwight D. Eisenhower, then president of Columbia University, and Robert L. Stearns, president of the University of Colorado, was tasked to recommend a general system of education for the Army, Navy and Air Force. On the board's recommendation, Congress authorized creation of the Air Force Academy in 1954, and President Dwight D. Eisenhower signed the bill. Harold E. Talbott, then secretary of the Air Force, appointed a commission to assist him in selecting the permanent site. After traveling 21,000 miles and considering 580 proposed sites in 45 states, the commission recommended three locations. From those, Secretary Talbott selected the site near Colorado Springs (U.S. Air Force Academy, 2005).

In line with the mission, the Academy educational experience is designed to allow cadets (Academy students) to grow militarily, intellectually, physically, and

morally/ethically. The goal of military development is to develop the knowledge, skills, values and behavior patterns needed to be an effective Air Force officer. Military development is central to the education and experience at the Academy and distinguishes it from other higher education institutions. Four primary areas are stressed: professional military studies, theoretical and applied leadership experiences, aviation science and airmanship programs, and military training. The intent is to provide cadets the knowledge, skills, values, and behavior patterns necessary to meet the leadership challenges of the 21st century. Academic development is designed to provide cadets with a broad, high-quality education appropriate to a military career. Physical development focuses on good physical condition and the traits of teamwork, courage, aggressiveness, self-confidence, and an intense desire to win, all of which are essential to a military officer. Character development is designed to develop cadets' professional military character through an emphasis on Air Force core values, the Cadet Honor Code, ethics instruction, human relations education and moral/spiritual development. (U.S. Air Force Academy, 2004; *Contrails*, 2005-2006).

An interesting Academy endeavor over the past several years has been a strong effort to change both the culture and leadership practices across the campus with the institutionalization of the Officer Development System begun in January 2004 (Price, 2004). Also the Academy has made a solid effort to increase its representation of female and ethnic minority cadets, and thus one may argue that preliminary steps are being taken to make USAFA slightly more pluralistic in its orientation.

## Exploring the Cadet Culture

One may argue that the USAF Academy's unique culture begins and ends with the espoused core values, as shared by Sheila Widnall, former Secretary of the Air Force:

Core values make the military what it is; without them, we cannot succeed. They are the values that instill confidence, earn lasting respect, and create willing followers. They are the values that anchor resolve in the most difficult situations. They are the values that buttress mental and physical courage when we enter combat. In essence, they are the three pillars of professionalism that provide the foundation for military leadership at every level (ACSC, 2002).

The mission of the United States Air Force (USAF) as cited in the 2005-2006 cadet handbook, *Contrails* is: *To defend the United States and protect its interests through air and space power.* This ambitious and noble mission is built on the strong foundation of those core values, which must be embraced by all of its military members, to include each and every cadet. The respective military academies serve as an entry point—a pipeline—for developing and furnishing the United States of America with its future officers. At the Academy the above core values are inked upon placards that line its halls, and these same core values become etched upon the hearts of every son and daughter that is entrusted to the institution. Notably, these core values were recently placed atop a prominent gateway to the cadet area, which was previously called the “Bring Me Men” ramp due to the words that resided there. The words were changed to reflect the shared commitment to USAF core values, and to eliminate some of the displayed sexist language.

The culture of the Academy inspires young women and men to embrace lofty ideals; it nurtures and inculcates within its cadets both the internalization of core values and the personal commitments that, not infrequently, become later battle tested in harsh

war zones upon graduation. As soon as a cadet's foot touches the soil of the Academy, the institutional culture begins to inspire impressionable minds to begin the contemplation and early-on pronouncements that if called upon, "I am prepared to give my life" (Article 1, Code of Conduct; Westheimer, 2007) in defense of America? As Van Maanen (1978) describes in *People Processing: Strategies of Organizational Socialization*, the Academy begins to formally, sequentially, and collectively move cadets through the ideals and beliefs, indoctrinating cadets to take part in further perpetuating the unique institutional saga located in and emanating from the Academy (Westheimer, 2007). Moreover, throughout the four-year progression, cadets will encounter truth statements, mythological symbols, rituals, ceremonies, and legends that will typically captivate a cadet's heart and mind; thus, embedding the entire grand mystique into the fabric of his or her identity (Campbell, 1999; Van Maanen, 1978).

#### *Embedding the Academy Culture*

Robert Owens in his book, *Organizational Behavior in Education* (2001) states that each academic institution "is distinctive and unique in some almost indefinable yet powerful way," (p. 139) and certainly that is the case at USAFA. Owens describes a culture as a composite of the following: the assumptions, values, norms, ways of thinking, belief systems, history, heroes/heroines, myths, ritual, artifacts, art, and the visible and audible behavior patterns of an academic institution. Beyond these characteristics, the Academy is certainly steeped in a rich military history of customs and courtesies, and it proudly boasts a strong heritage of military air supremacy (ACSC, 2002). Slightly more attenuated, the culture of the Academy is characterized as an academic military institution that strongly believes in a system of shared values and

beliefs that interact with its military members, its military structures, and its control systems that produce behavioral norms that must be embraced by all of its members (common themes discussed in Schein, 1985 and Van Maanen, 1978; more amplified in the military ACSC, 2002).

As previously stated, the USAF Academy is unique in that it inspires young women and men to embrace and internalize lofty ideals. In large part this is accomplished by embedding and transmitting its unique culture (Schein, 1985). The formalized socialization process is designed to sequentially guide cadets through progressive levels of followership and leadership development (Van Maanen, 1978); thus, this structured training process engenders within the cadet an incredible sense of accomplishment from enduring, persevering, and achieving the goals and objectives that are set before them on a daily basis (akin to Albert Bandura's concept of "Self-Efficacy"). The rigorous training and demands placed upon an academy cadet are tremendous, which was the case even in the 1830s, where Thelin (2004) cites information contained within a West Point cadet's diary. The diary revealed a day filled with "discipline, demerits, barracks life, marching, and tactics," (p. 59). Additionally, Rudolph (1990) touched upon the "high morale and discipline" (p. 67) that an English traveler noted at West Point in 1854, which is common fare today at the USAF Academy. It cannot be overstated that the demands and embedding mechanisms placed on a cadet's life are simply unbelievable to most observers. A cadet partitions out a 24-hour day into the three pillars of academics, military training, and athletics, which can easily consume 18-hours in a given day. Daily, cadets tackle advanced engineering concepts related to aeronautics and astronautics, struggle to carve out time to memorize military knowledge (*Contrails* is the small

handbook carried at all times and memorized by freshman cadets; Freire's detested "Banking System"), practice marching, attend mandatory intramurals, and accomplish a variety of military training tasks. This regimen is faced every day! Thus, a sense of accomplishment and a small dose of self-efficacy are created within the cadets, engendering in them a greater confidence that they can face another day.

The Academy also nurtures and inculcates the internalization of the necessary core values and the personal commitments that are thought to be crucial if one is to become a future officer and leader in the Air Force. Much of the embedding begins with a cadet's embracing and internalization of both the USAF Core Values (stated above) and the USAF Academy Honor Code, which states, "We will not lie, cheat, or steal, nor tolerate among us anyone who does." That honor code is foundational to a cadet's experience. Coupled with the core values, they are hallmarks of the Academy culture and are imperative behaviors that must be modeled by members of the Air Force. In a mythological sense, Campbell (1991) would suggest that these abstract codes, values, and images be untangled from the world out there and become a fixed reference point for the individual; otherwise a genuine commitment to the espoused belief system is usually betrayed by the actions of the individual. Yet, the mythic codes, although noble, are not always followed; they sometimes have a dark side.

Having expressed what is desired in a cadet, this is not to suggest that the reputation of the service academies do not catalogue certain soiled and tarnished histories, especially as noted in the USAFA scandals described above. Thelin (2004) cited the corruption of West Point's football program as it "was decimated by revelations of systematic cheating on academic examinations" (p. 299), or the cheating scandal that

rocked Annapolis in 1992 as documented in Gantar and Patten (1996). Despite the egregious acts and violations: sexual assault, cheating, dehumanizing behavior, or any form of intolerance advanced on the respective U.S. military campuses, the academies to this day, in large part, stand by their socialization process and believe that their way of doing business is the noble way (Rosa, 2004). At the end of their initial 6-week basic training at the USAF Academy, all cadets take the following oath to the honor code, which they must uphold: *“We will not Lie, Steal, or Cheat, nor tolerate among us anyone who does. Furthermore, I resolve to do my duty and to live honorably, so help me God”* (Contrails, p. 18). As the oath declares, breeches of this oath are not tolerated (ACSC, 2002).

Furthermore, the Academy inspires these impressionable minds to remain true to these codes and begin the contemplation and early-on pronouncements: That if called upon, “I am prepared to give my life” in defense of America (Article 1, Code of Conduct)? All the aforementioned is embedded in the curriculum, training regimens, and daily activities of a cadet’s life, but also there are great role models who provide strong leadership and who demonstrate selfless acts of service before the cadet wing every day. These mentors at the Academy call up images in ones’ mind of “Mentor” who in Homer’s epic poem, *The Odyssey*, was a loyal and wise teacher, entrusted with the care of, Telemachus, the son of Ulysses. Like “Mentor,” the Academy mentors are entrusted with the care of the nation’s sons and daughters, providing guidance and counsel for the young and inexperienced cadets. Additionally, they help provide the necessary extrinsic motivation for cadets, enabling them to develop, as the trite Army expression declared: “Be All That You Can Be” in service to the country. Daily leadership is provided by a

significant number of educator-mentors on faculty who have been battle-tested or who have served their country by being situated in harm's way. The vivid vignettes these leaders paint, the stories they tell, and the daily example they live out before cadets mark an imprint upon the fertile and impressionable minds.

Even didactics are seasoned with war tales, legends, and even myths that touch the heart, capture the imagination, and provide the symbolic meaning and value (Bolman & Deal, 2003) that stimulate a cadet's early-on commitment. In philosophy courses, military strategic studies courses, and varied seminars, cadets are exposed to concepts of virtue and practical application to the military world they will likely face upon graduation. An example: A cadet is studying Aristotle's *Nichomachean Ethics* in an assigned philosophy course. The particular lecture for the day is centered on the virtue of courage; however, a different twist is employed on this day. The professor in the Department of Philosophy, decides to have a guest faculty member join him in the lecture. As the professor explains the difference between cowardice and recklessness—enough fear to avoid being rash—enough daring to avoid being craven, the professor turns to his lecture partner (a Vietnam War veteran), and asks “Bob, please speak to this topic of courage and share with the class how you applied the right balance between fear and daring during your tour in Vietnam.” Bob then elaborates on his continuum of courage—the wax and wane—as he experienced it while flying his F-105 aircraft in 280 combat missions in Southeast Asia. Needless to say, the cadets are captured by the story that the hero spins before them; moreover, the professor synergistically rides on Bob's powerful experience to make the following points: (1) courage must be balanced with the right amount of fear and daring, (2) courage varies from case to case, and (3) courage

necessitates that all cadets be informed by practical wisdom; a practical wisdom that can be experienced by vicariously living through the lives of Bob and other courageous military heroes.

Therefore, the Academy's uniqueness and success in transmitting its culture (Schein, 1985) can be attributed to the Academy graduates who have served in battles, wars, and even some who experienced harsh captivity as Prisoners of War (POWs). These are the heroes and heroines that are so important in creating the myths, legends, and saga as noted in Bowman and Deal, 2003; Hersey, Blanchard, and Johnson, 1996; Schein, 1985. As POWs, these guest lecturers lived out some of the most horrific experiences known to man and yet they stand before the cadets sharing their remarkable histories, challenging the cadets to embrace the noble cause of upholding freedom, justice, and democracy by serving and defending their country when called upon (ACSC, 2002). A curriculum juxtaposed alongside a Vietnam veteran or a POW's true story of battle and/or captivity experience creates learning that begins to approach or approximate the real thing; cadets vicariously learn and live through their role models, and they begin to emulate and demonstrate characteristics that are worthy of association with their educator-mentors (Woolfolk, 2005).

In addition to the professors' and lecturers' personal stories, cadets hear stories of deceased heroes who made the ultimate sacrifice during rituals and ceremonies (Bowman & Deal, 2003; Schein, 1985; Hersey, Blanchard, & Johnson, 1996). Added to this, cadet military training programs incorporate the inspirational lessons of the warriors who have gone before. The histories of notable figures such as First Lieutenant Karl W. Richter, Captain Harlow K. Halbower, Captain Lance P. Sijan, or General Robinson Risner—to

name a few—are embraced and their lives are studied. Although many are deceased, the lives of these valiant and courageous heroes are icons that provide more than symbolic representations. In a sense, as military forefathers, they beckon cadets to become members of the “long line of blue;” and during a cadet’s rite of passage, these fathers in a symbolic sense are analogous to the great saints spoken of in Hebrews 12:1, which states: “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and . . . , and let us run with endurance the race that is set before us . . .”

What is significant about the military heroes—the POWs—“the great cloud of witnesses” that smile upon the cadets? To address this question, a glimpse into the 2005-2006 *Contrails*, an important book that “represents a link to the past and a starting line for the future” (iii) may provide the answer. Every 4-degree (freshman) begins his/her four-year experience by embracing and memorizing a wealth of material from this book. In the *Contrails* we find the account of First Lieutenant Karl W. Richter, who graduated with the class of 1964 and became the youngest Air Force pilot to down a MiG in combat. The *Contrails* on page 44 states that on Richter’s 198<sup>th</sup> mission, his plane was struck by ground fire, he was forced to eject, and he died enroute to the hospital. At the Academy, cadets admire Richter’s reputed work ethic and his love of country that the *Contrails* states, “few could match” (p. 43).

Captain Harlow K. Halbower graduated with the Class of 1959. According to the *Contrails*, on page 45, Halbower lost his life while serving as a Forward Air Controller. During a mission, his O-1F plane was hit by ground fire 15 miles West of Saigon. The *Contrails* indicates that the USAF Academy “has produced several graduates who have performed exemplary acts that led to making the ultimate sacrifice for their country” (p.

45). Another individual admired for his courage and love of freedom is Lance P. Sijan, graduate of the Class of 1965, who has two prominent dormitories on the campus named after him. The courage, dedication, and real sacrifices of Sijan and other heroic lives has been instrumental to many cadets' military training and as a catalyst to encourage cadets to ponder the cause of freedom and willingly, if called upon, make the ultimate sacrifice for their country.

From a symbolic-interactionist perspective, Sijan and other heroes of the Academy perpetuate a mosaic of little scenes and dramas from which cadets can make connections with themselves and with others, respond to connections and mythological cues, align their actions, and so build their identities and help promote the prevalent social structure (Kornblum, 1997). Lastly, the socialization process: the ideals, the beliefs, the heroes, and the academy culture push cadets across the continuum to become aligned with history and promulgate their own stories that will add to the unique saga of the Academy (Bowman & Deal, 2003; Clark, 2004; Van Maanen, 1978).

#### *Celebrating and Institutionalizing the Academy's Proud Saga*

In several of Burton Clark's writings, he talks about the saga of an institution. A saga is defined as a body of legend about some subject and is usually tied to heroes and heroines that make-up a large part of the institution. Clark in his book *Sustaining Change in Universities: Continuities in Case Studies and Concepts* (2004) describes institutions moving across a continuum of "idea to belief to culture to saga" (p. 90). Clark suggests that if an institution is to be successful it must embrace the symbolic dimensions of its organization. Its institutional aura or distinctive character should closely align with the following description:

spread among its participants to blossom into a set of linked ideas and beliefs that stress distinctive ways...as ideas spread and are embraced by all of the institution, a culture becomes expressive of the will of the people; thus, a self-asserting, shared view, offering a unified identity. The institution is then prone to embellish its story of successful accomplishment: 'see how we have overcome all obstacles placed in our path, what we have done through determination and hard work.' The culture then begins to acquire characteristics of a saga (p. 90).

One can simply look at any number of the Air Force's professional military development courses, such as its *Air Command and Staff College* (2002), to see the Air Force's embellishment of its storied history.

Next, if one tracks along Clark's continuum from "idea to belief to culture to saga," one gains a greater appreciation for the unique saga that emanates from the campus of the Academy. If, as Clark (2004) suggests, an "organizational culture is the realm of ideas, beliefs and asserted values, and the symbolic side of the material components" (p.177), then the aforementioned account of the Academy culture are antecedent links to its unique saga. Furthermore, a significant attempt throughout this research has been to point the reader to the symbolic importance of the Academy culture. Two authorities that have written much on organizational symbolism are Bolman & Deal (2003), who in their book, *Reframing Organizations: Artistry, Choice, and Leadership* dedicate a complete section to institutional symbolism, particularly in describing symbolic frames.

According to Bolman and Deal's discussion of myths, vision, and values, they believe myths operate at the deeper portions of one's consciousness, and are the story behind the story. Myths, in-turn, support claims of distinctiveness, "transforming a place of work into a revered institution and an all-encompassing way of life" (p. 251). The

myths help anchor an organization's values, and the values define what an organization stands for, those qualities worthy of esteem or commitment for their own sake (p. 251). More specifically, when the culture of the Academy is viewed through a symbolic lens, the myths, legends, and truths point to a system of reality that lies behind the formal or structural arrangements of its hierarchical organization. Thus, senior leadership and academy role models serve not only as gatekeepers to a symbolic realm but they also serve as talebearers, drawing much from the heroes and heroines that have gone before them.

Therefore, the exploits of heroes (much more than mere tales) are lodged in a cadet's psyche, and in accord with Bolman and Deal (2003), the indelible imprint on a cadet's heart and mind serve as a resource that allows a cadet to cognitively call on heroic examples in times of uncertainty and stress, which is illustrated below.

American POWs, interred in North Vietnam prisons, drew upon stories of Capt. Lance P. Sijan, Adm. James Stockdale, and Col. Bud Day, who had courageously endured injury and torture in captivity, refusing to capitulate to their Viet Cong captors. '[their examples] when passed along the clandestine prison communications network...helped support the resolve that eventually defeated the enemy's efforts.' During the Bosnian conflict, the ordeal of Scott O'Grady, a U.S. Air Force fighter pilot, was widely publicized. To survive after being shot down over enemy territory, O'Grady drew on the example of Sijan; His strong will to survive and be free was an inspiration to every pilot I knew (p. 256).

Although the examples cited throughout were drawn from some harrowing experiences and challenges of war, they demonstrate how human models can influence the everyday decisions and actions of a cadet, and how the ideals, the beliefs, and the heroic acts become key threads of the Academy's cultural fabric.

When the cultural fabric is extended for full view, one finds an important saga that is much more than a tale of Norwegian heroes in the old literature of Iceland. The entire culture—to include its icons, heroes, staff, and curriculum—is a saga that grows selfless servants for its nation and creates an institutional phenomenon that uniquely connects past heroes with heroes (cadets) in the making. As stated above, what happens when the mythic and noble codes embedded in the Academy culture are not followed, as has been described in the preceding sections?

*An Analysis of the Socialization Process: The Officer Development System*

If as Ambassador Joseph C. Wilson in his advance praise of Mikey Weinstein is correct in stating:

Arrayed against Mikey Weinstein are those who would transform the United States military [USAFA], our most revered institution, into a force of evangelical crusaders, intolerant of the diversity of our society and willfully subversive of our national security interests (backcover).

Moreover, if the strong rhetoric (backcover of Weinstein & Seay, 2006) that the Academy supports a “twisted ideology,” is “legitimizing a fundamentalist indoctrination of our troops,” and that Weinstein has taken a “stand against intolerance, intimidation, and inappropriate evangelism in the armed forces [USAFA],” is true, or even partially true, a cultural analyst would probably wish to more fully interrogate this aspect of USAFA culture. Furthermore, if Westheimer’s (2007) thesis in *Pledging Allegiance: The Politics of Patriotism in America’s Schools* is correct, has patriotism gone too far?

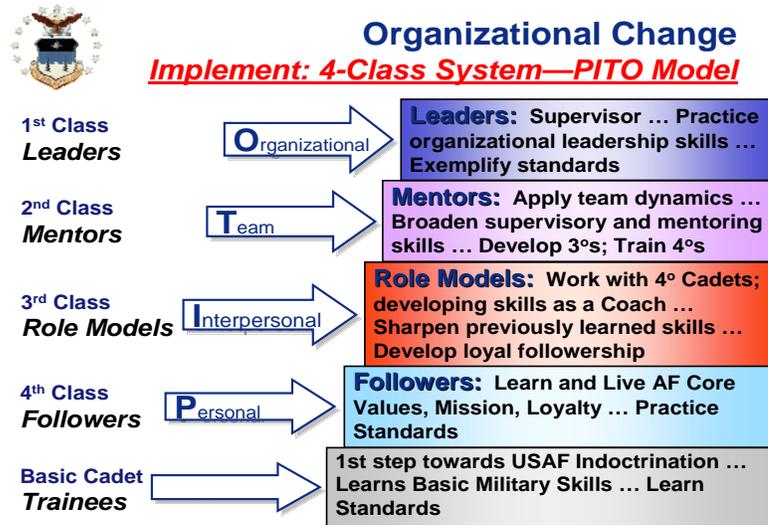
However, many scholars are likely to agree with Toni Morrison (2002), who wrote in *How Can Values Be Taught in the University*, that the “genesis of higher education is unabashedly theological and conscientiously value-ridden and value-

seeking” (p. 4), or in the words of Dinesh D’Souza (2007) in *What’s So Great About Christianity*, who states, “...Western civilization was built by Christianity” (p. 42). But, like Morrison, the present researcher will not attempt to rehearse the evolution of the Academy’s present state of the separation of church and state because the researcher has touched upon it slightly in the aforementioned Academy scandals and with referencing the Weinstein and Seay (2006) account. Lastly, Academy leadership might disagree slightly with Morrison, in that USAFA, unlike other postsecondary institutions has not completely” shed its theological coat” (p. 4) nor has it relegated virtue, morality, and ethics over completely to the departments to promote a purely humanistic concept of ethics and morality, thus the rub is apparent and very abrasive to Mikey Weinstein and his supporters.

Notwithstanding the veracity or the misconstrued half-truths spun about USAFA, the religious intolerance scandal and Weinstein’s subsequent diatribe against the purported “evangelical coup” certainly raises questions about a perceived religious socialization process at the Academy. However, the present researcher will not explore the religious dimension of the Academy’s culture and will only suggest that readers consider Weinstein and Seay’s (2006) analysis of the alleged religious intolerance at USAFA. Moving beyond the perception or truth that an evangelical socializing process is rampant at the Academy, an analysis of the unintended consequences of the Academy’s formal socialization process is very important.

Some leadership educators and theorists contend that there are some globally recognized characteristics of effective leaders (ACSC, 2002); however, “the art and practice of leadership is inherently cultural and therefore local, informed and shaped by

experience and social arrangement” (Henshaw, 2007, p. 282), which is the case at USAFA with the unveiled Officer Development System (ODS) program. This can be better understood by viewing the formalized, sequential training process (Van Maanen, 1978) illustrated in Figure 1, which highlights the deliberate connections and progression (upward stair-step direction)



*Figure 1.* A Model for Organizational Change taken from the USAF Academy Newcomers Orientation Briefing.

of cadets beginning as basic cadets and culminating their process as 1<sup>st</sup> class cadets prepared for graduation and commissioning.

As depicted above, new cadets are required to learn the culture of the Academy quickly, simultaneously mastering academics, developing the skills to negotiate their new experiences, and solidifying their identity (ies) (Henshaw, 2007; Schein, 1985; Torres, Howard-Hamilton, & Cooper, 2003; Van Maanen, 1978; Wilson, 2001). As they enter various phases of progression: role model, mentor, and leadership positions, the cadets collective experiences and shared understandings regarding how to “be in charge” will

frame their choice of leadership style and practice (Henshaw, 2007; Van Maanen, 1978). As cadets move through escalating phases of common social understandings, more senior cadets and officers in positions of leadership will affirm and reinforce the progression through symbolic language, confirming and blessing them with increasing status and increased cultural power.

Henshaw's (2007) research on leadership suggested that the symbolic nature and forms of leadership within organizations may greatly influence and "change the culture by manipulating a variety of levers to move social understanding or assumptions in the desired direction and motivate organization members to achieve goals and objectives" (p. 282). Therefore, if we agree to view a cadet's socialization process within organizational cultures, and systems of shared understandings as Henshaw and Schein (1985) would indicate, leaders and educator-mentors must be keenly aware of the culture within which influence is manifested and communicated. As Van Maanen (1978) warns, sequential, formal, socialization processes can sometimes have unintended consequences as the shared meanings learned by new organization members through early entry experiences and subsequent experiences can vary and thus the social interaction aspects can be potentially troublesome for leadership. During entry experiences, new cadets learn not only how to interact with other cadets in the Academy setting; they actually learn how leadership is done within and throughout the organization (Henshaw, 2007). This presents a particular problem when cadets perceive disconnects between leaders (cadet or officers) verbiage proclaiming lofty ODS values of "Respect others," "Tolerate others," and "Treat people fairly," (ODS Pamphlet, 2004, pp. 6-7) but then witness actions which betray their espoused beliefs (Van Maanen, 1978).

As Torres, Howard-Hamilton, and Cooper (2003) and other psychosocial theorists note, many 18-22 year-old cadets are trying on different identities, learning the skills and knowledge associated with cadet progression, and learning a culture that in many ways may be very alien and alienating. Thus, leaders, and especially those who provide oversight of cadet development, must remain cognizant of group dynamics and how cadets interpret their circumstances and ways of interacting with their peers and superiors (Henshaw, 2007; Schein, 1985; Ting-Toomey, 1999).

Whether it is through formal authority (2<sup>nd</sup> degree or 1<sup>st</sup> class cadets) or the confidence developed in being a follower, cadets and leaders are afforded the opportunity to read and define their situations, influence others as to what is happening in a given situation, and provide prescriptions for how to respond to varied situations. As much as the military bureaucracy might desire some collective “group think” during the socialization process (Bennis, 1993; Van Maanen, 1978), it is inevitable that a diversity of people at different levels of identity development will arrive at different interpretations and meanings (Torres, Howard-Hamilton, & Cooper, 2003; Wilson, 2001). These collective meanings make-up part of the culture, despite the military’s hierarchical arrangements that allow leaders greater influence to determine how events are interpreted, and, in the words of Henshaw (2007), “manipulate a variety of levers to move social understanding or assumptions” (p. 282).

As previously stated, the power to communicate in symbolic ways is a necessary condition of leadership at the Academy. Writings have pointed to the link between leadership and storytelling emphasizing the importance of enriched communication between leaders, mentors, and followers, and stressing the necessary components of

stories that tend to provide clarity of purpose and communicate greater transparency to followers (Bowman & Deal, 2003; Clark, 1972; Henshaw, 2007). To be capable of inspiring cadets to move in any particular direction, leaders must be adept at connecting meaningful communication practices and substantive content and package it in a culturally appropriate manner, ensuring that the leader's message is properly understood and sufficiently symbolic to tap the emotions and motivations of the cadets; however, as Schein (1985) and Wilson (2001) contend, the existence of subcultures provide a variety of viewpoints to consider.

As Henshaw (2007) points out, when considering socialized leadership as a lens, the processes of a cadet's socialization and leadership development are very similar. Just as socialization through the ODS program involves teaching cadets appropriate organizational ways of thinking and behaving, leadership can be explained as the process of convincing potential cadets that the interpretive capacities of the leaders above them are worthy of their support. Both processes result in increasing the level of social agreement regarding how a cadet and their leaders accomplish work, how they treat each other, and why they exist within the military organization. Within the ODS program, the leadership practices modeled by senior cadets and the cultural themes that they symbolize during these formative experiences offer four-degree (freshmen) cadets lenses to interpret their experience; more importantly, a lens to their own future leadership roles and situations they will confront. Although the future leadership experiences of upperclass cadets will not necessarily mirror exactly what they observed as a four-degree, the context of the training will be similar and will likely invoke the same situational definitions and actions demonstrated of their more experienced cadet leaders (Henshaw,

2007). The ODS program is designed so that the new cadets will, in two years, be completing a learning cycle, informing new four-degree cadets regarding the local cultural definitions of leadership and using the same practices they learned to teach new cadets “the ropes” (Henshaw, 2007; Van Maanen, 1978).

### Military Leadership Contextualized in the Literature

The Air Force is a very large organization that could be described as a group with many smaller subgroups or subcultures that must daily negotiate many formal and informal goals and objectives in order to accomplish its mission (Crandall, 2007). At the forefront of military organizations are leaders and mentors who help provide vision and direction for all military personnel. The respective organizational goals (or mission requirements) are targets whereby input and output processes are directed and evaluated throughout the Department of Defense (DoD) by leaders uniquely positioned at every level of command (Benton, 2005). This enormous bureaucracy thrives on hierarchical leadership that descends from the president, to the respective service secretaries and chiefs, and down to the organizational leaders dispersed across the globe (ACSC, 2002; Benton, 2005); additionally, goals are greatly moderated by manpower policies and various rules of military engagement (Krebs, 2006). However, organizations and groups (comprised of unique individuals) are sometimes challenged both internally and externally (Bowman & Deal, 2003; Dansby, Stewart, & Webb, 2001; Krebs, 2006). The status quo of organizations become confronted and contested, many times provoking organizational leadership to undergo change if the organization is to continue to thrive as a vibrant organism (Friedman, 2004; Hallinger, 2003; Katzenstein & Reppy, 1999).

Today's military, as in the larger society, is shrinking as global economics, politics, and other powerful influences propel mankind into new dimensions: sociologically, economically, philosophically, and technologically (Krebs, 2006; Trompenaars & Hampden-Turner, 1998). Thus, to confront the many challenges faced by military personnel both in peace- and wartime, members must learn effective leadership principles and witness great leadership exercised daily if they are to be fully developed and equipped to become effective leaders themselves (ACSC, 2002; Eid, Johnsen, Brun, Laberg, Nyhus, & Larsson, 2004). One developmental mechanism for military personnel has been their exposure to a variety of leadership styles and theories offered in progressive levels of professional military education (PME), such as: McGregor's Theory X and Theory Y, Path Goal Theories (directive, supportive, participative.), Models of Situational Leadership, Contingency Theories, and Transactional Leadership (arguably the predominant military theoretical practice for many years). However, in the 1970s and 1980s Burns' Transformational Leadership (Bass, 1997, 1990, 1998; Burns, 1978; Hallinger, 2003; Leadership and Command, phase II in ACSC, 2002; Puryear, 2000) style came to the fore.

The genesis of the transformational approach can be traced to James MacGregor Burns' (1978) classic book *Leadership*, "in which he defined a new concept—Transformational Leadership—that attempted to move beyond established theories of transactional relationships in leader-follower arrangements" (Price, 2004, p. 9; see also ACSC, 2002; Hersey, Blanchard, & Johnson, 1996). Cited by Bass (1998) and others as a paradigm shift, Burns (1978) described transformational leadership as one or more people engaging with other members in such a manner that leaders and followers raise one

another to higher levels of motivation and morality (Price, 2004). In other words, leader and followers, as well as the social system in which they function, are transformative and humanizing. If one contrasts the transformative approach with the transactional approach as described by Schein, (cited in Hersey, Blanchard, & Johnson, 1996), one detects a real dehumanizing element (emphasis added):

1. The soldiers are *physically removed from their accustomed routines, sources of information, and social relationships.*
2. The DI (drill instructor) *undermines and destroys all supports.* “Using their voices and the threat of extra PT (physical training), the DI . . . must shock the recruit out of the emotional stability of home, girlfriend, or school.”
3. *Demeaning and humiliating experiences* are commonplace during the first two weeks of the training as the DIs teach inductees to *see themselves as unworthy and thus be motivated to change* into what the DIs want a soldier to be.
4. Throughout the training, reward is consistently *linked with willingness to change and punishment with unwillingness to change* (p. 489).

Schein’s comments accurately depicts basic training for the enlisted personnel with the harsh process known as the “unfreezing phase,” which is deemed necessary before recruits can move through the “changing phase:” the internalization and identification process, and finally culminating in the indoctrination process with a “compliance phase” (pp. 481- 489). For a very vivid account of the demeaning and rigorous training process

of a U.S. Naval Midshipman cadet, read Gantar and Patten (1996), or read recent accounts of USAF Academy cadets in Weinstein and Seay (2006).

Price in citing Bass (1998) contends that the transformational leadership style is an expansion of the transactional model, and is markedly more efficient. He indicated the “transactional leadership style relies more on contingent reinforcement in the form of a leader’s promises and rewards or threats and disciplinary actions; reinforcing behavior is contingent on the follower’s performance” (2004, p. 9). Furthermore, Price indicated that the demands by followers for immediate gratification will make them more likely to accept rash, ill-informed decisions, which can be detrimental to organizational effectiveness (p. 9). Conversely, the transformational leader moves the follower beyond self-interests, providing leadership that is charismatic, inspirational, intellectually stimulating, and/or individually considerate (Hersey, Blanchard, & Johnson, 1996).

Table 1 on the next page highlights some of the significant differences between the *transactional* approach and the *transformational* approach which serves to change old practices by appealing to followers’ values and their sense of a greater good and a higher purpose. Transformational leaders highlight current system shortfalls and provide a viable vision of what the organization could be if adjustments were made, and the vision is tied directly to the shared values of the participants. The transformational approach serves to raise the standard of human contact and sensitivity (ACSC, 2002; Bass, 1998; Burns, 1978).

Table 1

*Contrasting Leadership Styles*

<p style="text-align: center;"><b>Transactional Leader</b></p> <p><b>Contingent Reward:</b> Contracts, exchange of rewards for effort, promises rewards for good performance, recognizes accomplishments.</p> <p><b>Management by Exception (active):</b> Watches and searches for deviations from rules and standards, takes corrective action.</p> <p><b>Management by Exception (passive):</b> Intervenes only if standards are not met.</p> <p style="text-align: center;"><b>Transformational Leader</b></p> <p><b>Charisma:</b> Provides vision and sense of mission, instills pride, gains respect and trust.</p> <p><b>Inspiration:</b> Communicates high expectations, uses symbols to focus efforts, and expresses important purposes in simple ways.</p> <p><b>Intellectual Stimulation:</b> Promotes intelligence, rationality, and careful problem solving.</p> <p><b>Individualized Consideration:</b> Gives personal attention, treats each employee individually, coaches, advises, and mentors.</p>
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Price in citing Bass (1998) indicated that it is important to “introduce the concept of transformational leadership by example early in the careers of new personnel and then to provide continuing support for it” (2004, p. 10). Additionally, leadership should flow from the top down and the local organizational culture should be more poised to support its development and maintenance when compared to a more autocratic style (Price, 2004). Price suggests that a transformational leadership program is successful if the

organization has been transformed to a level where it encourages its followers to develop themselves as well as those around them. According to Price, Bass (1998) believes success is based upon a leaders' ability to develop herself in a manner that will, in turn, inspire the followers to solve problems in unique and creative ways and exercise a sense of autonomy in problem-solving. "The advantages of such a developmental system can be reinforced by policies, structural arrangements, and a healthy culture; thus, greatly improving the overall performance of the organization" (Price, 2004, p. 10).

In the military, the *transformational* approach may be viewed as a wonderful evolution in leadership practice "as it served to change old practices by appealing to followers' values and their sense of a greater good and higher purpose" (Price, 2004, p. 8; see also Hersey, Blanchard, & Johnson, 1996). Transformational leaders are skillful at reframing (ACSC, 2002; Bowman & Deal, 2003) issues by pointing out how the organization's shortcomings can be resolved if the right vision is implemented (Price, 2004). According to Price, "a major goal of the transformational approach is teaching followers how to become leaders in their own right and encouraging their involvement in the development and execution of the designated plan" (2004, p. 9).

Research (Bass, 1998, Burns, 1978) and Price (2004) indicated "transformational leadership always involves conflict and change, and these types of leaders must willingly embrace conflict, even making enemies if necessary, exhibit a high-level of self-sacrifice, and demonstrate resilience and focus in perpetuating the cause" (p. 10). An important aspect of confronting change is the ability to reframe or "think outside of the box". Bowman and Deal (2003) indicated that an inability of a leader to reframe can be costly to an organization. A leader must be able to look at a problem from various angles and be

able to dissect a problem by being attuned to multiple perspectives; that is, a leader must listen to her or his people.

For a leader to become a change agent, leaders must become adept at functioning skillfully within the various domains: structural, human resource, political, and the symbolic (Bowman & Deal, 2003). More importantly, one must know when to integrate the domains and when to elevate one frame above another. Discernment and skill are required when facing varied circumstances, and great patience and consideration must be demonstrated when dealing with the complexities of human beings in this ever changing world. A failure to include or a tendency to exclude viable theories and human perspectives can be devastating to civilian (Bowman & Deal, 2003; Wilson, 2001) and military organizations (Crandall, 2007; Dansby, Stewart, & Webb, 2001).

The contributing authors of *Organizational Behaviour Reassessed: The Impact of Gender*, edited by Elizabeth Wilson (2001), challenged mainstream theories and accounts of organizational behavior and management. The contributors deconstructed and interrogated prevailing ideas and set patterns within organizations, and challenged leaders to become more cognizant of their set ways of stereotyping and “doing gender.” Throughout this collective work the researchers stressed that many leaders and/or organizations are gender blind, patriarchal, sexist, or gender insensitive, indicting many leaders of their daily blindness to the painful plight of many organizational members. The authors illuminate the need for organizations to become more transformational in their approach to leadership; moreover, not be too quick to dismiss the individual who is living in a zone of gender bias while confronting a daily life filled with frustration.

An argument can be made that the transformational approach was not the predominant style of leadership at the United States Air Force Academy (USAFA) before 2003 (Price, 2004), and certainly many of the issues described in *Organizational Behaviour Reassessed* were documented as problems within the culture of USAFA (Fowler, 2003), such as: demeaning sexist comments, sexual assaults, intolerance, stereotyping, poor communication, power imbalances (Weinstein & Seay, 2006). Many of the findings embedded within the Fowler report are not unlike findings chronicled in past military reports of indecent and demeaning behaviors exhibited at the 1991 Navy Tailhook Convention, the 1996 scandal at the army's Aberdeen base, or gender discrimination displayed at the U.S. Naval Academy (Roush, 1999; Guenter-Schlesinger, 1999). These human indecencies brought harm to the victims, embarrassed the military, and greatly diminished public confidence in the U.S. military profession (Dansby, Stewart, & Webb, 2001; Katzenstein & Reppy, 1999).

Senior leadership within the Air Force in 2003 did not turn their heads in benign neglect to the USAFA scandal as was formerly alleged against a senior leader at the U.S. Naval Academy for past discriminatory incidents. For example, Roush (1999) provided a scathing rebuke of James Webb's (former Secretary of the U.S. Navy) commentaries and particular remark of how "Women Can't Fight" (1979), and for Webb's promulgation of an ideology and rhetoric that created division and discord to unit cohesion at the U. S. Naval Academy. In particular, Roush denounced Webb's hateful rhetoric suggesting that women at Annapolis were an impediment to the military warrior ethos in the following ways: (1) women "preclude the development of warriors," (2) that women are "beneficiaries of a pervasive, pro-women double standard," (3) that women "remain a

gigantic social experiment,” and (4) that “an officer’s priority of loyalties may be disregarded in the pursuit of ideology” (pp. 84-91). Once again, senior leadership at USAFA would not condone the behavior cited in the Fowler report nor did it adopt a Webbian attitude. They quickly denounced the sexist behavior and manifold problems, promptly engaged in battle to thwart discrimination, and developed a radical development program to change the culture at USAFA (for a conflicting account of sexual assault and religious intolerance scandals, reference Seay & Weinstein, 2006).

### Cultural Crisis

The following account of the present USAFA culture with its subsequent ongoing organizational change process is particularly drawn from Lt. Colonel Paul Price’s (2004) unpublished paper entitled, *Genesis and Evolution of the United States Air Force Academy’s Officer Development System*, and secondarily from Weinstein and Seay’s (2006) counternarrative, *With God On Our Side: One Man’s War Against An Evangelical Coup In America’s Military*. This account is connected to the foregoing section on leadership because in the words of Edgar Schein (1985) “organizational leadership and organizational culture are basically intertwined” concepts. Like Schein, I hope to demonstrate that the culture at USAFA helped to explain many of the organizational phenomena cited, that the culture and leadership hindered USAFA organizational effectiveness, and that, for good or bad, leadership was the fundamental process by which the USAFA culture was and is presently being transformed. Finally, this background account is important because in the following pages the development of a pluralistic mentoring program will be advanced as an effective means to further assist USAFA in the change process, especially if the organization truly desires a transformed culture.

In August 2003, conversations occurred between the former USAFA Commandant of Cadets and the former USAFA Dean of the Faculty (Price, 2004). Price indicated the discussion consisted of exploring the idea of developing an Air Force Academy Leadership Development Program. Apparently, the two senior officers agreed to develop a leadership program and then go public with their decision. According to Price, these same two general officers presided over the Academy's Leadership Development Committee (LDC), and at that time both realized an important connection was missing in USAFA's cadet development process. Specifically, there was no link between the daily development programs and the overarching strategic leadership objectives (Price, 2004). However, the conversations for a significant program change at USAFA were actually preceded by several damaging events, which tarnished the academy's reputation (Price, 2004).

In January 2003, sexual assault reports involving the Academy made the national news, and senior leadership in Washington demanded an immediate and thorough investigation (Price, 2004; Weinstein & Seay, 2006). A subsequent document entitled, *USAFA Agenda for Change* was developed to strongly proclaim the need for "creating an atmosphere ensuring officer development and initiating a strategic planning process to include defining goals, measurable objectives, tasks, and metrics" (Price, 2004, p. 2). According to Price, not only did Washington demonstrate its power by conducting tough program reviews, it completely overhauled the Academy's senior leadership during the following months; in particular, Washington appointed Lieutenant General John Rosa as the Academy's Superintendent (retired 2005) who was not an alumnus of the academy (Weinstein & Seay, 2006). Upon arrival General Rosa in the most expeditious manner

began to quickly uncover systemic problems across the cadet wing (Price, 2004); however, Weinstein and Seay (2006) provide a counternarrative and suggest that Rosa's leadership as Superintendent was very inadequate, and that "Rosa acknowledged that no substantive action had taken place in response to the fifty-five complaints" (p. 86) leveled against USAFA.

During the early part of 2003, one could certainly characterize USAFA as experiencing "great turmoil," as described by one officer (remains anonymous). Through, then General Johnny Weida's Commandant Postings on e-mail, he characterized this period as the uncovering of the "tip of the iceberg" (Price, 2004, p. 2). According to Weinstein and Seay (2006) allegations were widespread of sexual assault in 2003, which "quickly escalated into charges of a systematic cover-up" (p. 19). After many assessments, problems became clearly evident that USAFA was in need of cultural change. Senior leaders felt that the culture must be stabilized by a basic fundamental approach combined with a deliberate development plan (Price, 2004).

Price (2004) and Weinstein and Seay (2006) indicated the Secretary of Defense, as directed by Congress appointed an independent body to conduct a series of investigations into sexual misconduct allegations at USAFA. This panel was known as the Fowler Panel (named after its chairman, Tillie K. Fowler) and its findings determined, as cited by Price (2004):

Over the past decade, the Academy and the Air Force Leadership had increasing cause for alarm, and should have aggressively changed the culture that allowed abuses to occur. Unfortunately, Academy leadership acted inconsistently and without a long-term plan (p. 2).

The Fowler Panel was explicit that the Academy situation demanded prompt institutional changes, to include cultural changes. While on staff, I recall hearing General Wagie (then Dean of the Faculty) at a Dean's Call summarize the key issue: "The status quo is unacceptable and will not be tolerated." Both General Wagie and the senior leadership characterized USAFA's situation as a "crisis of character" (Price, 2004, p. 2), and their agreement of an intolerable problem echoed the Fowler findings, demanding prompt systematic actions be taken at USAFA. Price indicated that this was the necessary first step toward implementing large-scale social and cultural change to change the dynamics at USAFA.

General Wagie's proclamation seemed to align with the sentiments of some at the Academy that change was called for in the most expeditious manner (Price, 2004). The present researcher's personal experience is in agreement with Price that prior to General Rosa's assumption of command, the initial reaction to the accusations and shortcomings toward USAFA was "things aren't that bad" (p. 3) and many of the academy personnel made frequent comparisons to civilian institutions, downplaying the severity of the situation. I would also concur with Price that "General Rosa emphatically and repeatedly stated in all venues this attitude was not to be tolerated," (p. 3) notwithstanding Weinstein and Seay's (2006) charge of Rosa's inept leadership. According to Price, prior to Rosa's appointment, USAFA leaders had attempted to promote positive change but not with the same intensity or level of scrutiny that Rosa faced during his tenure. In juxtaposition, Weinstein and Seay (2006) indicated that religious intolerance of 2004 was a continuation of the sexual scandals of 2003 and quoting Pam Zubeck, a reporter from the

Colorado Springs Gazette, “I think it could be said that while the Academy realized it had a problem, it had no idea how to deal with it” (p. 85).

Price indicated that General Rosa turned his attention to the Academy’s primary problem of addressing internal issues rather than parrying with the media about the external accusations that were being proffered. However, Weinstein and Seay suggest, at least during the religious intolerance scandal in 2004 that Weinstein had really made life quite miserable for Rosa and Weinstein was holding him accountable to make the appropriate changes. Price indicated a comprehensive assessment, which was completely backed by Air Force senior leadership, provided the perfect time to question and examine the core substance of the Air Force Academy, such as: “What was the mission of the Academy and was it being met as well as it could be? And were USAFA and the Air Force willing to make the necessary course corrections to better meet the mission? Senior leadership realized a dedicated effort was going to be required to address these critical issues” (p. 3).

Borrowing the idea of creating a “conceptual strand” from Burton Clark’s (2004) book, *Sustaining Change in Universities*, an attempt to link the Academy’s change process with concepts of organizational change, particularly drawing from the literature of organizational behavior is important. The researcher will rely on the work of Edgar Schein’s (1985) book, *Organizational Culture and Leadership*, as a lens to further illuminate for the reader the particular culture and leadership that is situated at USAFA.

*Conceptual Strands of Military Leadership with Relevant Literature*

Like it or not, change is inevitable in today’s organizations, and the Academy is not exempt from this painful process, especially as sexual assault allegations surfaced in

2003 and were quickly followed by a religious intolerance scandal in the summer of 2004. As Schein (1985) indicated and many at USAFA would probably agree:

Too much seems to be ‘bureaucratic,’ or ‘political,’ or just plain ‘irrational.’ People in positions of authority, especially our immediate bosses, often frustrate us or act incomprehensibly, and those we consider the ‘leaders’ of our organizations often disappoint us and fail to meet our aspirations (p. 1).

In particular, Weinstein and Seay (2006) would concur with Schein above that USAFA had real leadership problems, alleging the following: leadership had participated in a “culture of silence,” (p. 19) had participated in a “systematic cover-up,” (p.19) that the chain-of-command was broken, a system of “sheer structural incompetence,” (p. 57) and that USAFA was a dysfunctional but powerful bureaucratic system that “avoided taking responsibility” (p. 118). Certainly one could also argue that the perpetrators of sexual harassment/assault and religious intolerance at the Academy were guilty and culpable in the “cultural crisis.”

In 2003 a significant change process began as the Academy faced both internal and external forces mandating USAFA address and remedy serious problems in a most expeditious manner. As previously stated in the Price account (2004), senior leadership was keenly aware that changes needed to be made, regarding cadet development, which contradicts some of Weinstein and Seay’s (2006) account of the facts. No doubt senior leadership’s prompt measures were related to their ability to strategize plans, direct actions, and control processes, an ability that is somewhat second nature to the leaders who were steering this huge change process at a U.S. military academy. No doubt these same leaders had been groomed to tackle complex projects, such as: war preparation, international contingencies, and peacetime initiatives. However, these senior officers

were hindered by external influences that redirected their attention, forcing them to become reactive in their positions (Price, 2004). The media, the Pentagon, and other concerned citizens (like Weinstein) put a tight squeeze on USAFA and insisted that they deal with cultural issues, alleged abuses, and failures of past leadership (Weinstein & Seay, 2006).

What was being cited as a “cultural crisis” (Price, 2004; Weinstein & Seay, 2006) at USAFA required deliberate and swift action, a swiftness that Clark (2004) would challenge as not being an effective approach. For as Schein (1985) stressed, the idea of culture is a *deep* phenomenon, culture is *complex* and it is very difficult to understand (p. 5). Culture is learned and evolves with new experiences (certainly the case with 18-22 year-olds forging their own identity development), and can only be changed if one understands the dynamics of the learning and maturation process. If the senior leadership was concerned about changing the culture, Schein (1985) would argue that leadership should have looked “to what we know about the learning and unlearning of complex beliefs and assumptions that underlie social behavior” (p. 8). One could ask, is it not possible that the “cultural crisis:” demeaning behavior, sexual assault, underage drinking, gender and religious intolerance, and racist comments (primarily at Jews at USAFA as cited in Weinstein & Seay, 2006) was not a huge socialization and development problem? Perhaps it was conflict manifested in resistance to various hierarchical power arrangements (Aronowitz & Giroux, 1993; McLaren, 2003). For as cited in Weinstein and Seay (2006) at USAFA, Gantar and Patten (1996) at Annapolis, or Henshaw (2007) at Westpoint, the cultural side of Schein’s coin point to a definite cultural problem and is worthy of analysis. As an example, Henshaw (2007) depicts the culturally informed

upperclass leadership style at Westpoint, which parallels training occurring at the other sister academies as an upperclass leadership system emphasizing the following: “status difference and associated privileges, is often punitive rather than supportive in nature, and uses traditions as justifications to break down, weed out, and otherwise test the will and resilience of new cadets” (Henshaw, 2007, p. 285).

As to the Academy’s effort to create change, many organizational behavior theorists (Gordon, 1993; Hersey, Blanchard, & Johnson, 1996; Wilson, 2001) argue the initial steps in effective change initiatives are leadership’s ability to identify and diagnose problems, a tough endeavor when faced with deeply entrenched systemic problems. In the case of USAFA, Washington became very committed to assisting USAFA make the necessary changes, and holding it accountable through its *Agenda for Change* mandate (Price, 2004; Weinstein & Seay, 2006). Ideally, in the early stages of change according to theorists, an organization would attempt to clearly define the problem. Next, in diagnosing a problem one would expect a decision be made as to what perspective or whose perspective is most plausible as a valid solution (Aronowitz & Giroux, 1993; Gordon, 1993; Hersey, Blanchard, & Johnson, 1996; McClaren, 2003). At USAFA, it is not clear that the ability to view the situation from different perspectives was present or tolerated (Boman & Deal, 2003), at least initially, if one compares the differing accounts of the USAFA scandals presented by the Price (2004) and the Weinstein and Seay (2006) accounts.

Once again, the turmoil was such that external influences were bearing down on the Academy to make some serious change, and its reputation was at stake. However, Bowman and Deal contend that reframing is important because it affords one an “ability

to understand and use multiple perspectives, to think about the same thing in more than one way” (p. 5). What about the voices of cadets? Weinstein and Seay (2006) in citing USAFA Chaplain Morton had this to say:

In the frenzy to find someone to blame, the academy ignored the actual survivors of abused and harassment or worse, ostracized them, in some cases simply dismissing them from the school as a way to keep them at arm’s length. In the meantime, I was overwhelmed with young cadets who had actually been assaulted, both male and female, lining up in front of my office for counseling. Along with a few of the other chaplains, we were the only ones they could turn to (p. 67).

During this time one should ask, where were the leaders and mentors and why did the cadets not feel they could present their perspectives?

Without the ability to reframe, an organization’s change effort could prove to be disastrous. Foreman (2001) suggests that planning change should be such that it “enables the organization to adapt to and cope with ongoing externally generated change” (in Wilson, p. 215), but it must also be able to address the ever demanding internal issues as well. Therefore, it is debatable whether the external pressure to be expeditious was clearly the best approach to effect substantive change at USAFA. As to internal change, Schein (1985) would argue that a clinical approach to evaluating problems must begin with an examination of both the leadership and the culture. He stressed that leadership and culture are intertwined or “two sides of the same coin” (p. 2). He also defined culture as follows:

A pattern of basic assumptions—invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration—that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (p. 9).

Furthermore, Schein stressed that to understand behavior, one must strive to clearly understand the underlying assumptions and premises on which an organization is based (p. 10). He indicated that without this understanding, one cannot truly discern or understand most of the behavior observed, particularly the apparent incongruity between intense individualism and intense commitment to an organization (see also Giroux, 2003; McClaren, 2003). Similarly, one cannot understand why there is simultaneously intense conflict with authority or rules and intense loyalty within the same organization without also understanding the collective assumptions (p. 11). For Schein, assumptions lie much deeper than cultural artifacts and espoused values, which can lead one to be incongruent in what one says versus what one does; however, assumptions are a part of ones' deeper ideology or worldview and they tend to be more congruent.

Whether Washington or other external groups clearly hit the mark in identifying the USAFA turmoil as being a “cultural problem” and/or a failure of “past leadership,” certainly some conflict with subsequent decisions to create change was sure to arise. All change efforts involve an attempt to reduce problems or discrepancies between what is viewed as reality and what is viewed as ideal within the organization (Schein, 1985). According to Foreman (2001), most organizations are “complex, social, cultural, and political systems operating under a range of internal and external constraints and within turbulent, dynamic, and unpredictable environments” (in Wilson, p. 218); thus, it was the case at USAFA. At a minimum, many organizational behavior experts (Gordon, 1993; Hersey, Blanchard, & Johnson, 1996) would suggest that a problem analysis be conducted before attempting change and that would usually necessitate the following steps: (1) an assessment of the readiness level of people (leaders as well as cadets) for

change, (2) an assessment of the needs of the individuals (were enough cadet voices really heard) within the organization, and (3) an assessment of motivation factors, interpersonal relations, and the organizational dynamics (was socialization process, peer pressure, and incoming intolerance adequately considered?). Foreman would add that understanding “the connections between gender and race, ethnicity, class and age in shaping organizations and the experience of those who use and/or work in organizations” (Aronowitz & Giroux, 1993; McLaren, 2003; Wilson, 2001, p. 218) should be considered, especially cadets trying on different identities during their late adolescent and young adult years of development (Torres, Howard-Hamilton, & Cooper, 2003).

Much more could be stated about the Academy’s identification of the problem that necessitated change. However, the next step in most change processes, after reframing and considering possible alternatives, is to move towards the development of some plan of action. Experts such as Judith Gordon (1993) argued that some sophisticated form of analysis, such as *Force Field Analysis*, developed by Kurt Lewin, should be employed to ascertain “forces that influence change” (Gordon, 1993, p. 678) before any implementation begins. Force Field Analysis enables one to discern driving forces from restraining forces. Gordon (1993) indicated that for an organization to move forward, driving forces must be stronger than restraining forces. Foreman stated, “Organizations are seen as contested terrains, characterized by different and sometimes conflicting interest groups, by different cultures, by political behaviour and by informal structures and processes as well as formal procedures” (in Wilson, 2001, p. 218). In an attempt to quickly address problems, one may wonder if USAFA fully considered the socio-cultural terrain and possible restraining forces that could hinder the change

initiative (Mclaren, 2003). As Clark (2004) warned, building structure, capabilities, and cultural climate takes time and it occurs in the trenches. If restraining forces were known, would decisions have been different or altered? Certainly, political expediency to take action was a huge driving force to initiate significant change, but, once again, were a constellation of problems addressed and would substantive change be achieved?

The Academy could be applauded for attempting to maintain its composure, continuing its business of educating and training cadets, and moving aggressively to implement change by fielding an Officer Development System (ODS), which will be elaborated on below. Certainly critics (Clark, 2004) would argue that the change was too fast, and that a logical incremental change, certainly one that would be sustaining, did not occur. However, USAFA was being labeled as an “unhealthy organization” and prompt change was being externally directed (Pentagon) to alter cultural conditions, behavior, and leadership. Thus, a *non-incremental order of change* was implemented because fundamental principles or critical components of the system needed to be addressed expeditiously.

Basically, as chronicled by Price (2004) organizational change came at a whirlwind pace at the USAFA. First, the *USAFA Agenda for Change* was clearly directive and external from the Pentagon, much of the senior leadership was changed. Second, General Rosa (an outsider) was appointed by Washington to assume command as Superintendent of USAFA. Third, change was imposed (perhaps very autocratically) upon the whole USAFA organization, covering every mission element (academics, military training, character development, and athletics.). Mandates were clear that leadership, reporting procedures, daily business practices, training, and culture must

change (Price, 2004). USAFA leadership saluted smartly and began to work diligently to implement the USAFA Agenda for Change. The steering committee under the lead of, then Colonel Born was superb, considering the circumstances. Colonel Born's ability to compose a team of representatives from all mission elements was no doubt crucial in acquiring some buy-in within the Academy ranks (Price, 2004).

As stated by Clark (2004) on sustaining change, a strong "steering capacity works across the board to build respect for transformative behavior and to make credible the claim of a distinctive culture" (p. 91). Furthermore, Clark indicated that "the steering apparatus itself is worked on steadily: new initiatives, new groups, and new criss-crossing relationships shake up the structure of authority and responsibility" (Clark, 2004, p. 91). Colonel Born's working committee did a nice job of shaking up structure and questioning old practices; the group jettisoned the *Transactional* approach and opted to align the ODS (Officer Development System) Program with the *Transformational* approach for leadership development (Price, 2004). This is somewhat ironic when one places in apposition the democratic and empowering approach found in *transformational* leadership with Washington's clear and direct autocratic approach against USAFA. Perhaps many officers would argue that directive change is inconsistent with people who perceive themselves as being responsible and motivated.

Although Born's steering committee did work well together and they did attempt to be inclusive in the process of change (Price, 2004), undoubtedly many good people were not consulted throughout the change process; moreover, because the Pentagon was so authoritative, one may wonder if some of the consternation expressed on campus today, is evidence of a restraining or resistive force (Aronowitz & Giroux, 1993;

McLaren, 2003). Was Clark's (2004) appropriate question asked: Are "crucial inhibiting characteristics" (p. 171) in place that will work against the institution to "build adaptive character" (p. 170)? Perhaps, more time should have been given to conduct a *Force Field Analysis* or to run several iterations of problem reframing (capturing the voices and sentiments of all) before a final ODS solution was chosen; certainly, it could be argued that a sufficient amount of time was needed to implement change, achieve complete buy-in, and determine if the collective will was on-board to create a transformed institution.

As to the direction of USAFA and its attempt to materialize a program of "sustained change," some early signs of success may be attributed to the adoption of a transformative approach to leadership practices. Perhaps, history will validate that the best decision was made when assigning, then Colonel Dana Born at the helm of the steering committee to effect change. Perhaps her credentials as an experienced officer and her background expertise as an organizational psychologist will be instrumental in changing the culture at USAFA (Price, 2004). Undoubtedly, her style, personality, and theoretical perspectives factored heavily into the change process to make USAFA more transformative. Colonel Born has since become the first woman Dean of the U.S. Air Force Academy.

Early evidence indicates that General Born's performance has been transformative in many respects. Perhaps, General Born does bring a "female way of managing" (Wilson, 2001, p. 225) that will prove to be invaluable in building continued teamwork and consensus management at USAFA. Both at the Academy and in various speaking venues across the country, she talks about the steps USAFA is making towards embracing respect for the value of diversity. General Born was quoted in the *Academy*

*Spirit* (2004) about this issue as saying, “respecting one another’s strengths, beliefs and background and having the integrity to follow that up with appropriate action” is very important. Relating her words to many of the underlying problems that provided an impetus to implement ODS, General Born said the following: “These groups, I’m sure appreciate the importance of diversity awareness, but we need to get beyond gender and religious diversity and start with an overall change to our culture...and the way we do business” (*Academy Spirit*, 2004). In many ways, General Born is aware of “workplace and occupational subcultures that provide insight into the links between culture, resistance and conflict in an organization, as well as the ways in which gender, race, and ethnicity forms part of these subcultures” (Wilson, 2001, p. 228). In September 2005, General Born had this to say about ODS: “The Academy is in the midst of a years-long plan for culture change called the Officer Development System.” She went on to describe ODS as “the most sweeping change in the Academy’s 50-year history with regard to how cadets are developed into future leaders” (*Academy Spirit*, 2004).

If a leader (and a mentor for her troops) can provide a transformational change at the Academy, I’m confident that General Born is the one to do so. She is very much like the leader described by Bowman and Deal who cite Burns (1978):

If leaders are to be effective in helping to mobilize and elevate their constituencies, leaders [mentors] must be whole persons, persons with full functioning capabilities for thinking and feeling. The problem for them as educators [mentors], as leaders, is not to promote narrow, egocentric self-actualization, but to extend awareness of human needs and the means of gratifying them, to improve the larger social situation for which educators or leaders have responsibility and over which they have power. What does all this mean for the teaching of leadership as opposed to manipulation? “Teachers” [mentors]—in whatever guise—treat students neither coercively nor instrumentally but as joint seekers of truth and of mutual actualization. They help students define moral values not by imposing their own moralities

on them but by positing situations that pose moral choices and then encouraging conflict and debate. They seek to help students rise to higher stages of moral reasoning and hence to higher levels of principled judgment (pp. 448-449).

Thus, transformational leadership is incredibly important but, once again, Schein's postulate is that leadership and culture are two sides of the same coin, merged together in a web that cannot be easily untangled when attempting to parse out or diagnose the source(s) of an organization's particular problem(s).

#### Officer Development Gone Awry

According to Schein (1985) every organization, to include USAFA, is concerned about the degree to which people at all levels "fit" into it. The Academy and its ODS program will expend considerable effort in training, indoctrinating, socializing, and otherwise attempting to ensure that all cadets are "fitting in" is not left to chance. When the ODS process does not work optimally, when the cadet does not learn the culture of the Academy, there are usually severe consequences. At one extreme, if the cadet does not learn the pivotal or central assumptions of the Academy (e.g., Honor Code or Core Values), that cadet will most likely feel alienated, uncomfortable, and possibly unproductive (Tinto, 1993). Such feelings may even cause the cadet to leave the Academy. If the new cadet learns elements of a subculture that run counter to the nonnegotiable assumptions of the Academy or the upper ranking cadets that wield more power, the result can be active sabotage, or impeding the ODS process, leading eventually to disruption, human discord, and most likely the weeding out of the dissenter (Schein, 1985).

The ODS program is arguably a group of subcultures situated within the larger Academy culture, and because the military bureaucracy has a lengthy history, the process of cultural learning for the cadet can be complicated, alienating, and definitely perpetual. On first entering the Academy and, subsequently, with each level of progression through the various cadet developmental phases, the cadet has to learn new subcultural elements and fit them into his or her broader total view (Schein, 1985). According to Schein (1985), an analysis of how cadets manage this process while moving to higher levels of responsibility, where new cultural themes are in conflict with old ones, it is crucial that leadership understand both cadet outcomes: possible alienation, frustration, diminished performance, or lack of fit and the organizational outcomes: training and equipping cadets to become leaders and officers of character.

Many times senior cadets lack the necessary social and cultural competencies and will lead in ways that are informed by their faulty cultural understandings and interpretations learned by following those who came before them within the cadet wing. The cultural understandings they were taught as new cadets through cadre behavior and language may have been sexist, racist, or socially unintelligent and thus they were shaped or socialized to lead in a similar fashion. As they approach and consider the uncertainties inherent in each leadership situation as they progress through the various ODS phases, these cadets will likely draw from their portfolio of experiences and the practices they were taught as young, formative, four-degrees (Henshaw, 2007).

The ODS program challenges cadets to not be, merely, passive receptors of the follower role, but rather cadets are prepared for future expectations accompanying the cadet leadership role. As four-degrees they watch and learn, often assimilating

understandings about leadership reflecting cadet cultural assumptions or understandings that are diametrically opposed with formal Academy policies and leader intent, such as: Be loyal, respectful, and tolerant inscribed within a pamphlet (ODS pamphlet, 2004). Much of the cadet's learning can be considered unspoken cultural knowledge; it is neither prescribed in formal Academy policies of training programs nor openly discussed among cadre (Henshaw, 2007) or in the words of Van Maanen (1978) as he describes the Army recruit socialization process: "recruits socialize each other in ways the army itself could never do; nor, for that matter, would it be allowed" (p. 25). Leadership is often communicated through the practices leveraged by upperclassmen to maintain the social distinction between themselves and the new cadets.

This type of leadership maintains and reinforces current cultural assumptions and ideologies developed over the course of eighteen years of so before the cadets even arrived on campus, and many of the cultural attitudes and behaviors are maintained and reinforced by them: sexism, ethnocentrism, covert prejudices, and intolerance for anyone that might disrupt the balance of power. Leadership development within the cadet wing at USAFA, especially with the ODS program, will represent a cyclical leadership learning process and it will reinforce itself each summer by the leadership and mentorship that will be shared by upperclass cadets and the officers that provide oversight to the development process (Henshaw, 2007). Significant events like "sexual assault," "religious intolerance" or other demeaning practices are sources of great concern and they point to the necessity of infusing the ODS program with training to help cadets develop pluralistic attitudes and competencies and embed these multicultural perspectives and practices into the organizational stories, myths, and legends.

## The Need for a Pluralistic Mentoring Program at USAFA

Certainly, historical researchers and/or cultural analysts would suggest delving deeper into an exploration and examination of an organizations' culture and socialization process in order to fully elucidate problems. One source of scholarly work to assist in this matter before developing a pluralistic mentoring program at USAFA is to turn to the research of Vincent Tinto, who explored the institutional fit, or lack thereof, between students and various academic institutions.

### *Exploring Institutional Fit at the USAF Academy*

In Vincent Tinto's (1993) classic work, *Leaving College: Rethinking the Causes and Cures of Students Attrition*, he suggested a great variety of events or situations that appear to influence a student's unhappiness and subsequent departure from college and he offered four reasons, in particular: problems of "adjustment," "difficulty," "incongruence," and "isolation" (p. 45) within an institution. It is important to understand these troublesome problems if USAFA leaders, educators, and mentors are to be perceptive and wise in their daily interactions with cadets. In this section, the researcher will liberally borrow from the work of Tinto to discuss "institutional fit" or "incongruence" in order to shed further light on the Academy's turmoil and subsequent initiative to create substantive change through the Officer Development System (ODS) program.

The absence of integration for a cadet will most likely arise from two sources: "incongruence" and "isolation" (Tinto, 1993, p. 50). Incongruence, or "lack of fit" (Tinto, 1993, p. 50), refers to a state in which a cadet will perceive her- or himself as being substantially at odds with the Academy. In this case, the absence of integration can result

from a cadet's judgment of not fitting in or feeling an inability to integrate into the Academy (p. 50). Isolation, on the other hand, refers to the absence of sufficient interactions with other cadets or faculty members whereby integration may be achieved; it is also a condition in which a cadet finds her- or himself largely isolated from the daily life of the Academy. Certainly, these two problems are very similar and mentors must be discerning and wise to understand that both incongruence and isolation are key manifestations of a cadet's symptoms of unhappiness and their perceptions (true or false) serve as a catalyst for a cadet's, voluntary or mandated, potential departure from the Academy (p. 50). Moreover, incongruence is, in general, a mismatch or lack of fit between the needs, interests, and preferences of the cadet and those of the Academy. As a result of the outcome of interactions with different members of the Academy, incongruence springs from a cadet's perceptions of not fitting into and/or of being at odds with the social, psychological, and "intellectual fabric of the institutional life" (p. 50). In such situations, unhappy cadets may choose to leave the Academy not so much from the absence of integration as from the judgment of the undesirability of integration. (p. 50).

Tinto's (1993) research would suggest that cadets come to experience the character of institutional life through a wide range of formal and informal interactions with other members of the Academy, faculty, staff, and fellow cadets (p. 50). The needs, interests, and preferences of those cadets may be expressed individually, as a group, or as a composite representation of the general ethos or culture of the Academy (p. 50). They may be expressed formally in either the academic and/or the social system of the Academy through the rules and regulations (e.g., the Honor Code or Core Values) which govern acceptable behaviors (ACSC; *Contrails*, 2005-2006; Schein, 1995). Or, perhaps,

they may be manifested informally, through the daily interactions which occur between various cadets in the classroom or in their encounters with the faculty, staff, and cadets outside the classrooms in the dormitories, athletic fields, and other areas on campus (p. 51).

For the leader or mentor, what is of great importance is being able to understand the perspective of the cadet, which begins by making oneself available (Johnson, 2007; Mullen, 2005). Whether there are objective grounds for a cadet feeling a sense of “incongruence” (p. 45) or not fitting in is not necessarily of direct importance to the issue of a cadet’s unhappiness. In most situations what matters is whether the cadets perceive themselves as being incongruent with the life of the Academy, not whether other cadets or faculty would agree with that assessment (p. 51). In terms of integration within USAFA, Tinto’s research would suggest that the more satisfying the Academy experience is felt to be, the more likely are cadets to be happy and persist until degree completion.

Tinto indicated that the research cited by Terenzini and Pascarella (1977) demonstrated that the degree and quality of personal interaction with other members of the institution are critical elements in the process of student persistence (p. 56). The extensive work of Pascarella and Terenzini would suggest that voluntary withdrawal from the Academy is much more a reflection of what occurs on campus after entry than it is of what has taken place before a cadet’s entry; “and of that which occurs after entry, the absence of contact with others [or demeaning treatment] proves to matter most,” (p. 56) especially with entry into a rigorous military training process. Cadet happiness and persistence can be greatly increased when cadet contact extends beyond the formal

boundaries of the classroom to the various informal settings which characterize Academy life. The research would indicate that those cadet encounters which go beyond the mere formalities of academic tasks to encompass broader intellectual and social issues and which are seen by cadets as warm and rewarding appear to be strongly associated with greater fulfillment and continued persistence (p. 56). By contrast the absence of faculty (mentor) contacts and/or the cadet perception that they are largely formalistic exchanges limited to the narrow confines of academic work could lead to a cadet's unhappiness and voluntary withdrawal. Tinto's (1993) research suggests that classroom activities may be important antecedents to further cadet interactions; however, it is the occurrence of those interactions outside the classroom which will help shape a cadet's perception of whether or not she or he fits in with the institution.

Pluralistic mentors must also be sensitive to a cadet feeling isolated and alone. According to Tinto (1993) isolation would not merely be the outcome of a cadet's personality. It may mirror the character of the cadet's past social experiences and the absence of familiar social groups with which to make contact with at the Academy. It may therefore be particularly common for subgroups or subcultures of cadets, for whom USAFA represents a very foreign landscape (e.g., students of color or females in a predominately white male institution). For these cadets, the process of fitting in may be particularly challenging. Therefore, mentors must be cognizant of subcultures and USAFA should strive to create a critical mass if it is to form and sustain a diverse student community, further promoting a sense of camaraderie and the perception of fitting in. Tinto's research also suggests that cultural analysts (leaders and mentors) should be familiar with the concepts of marginality, centrality, and student withdrawal.

### *Marginality, Centrality, and Cadet Withdrawal*

The social and intellectual life of USAFA, as like most institutions, has a center and a periphery. The center or mainstream of intellectual life is normally that which establishes the prevailing climate or ethos of the institution; that is, the characteristic and distinguishing attitudes, values, beliefs, and patterns of behavior of the Academy (Tinto, 1993). It is in fact made up of one or more communities of individuals or dominant subcultures whose orientations come to define the standards of judgment for all members of the institution. The periphery, in turn, comprises other communities or subordinate subcultures whose particular values, beliefs, and patterns of behavior may differ substantially from those of the center (Aronowitz & Giroux, 1993). Though each community may have a life of its own, that life exists outside the mainstream and is typically marginal to the power relationships that define campus politics (Cummins, 2001; Aronowitz & Giroux, 1993). Its particular attributes tend to have little impact on the overall ethos of the institution and the decisions that frame it (Tinto, 1993).

The point of noting the existence of dominant and subordinate subcultures above is to argue that the effect of subculture membership upon a cadet's psyche, as well as persistence is often dependent upon the degree to which that subculture is marginal to the mainstream of institutional life (Aronowitz & Giroux, 1993; Darder, Baltodano, & Torres, 2003; Tinto, 1993). According to Tinto's (1993) research, other things being equal, the closer a cadet is to the mainstream of the academic and social life of the institution, the more likely the cadet will perceive him-or herself as being congruent with the institution; and, that perception will, in turn, likely impact a cadet's institutional commitment. Conversely, the more removed a cadet is from the center of Academy life,

that is, the more marginal a cadet's group is to the life of USAFA, the more likely the cadet will perceive him-or herself as being separate from or disempowered at the Academy (Cummins, 2001). Though a cadet may develop a strong attachment to the immediate group (e.g. squadron mates), one's sense of attachment to USAFA is likely to be considerably weaker. According to Tinto, it would appear that cadets who identify themselves as being marginal to the mainstream of institutional life would be more likely to experience unhappiness, demonstrate difficulties making adjustments, and would be more likely to withdraw or resist the values of the dominant culture (p. 61; see also Aronowitz & Giroux, 1993).

#### Moving From Theory to Practice

Borrowing from Dr. Johnson (2007) in his book, *On Being a Mentor*, an adaptation of his vignette from pages 32-35 is provided. This vignette allows the reader to take a peek into an envisioned mentoring session at USAFA, powerfully illustrating many of the principles of pluralistic mentoring discussed in the preceding text:

Dr. Taylor, a professor of chemistry and a pluralistic mentor at the United States Air Force Academy (USAFA), first became aware of Michael when he was a four-degree (freshman). Not only was Dr Taylor assigned as Michael's mentor and advisor but also Michael was in Dr. Taylor's chemistry 101 class during the fall semester. Socially reticent, small in stature, and one of the few cadets in the course who only spoke when called on, Michael may have escaped Dr. Taylor's attention were it not for his outstanding academic performance. Not only did Michael earn high scores on objective exams, but his written work was unusually cogent and reflected a level of integrative and

critical thinking unusual for undergraduates. Although, Dr. Taylor offered extended written comments on Michael's papers and encouraged him to consider a major in chemistry (Dr. Taylor also included more than one invitation to meet after class to discuss this with Michael), Michael never responded. Finally, Dr. Taylor sent Michael an e-mail requesting that he schedule a formal appointment.

Although Michael complied, it was clear he was initially quite anxious about the meeting and assumed he was in some sort of trouble. Dr. Taylor worked hard to put Michael at ease and thoroughly explained both his positive impressions of Michael's potential and his interest in Michael's academic and future career in the Air Force. As Michael relaxed, Dr. Taylor asked more about Michael's background and experience as one of a very few Filipino American cadets at USAFA. He learned that the transition to USAFA several hundred miles away from home had been difficult, that Michael's father had died a few years earlier, and that although he was performing well academically, he appeared somewhat melancholy. Dr. Taylor, feeling as though he might be entering a somewhat uncomfortable space, informed Michael that he was sorry about his father's death but stated "I'm sure if he were living he would be very proud of you." Dr. Taylor also told Michael that he was a gifted thinker and very articulate, and that he would be delighted to continue serving as Michael's mentor for as long as he needed his help. Michael seemed genuinely surprised and pleased with Dr. Taylor.

Although Michael immediately declared a major in chemistry and named Dr. Taylor his official academic advisor, he did not initiate appointments or other informal interactions and on the occasions he lingered after class for a few minutes, Dr. Taylor often felt he was peppering Michael with questions to keep him talking. Recognizing that his cadet's social anxiety and cultural prohibitions against engaging authority figures individually might inhibit the mentoring and advising relationship, Dr. Taylor gave Michael the "assignment" to come by his office once per week to "check in." Although initially reticent, Michael quickly came to enjoy these interactions and both began to look forward to the dialog—often focusing on Michael's adjustment to USAFA, things he missed about home, and interesting issues that had come up in class or on campus. Dr. Taylor initially queried Michael regarding his experience as a Filipino at USAFA with few Asian Americans, but this seemed to be a low concern to Michael and their interactions began to focus elsewhere. During the next semester, Erick took another chemistry class and Dr. Taylor helped him with course selection and mapping his degree path to graduation.

During interactions with Michael, Dr. Taylor understood that what Michael needed most was support and encouragement. Michael's brief comments regarding his family, and his looks of genuine amazement when Dr. Taylor commented on his excellent intellect and potential for graduate school, suggested that Michael lacked much positive self-regard. Dr. Taylor offered a steady stream of encouragement, positive comments about Michael's performance, and a vision of Michael's future that included substantial success

in the field. Toward the end of Michael's freshman year and into his sophomore year, Dr. Taylor noticed (with internal amusement) that Michael began mimicking some of Dr. Taylor's mannerisms, attending all of Dr. Taylor's seminars, and even quoting Dr. Taylor in some of his other courses. Although uncomfortable with such adulation, Dr. Taylor understood the idealization phases—or what a psychotherapist might have termed possible *transference*. It was clear that Michael was using Dr. Taylor as a much-needed role-model to both formulate his own young adult identity and to make a healthy separation from his family of origin. An intentional role model, Dr. Taylor invited Michael to review drafts of some of his scholarly papers and discussed with him the process of writing and submitting presentation proposals and articles. He also allowed Michael to join him occasionally on a committee he chaired so Michael could observe him chairing a meeting.

Fast forwarding to the end of Michael's junior year, Michael disclosed a sincere interest in going to graduate school, and perhaps even teaching. Dr. Taylor reacted with characteristic encouragement and informed Michael that no cadet in recent memory was brighter or more prepared for graduate studies. He encouraged this career "dream" and expressed unflinching belief in Michael's ability to achieve it. Buoyed, Michael eagerly began the process of exploring graduate schools. Dr. Taylor found that Michael required less and less psychological support and more and more career guidance. They discussed admissions qualifications through the graduate school coordinator at USAFA, the GRE, interviews, and other selection criteria. Dr. Taylor invited Michael to

coauthor a paper for a forthcoming professional meeting, and through some local connections, helped Michael land an excellent summer internship with a large company that works many contracts with USAFA. Of course, Dr. Taylor wrote stellar letters of recommendation for Michael and reviewed his applications to seven of the best chemistry departments in the country for graduate work. When Michael was invited to interview at several, Dr. Taylor arranged a mock interview practice session and continued to ply Michael with strong encouragement and tangible advice.

When Michael was offered admission to several schools, they celebrated and Dr. Taylor proudly announced the good news in a meeting for chemistry majors that spring. When Michael graduated from USAFA and moved to another state, the two continued to enjoy e-mail conversations and Michael continued to value his advice and support from Dr. Taylor. Over the ensuing years, the two had less contact and eventually communicated primarily via holiday cards. Although neither ever really used the terms mentor or mentoring during their relationship, Michael credited Dr. Taylor with being the most important mentor in his adult life. He sincerely doubted that his successful career in academe, now a department head for the chemistry department at USAFA, would have taken flight without his undergraduate mentor's steady and unconditional investment.

#### Salient Points of Pluralistic Mentoring Session from the Literature

The pluralistic mentor does several things very well. First, he does not wait for an unusually talented yet deeply reticent student to approach him (Johnson, 2007; Mullen,

2004); rather, the mentor takes the initiative to offer praise (*Pygmalion effect*), and open dialog with the cadet—even though getting Michael to open up was very difficult (Daloz, 1986; Johnson, 2007). Second, the mentor is sensitive to Michael’s unique cultural and ethnic experience at the predominantly white male United States Air Force Academy (USAFA) (Pascarella, 1980; Tinto, 1993), yet does not insist that this be a focus of the mentorship when it becomes clear it is not a primary concern for the cadet (Loden, 1996; Ting-Toomey, 1999). Third, the mentor makes a correct assessment of Michael’s poor self-esteem and recognizes that the function of encouragement and affirmation is paramount early in the relationship (Daloz, 1986; Nieto, 1996; Zachary, 2000). To that end, the mentor showers Michael with affirming feedback and positive forecasts (*Pygmalion effect*) about where Michael’s potential can take him. As Michael’s feeble confidence begins to solidify, the pluralistic mentor offers more career guidance and practical assistance (Clutterbuck & Ragins, 2002; Kram, 1985). Fourth, the mentor models the transition from excellent advising to the more relational aspects of a mentorship (Johnson, 2007). Fifth, as a cadet forming an identity, the mentor is tolerant of Michael’s transient need to idealize him and refuses to either ridicule Michael or withdraw from the relationship during this phase (Johnson, 2007; Tinto, 1993; Torres, Howard-Hamilton, & Cooper, 2003). The pluralistic mentor does many other things very well. Most importantly, he draws Michael into a relationship so that the work of mentoring can occur (Johnson, 2007). As a professor at USAFA, it is clear that the mentor could not effectively mentor all of his cadets. However, the mentor was aware of the cadet’s talent, and he was sensitive to his needs, not resisting an opportunity to develop an important cross-cultural mentoring relationship (Clutterbuck & Ragins, 2002).

Once the pluralistic mentor was committed to mentoring Michael, he provided an active blend of various mentoring functions to promote Michael academically, professionally, and personally (Johnson, 2007).

### Challenges of Pluralistic Mentoring at USAFA

Exploration of various scandals and examinations of Cultural Climate Surveys (USAFA surveys are maintained in EEO and the Superintendent's office) over the past several years indicated the academies do not have a pluralistic culture that fully capitalizes on a diversity of people, diversity of thoughts, and its collective creativity (Cox, 2001; Owens, 2001); however, the 2004 USAF Academy Cadet Climate Survey found at [www.usafa.edu/superintendent/pa/fall/2004CadetClimateSurvey12Oct04](http://www.usafa.edu/superintendent/pa/fall/2004CadetClimateSurvey12Oct04) indicated "race and ethnicity remains a most positive climate area and shows the smallest gaps between majority and minority" cadets, and that "cadets report support for cultural change." Past USAFA survey data parallels many of the findings noted in the research of contributors cited throughout Dansby et al. (2001) and Kennedy (2001), which noted problems with perceived or actual harassment, discrimination, and lack of harmony regarding human relations. Miller and Katz (2002) would argue that an organization's human relations and diversity "efforts are superficial if it is not prepared to *include* an increased range of differences in its day-to-day activities and interactions" (p. 5). Furthermore, the present mentoring programs at the USAF Academy do not address issues of diversity and empowerment for *all* of its cadets.

Bowman and Deal (2003) and Clark (2004) indicated changing organizational culture can be a lengthy and arduous process. This can be witnessed in the evolution of the Academy's most "sweeping change" (Academy Spirit, 2004) in its 50-year history:

the Officer Development System (ODS), begun in January 2003, which will be discussed below. Among many optimistic goals or outcomes desired from this program, one declaration is to change the culture at the Academy and make the environment one where cadets value mutual respect and cooperative teamwork of members throughout the cadet wing. From a pluralistic perspective, probably the most important ODS value a cadet must espouse is as follows: "...appreciate the significance of their own spiritual development, accept the beliefs of others, and foster mutual respect and dignity among all individuals" (ODS pamphlet, January 2004). This effort aligns well with the goals of the Defense Equal Opportunity Management Institute (DEOMI), which encourages a leadership commitment that embodies the value of diversity (Dansby et al., 2001).

However, if the Academy is to truly change the culture, it must ensure its ODS goals do not become simple rhetoric, recited at cadets' knowledge sessions (smacks of Freire's detested "banking system" concept) but ODS must be complemented with the following measures: (1) enhance cultural awareness and understanding of racial and ethnic differences, (2) increase individual empowerment throughout the wing (military campus), and (3) provide the cadets with robust interpersonal training that addresses pluralistic issues: equality, fairness, and dignity for all cadets (Dansby et al., 2001; Lindsey et al., 2003). USAFA may be able, in part, to meet these goals by reducing stereotyping, prejudice, and ethnocentrism through an effective mentoring program empowering every cadet to flourish and grow. Matlock and Matlock (2001) indicated that students' achievement and success is greatly influenced by mentoring relationships with the faculty. Moreover, how students will gain the necessary skills in interfacing with others who are different in some way will be influenced by the messages given to them

by the faculty (Hurtado, Milem, Clayton-Pederson, & Allen, 2000; Matlock & Matlock, 2001, p. 76). Incorporating empowerment through a pluralistic mentoring program into the Dean of Faculty (DF) could be instrumental in transforming the USAFA into a campus celebrating diversity and valuing the contributions of all.

Lapan, Kardash, Carol, and Turner (2002) in their research commented, “Today, as never before, schools must empower students to enhance their academic achievement and become motivated, lifelong learners” (p. 1). Additionally, Lapan et al. (2002) indicated students of the future need to be assertive and proactive if they are to survive in a global and technological environment. Stella Ting-Toomey (1999) indicated that “there is a growing sense of urgency that we need to increase our understanding of people from diverse cultural and ethnic backgrounds,” (p. 3) especially as swift demographic, technological, and global changes take place within society. Aronowitz and Giroux (1993) argued that education must be “grounded in the imperatives of social responsibility, compassion, and critical citizenship” and “that democracy is not a set of formal rules of participation, but the lived experience of empowerment for all” (p. 9). The important point for pluralistic mentors is to promote an education for all cadets to live out their identities and sense of collective self, enabling the interface between each cadet’s unique voice and presence to optimize their learning (Aronowitz & Giroux, 1993) and the human interaction process.

Coupling mentoring and pluralism with eager individuals who will empower the process could positively impact the campus of the United States Air Force Academy (USAFA). More importantly, the Academy is an ideal setting to influence the development of future leaders through the means of a mentoring program that empowers

*all* cadets to learn, and that ideology places great value on cultural diversity and promotes equality for all people. All Air Force leaders of the 21<sup>st</sup> century will need the necessary pluralistic skills to communicate and interface with people of incredible human diversity; thus, early empowerment and learning that develops a cadet's human relation skills and democratic attitudes is a mission imperative at USAFA.

Mentoring that is truly transformative should enable military academies to become a pluralistic culture, engendering a learning environment where all cadets will be empowered to develop to their fullest potential. Borrowing from Miller and Katz (2002), an "inclusion breakthrough" could become part of the process of transforming USAFA from (arguably) a monocultural organization, that historically has valued and supported sameness in style and approach, to a military culture that leverages diversity in all its many dimensions (p. 7). Throughout, the researcher will interchangeably use educator/mentor and mentee/student as it is believed that their applicability is present both in-and-out of the classroom; in my mind, good teaching and good mentoring go hand-in-hand (Boyer, 1995).

As Yang (2003) commented in his reference to the research of Bronfenbrenner's concepts of the socialization processes, "events inside [outside] the classroom are substantially influenced by the cultural backgrounds of participants" (p. 81). At USAFA, improvements in the educational and socialization process must be based on improvements in the interface between the Academy culture and the increasingly diverse cultural heritages of incoming cadets. An effective and responsible mentoring process that develops cadets to be culturally and socially competent can substantially improve the Academy experience for all of its cadets, but unique challenges must be confronted.

## Mentoring to Increase Cultural and Social Competencies

Professional development should consist of equipping cadets with a greater understanding of how the military is situated or “embedded in a societal context which forms the basis for a set of relationships” (Ulrich, 2002, p. 246). According to Ulrich, a former Academy graduate and Air Force officer, future military officers need to understand they are part of a system that practices democratic military professionalism. In her chapter, she delineates the balance between the “functional imperative” and the “societal imperative,” (p. 246) which military professionals must understand. The functional imperative is providing for the national defense, and the social imperative is preserving and protecting democratic values of our society; both are equally important if the profession of arms is to command the respect and trust it deserves from society.

Ulrich (2002) noted that inadequate undergraduate education (Academy) and professional military education (PME) presently exists in regard to training in civil-military relations and responsibilities. She stressed the point that officer professional development (PME) must encourage its military members to incorporate democratic values into their overall set of internal values and to cultivate a sense of duty, honor, and professionalism. The Air Force Core Values of *Integrity First, Service Before Self, and Excellence In all We Do* are values that should be espoused, but the praxis of these principles are lived out within the context of relationships. Core competencies must attend to important relational factors that are developed by cultural and social training that help cadets become mindful and competent in their human interactions (Lindsey et al., 2003; Stella Ting-Toomey, 1999).

In chapter twelve, Ulrich (2002) made the following important points: 1) A military profession's chief obligation is to do no harm to the state's democratic institutions and the democratic policy-making processes; 2) The profession of arms must be comfortable serving any political party that prevails in the democratic process. Association of the military profession with any single political party undermines the legitimacy upon which the military depends in its service to society (also Ricks, 2002 in Air Command and Staff College); 3) Military members must understand they "function within the societal context of a liberal democracy" (2002, p. 263). They must serve and uphold the national values, character, and ideologies of the state; and, 4) Officers must balance the functional and societal imperatives and support their civilian superiors who enact societal imperatives (i.e., integration of blacks, 1948; integration of women in military academies in 1976; and possibly future integration of gays and lesbians openly serving in the military). Thus, early education and training of cadets to understand their military and democratic roles as officers is a moral imperative; moreover, inculcation of democratic values is a significant part of helping cadets develop social and cultural competencies.

Promoting cultural and social competencies are absolutely essential for any organization that cares about its people (Albrecht, 2006; Goleman, 1998, 2006; Ting-Toomey, 1999); the collective groups comprised of individuals within an organization are the heart and soul of the organization driving the effectiveness and efficiency of its enterprise (Lindsey et al., 2003; Owens, 2001). The USAFA enterprise is to produce officers of character, who are educated, equipped, and committed to serving as officers of

the twenty-first century; thus, an important objective of Academy leadership, faculty, and mentors should be to help develop young cadets to mature in multifaceted ways.

One important outcome of cadet development is for cadets to graduate as socially and culturally competent individuals who understand their own culture and how it affects others (Ting-Toomey, 1999). Furthermore, cadets should graduate from the Academy with a solid understanding of the impact of culture, how culture affects organizations, and how officer-leaders can integrate the dynamics of difference to increase organizational effectiveness (Cox, 1994, 2001; Lindsey et al., 2003; Milem & Hakuta, 2000; Owens, 2001; Page, 2007). Lindsey et al. (2003) insists that cultural proficiency lies at the intersection of understanding culture, practicing a valid pedagogy, and grasping the politics of an organization. Furthermore, Lindsey et al. stated that “teaching and learning in schools are the sites for power struggles; these sites are the places where hegemonic agendas are played out” (p. xiii). This observation aligns well with the thoughts of Jim Cummins’s work (2001) on the disempowerment of minority students, and it challenges pluralistic mentors to destabilize the hegemony of the majority, to pause and reflect, and to consider different perspectives within the Academy (Baez, 2000).

In summary, what is social and cultural competency? Owens (2001) defined culture as the “values, belief systems, norms, and ways of thinking that are characteristic of the people in an organization” (p. 141). He described the social component as consisting of the following elements: the people, the work groups, the decision-making processes, and the communication patterns of individuals. Lindsey et al. (2003) exchanged the word competency and replaced it with the word proficiency, defining as follows: “Cultural proficiency is an *approach* to responding to the issues that emerge in a

diverse environment” (p. xvi). Both the research of Owens (2001) and Lindsey et al. (2003) are in accord that organizations valuing individual differences, enhancing personal growth of its members, supporting creativity, fostering team building, and allowing its members to participate in problem solving are organizations more likely to create a climate that will be perceived as healthy and caring by its members.

### Reflections from Historical Analysis

Traveling across the beautiful campus of USAFA one finds an array of patriotic symbols and artifacts that depict heroes (less heroines) who in the words of George Balch as cited in Westheimer (2007) drive the “mighty engine for the inculcation of patriotism” (p.6). Furthermore, the campus is replete with displays and monuments that memorialize past heroes, past military missions, and past peacetime initiatives that serve to challenge young cadets to embrace an ideological perspective that the U.S. military is the best and most powerful force on earth. Sadly, what is missing in the words of Hess and Ganzler (2007) is “patriotism and ideological diversity.” More importantly, individuals will notice a paucity of contributions from females and people of color; thus, important histories are rendered invisible, and individuals are left with the impression that cultural diversity is not appreciated.

Although the Academy began to extend opportunities to blacks in the 1950s and women in the 1970s, white male cadets have been the predominant group on campus and have continued to secure the benefits of their privileged position. No doubt the Academy has made some traction in admitting greater numbers of females and cadets of color, but one could argue that the composition of the cadet body typically reflects the core beliefs and values of a predominately white male military institution. The small number of

females and cadets of color on the campus and in the classrooms do not make a large impact in challenging the ideological and political perspectives of the academic institution, nor does it honor cultural diversity. Thus, cadets' ability to critically dialogue and critically think is not leveraged to its fullest potential. Moreover, the curriculum is very traditional as one might expect at a U.S. military academy. In many respects, the curriculum to a great degree appears to exclude the works and perspectives of nonwestern cultures and women.

When examined together, the curriculum, the bureaucratic system, the Officer Development System (ODS) Program, et cetera is designed to inculcate within cadets a sense of patriotism, loyalty, and understanding that one's service to country as an officer is a noble way of life. However, a clear lack of diversity found within course offerings, course material, training mechanisms, and a lack of professors and instructors of color on campus help to perpetuate a very homogenous culture that lacks the breadth and depth that one finds in a pluralistic and/or multicultural institution.

## CHAPTER FOUR

### DEVELOPING A PLURALISTIC MENTORING PROGRAM AT USAFA

#### Impact of Pluralistic Mentoring at USAFA

Situating pluralistic mentoring at the USAFA is the right thing to do. The potential transformations that can take place will mutually benefit both the mentor and the cadet as both can grow and flourish within an environment that is egalitarian, dialogical, and historical. The literature strongly suggested that the product of the time that a mentor spends with his/her mentee becomes an historical moment where pluralistic reconstruction can take place. An institution where a mentor and mentee interface in a harmonious relationship can create a safe space that will encourage the student to reduce his or her resistance and to fully participate and engage in a process that will engender further growth and development; moreover, proper development of a mentee's social and cultural competencies will carry over into his or her military career.

As the mentee is taught to recognize that her educational context is embedded within a larger social context, she may become an effective change agent for the Air Force 'empowering' rather than 'disempowering' those who will follow her lead. As a result of her daily interactions with her future mentees she will be more inclined to mentor with a consistent praxis that situates her mentees on a continuum that promotes daily empowerment.

These cadets can leave the academy laboratory as new lieutenants who are competent to do the following:

- Listen to their peoples' stories, seeking to understand how their quest for military advancement fits into the larger questions and direction of their lives;
- They can view themselves as guides on their troops' journeys, challenging them to do their best, supporting them when they fall, and shining a light on the path ahead;
- They can sense and appreciate the full composite of their troops, recognizing how aspirations, relationships, and values of their lives hold them in a net of forces enhancing or inhibiting their direction; and,
- These new officers can recognize the place their troops have in their own lives, in their own attempts to care for themselves as they care for others.

#### Conceptualizing a Pluralistic Mentoring Program

Cummins's theoretical framework not only enhanced my review of the literature, but I also found it was adaptable for developing an effective *Pluralistic Mentoring* (PM) program, which was piloted at the USAFA. In an effort to empower all cadets this endeavor aligned with research related to *in situ* and institutionally structured diversity studies (Terenzini, Cabrera, Colbeck, Bjorklund, & Parente, 2000), allowing the researcher to gently infuse pluralistic concepts into an existing mentoring program. A key component of Cummins's framework that was transferable to USAFA was the notion that to effectively connect with students, mentors must consider the following: (1) adequacy of existing relationships between mentor and mentees, (2) existing relationships between

the Academy and the cadet community, and (3) the culture in which these relationships are embedded.

Cummins's research suggests that at a macro-level, mentors can advocate for policy and procedural changes empowering all cadets. At the micro-level, mentors could work to merge their theory and praxis in such a way that integration, communication, and cooperation would lead mentor and protégé into a relationship where they could learn, grow, and develop (Costa & Garmston, 1994; Johnson, 2007). Furthermore, mentors could develop their praxis and role-model behaviors in accordance with Banks (2001) idea of promoting social justice. Basically, cadets could be taught and daily witness faculty demonstrating the principle of equality: all cadets whether students of color—female or male—or cadets from different socioeconomic statuses, are afforded an equal opportunity to succeed at the Academy (Lindsey, Martinez, & Lindsey, 2007; Lindsey, Robins, & Terrell, 2003; Perry, Steele, & Hilliard, 2003; Timpson, Canetto, Borrayo, & Yang, 2003).

I strongly believed that the incorporation of a PM program into the Dean of Faculty's cadet development plans and programs would help the institution in three significant ways: (1) all faculty advisors and mentors responsible for educating, advising, and mentoring four-degree cadets would gain greater awareness and appreciation for cultural differences, and the beneficial impact those differences can make, (2) cadets would interact with mentors who had gained a basic knowledge of different cultures and perspectives, and (3) these cadets will become better officers because they have interfaced with well-rounded leaders, who appreciate human diversity, and who are

socially and culturally competent when encountering a diverse group of cadets who are sometimes very different in many important ways (Whaley, 2001).

### *A Glimpse of Pluralistic Changes*

The Academy has made some small strides in becoming more pluralistic in its direction. For example, demographics shared by Brigadier General Dana Born (personal communication, July, 2006) indicated:

Class of 2010 (1,352 members) boasts the largest number of women entering basic cadet training in Academy history. Of the 277 total, 72 women represent minority groups and 2 are international students. At 20.5%, this is also the largest percentage of women in any Academy class.” Also, minorities account for 317 new cadets. In terms of raw numbers and percentage, this is the largest group of minority cadets of any previous class; minority appointees will make up 23.8% of the class.

Demographics for the Class of 2011 (1, 304 members) as noted in the *Academy Spirit* on June 29, 2007 indicated the following:

Class of 2011 has the largest percentage of women entering basic cadet training in the Academy’s history at 20.7%, topping last year’s number by 0.3 percent. Of the total 271 women, 65 represent minority groups and two are international students. Minorities account for 287 of all entering cadets and 14 are international cadets.

Current admissions policies and military trends indicate underrepresented groups will continue to increase in the military (Adams, 1997; Dansby, Stewart, & Webb, 2001; Snider, Watkins, & Matthews, 2002).

### *Conceptualizing a Vision of Pluralistic Mentoring*

It was conceived that the PM program would consist of an array of presentations presented in a series of workshops for faculty mentors and small group discussions that would deepen everyone’s intellectual development and appreciation for human diversity in the military. Furthermore, the PM program would enable USAFA faculty to develop a

greater appreciation for pluralistic concepts (e.g., equality and social justice) and to look for ways to incorporate pluralistic competencies (e.g., increasing social and cultural awareness/knowledge/skills) into their daily mentoring practices.

Many guiding principles behind the PM program would be packaged and delivered as practical information in a variety of vehicles in order to target every mentor's unique learning style (see Howard-Hamilton, 2000; Murali, 2003). Because a small number of the faculty would serve as pluralistic mentors, the workshops would involve close interaction and dialogue among the participants; thus, the training would accomplish the following: create a self-reinforcing culture of exploration, dialogue, and reflection allowing each mentor to develop her or his full intellectual capacity while developing a broader knowledge of diverse perspectives and skills.

Further conceptualized, the PM program would complement existing leadership and excellence opportunities in military training and education; in fact, the researcher believed that the PM program could be embedded within the Officer Development System (ODS) program. The genesis of this idea came about when reading a 2001 *Training and Development* article, entitled "How to Create Effective Diversity Training," which recommended diversity programs be embedded within a larger framework. The ODS is a large project and in 2004 was characterized by Brigadier General Born in the *Academy Spirit* (2004) as follows:

The Academy is in the midst of a years-long plan for culture change called the 'Officer Development System... This system represents the most sweeping change in the Academy's 50-year history.

Thus, I believed that the ODS program provided the necessary framework and scaffolding, and that it was the most viable program wherein the embedding of a thorough pluralistic training program would be possible.

Furthermore, senior leadership at the very top had strongly challenged its airmen to celebrate diversity. For example, in 2005 a “Letter to Airmen: Diversity and the United States Air Force,” wherein both the Secretary of the Air Force and the Chief of Staff made the following statement,

We celebrate this diversity, recognizing that such a mix of experience leads to a breadth of perspective and broader horizons, and ultimately innovative new ways to maximize our combat capabilities for the Joint Team.

In a similarly worded letter from the Secretary of the Air Force in 2008, Mr. Wynne stated, “Diversity in the Air Force is broadly defined as a composite of individual characteristics, experiences, and abilities consistent with the Air Force Core Values and the Air Force Mission.” He went on to remark, “We expect Headquarters Air Force and each command to incorporate this broad concept of diversity into their operations and activities...” (Air Force Communication, 2008).

Words such as celebrate, recognize, perspective, and innovative provided the researcher with the semiotic language necessary to wage a strong case that the Academy should instill and/or inculcate within its cadets the following awareness and attitude: Recognize the differences and the sameness of their fellow airmen and celebrate this diversity; realize that different perspectives are “force multipliers” (a frequently used military term) that will enable the Air Force to continue its innovativeness to reach heretofore unexplored horizons (ACSC, 2002; Cox, 1994, 2001; Katzenstein & Reppy,

1999; Page, 2007). This, in fact, was the argument I provided to the USAF Academy Institutional Research Board.

### *Conceptualizing Pluralism at USAFA*

When examining the literature on pluralism and diversity, a plethora of definitions and information could be found regarding scholars' attempt to illuminate the richness of diversity as a concept and reality (e.g., Banks, 2004; Canetto, Borrayo, & Yang, 2003; Freire, 1993, 2001, 2005). Although the mantra for diversity had begun and continues presently in the *2008 Seven Strategic Goals of USAFA*: "Enhance faculty, staff and cadet diversity," (Commander's Call power point slides) the researcher believed the Academy had not clearly defined or articulated diversity and that fielding a pluralistic mentoring program might help provide faculty with greater clarity and appreciation for the many facets of human diversity. Furthermore, a strong diversity statement or unified direction by the USAFA has not been fully developed, which could inspire great confidence that diversity is deeply embraced by all personnel at the Academy. Lastly, everyone at the USAFA should have an opportunity to offer-up their suggestions as to how diversity is understood and should be defined.

I envisioned entering into the pluralistic mentoring workshops with the following conception of diversity in mind to share with the participants: *Diversity at USAFA is an inclusive collection of individuals and mission elements that bring varied human characteristics, backgrounds, interests, and perspectives to enrich the Academy experience. Thus, USAFA will:*

- *enhance opportunities for all and will respect diverse perspectives;*
- *enrich the educational & military training experience to promote personal growth;*

- *foster mutual respect and an appreciation of differences & promote cross-cultural understanding;*
- *prepare cadets to become officers of character & leaders of the 21<sup>st</sup> century, keenly aware that diversity of airmen enhances innovativeness*

Once again, I believed it was imperative that the Academy further define and/or clarify the diversity concept, insure buy-in from its members, and then use this understanding as a motivational catalyst to energize the work that lies ahead in reaching the goal of becoming an institution that values diversity. In an effort to clearly articulate a vision of pluralism and how this might look, I constantly revisited the literature, particularly building upon the work of Jim Cummins, Paulo Freire, and other scholars of critical and radical pedagogy (e.g., Giroux and McLaren).

Critical pedagogy would enable pluralistic mentors (PM) to utilize their knowledge and competencies when mentoring cadets (especially oppressed or marginalized cadets) about their position as a group situated within specific relations of domination and subordination (Cummins, 2001). From the military literature, mentors could assist cadets who must negotiate an informal culture that can be “misogynist,” “sexist,” “racist,” and “discriminatory” (Katsenstein & Reppy, 1999, pp. 1-21). Mentor’s expanded knowledge would enable them to potentially illuminate how some cadets (particularly women and cadets of color) could develop discourse free from the distortions of their own partly damaged cultural inheritance perpetuated by racism and sexism (Giroux, 2003; hooks, 1994). Conversely, PM would also promote a form of knowledge, enabling mentors to instruct any oppressed cadet how to appropriate the most progressive dimensions of their own cultural histories, as well as how to understand the military structure and how to appropriate various aspects of the military culture (Giroux,

2003). Finally, PM would provide a motivational connection to action itself (Freire, 1993, 2001, 2005), where mentors would help cadets link a radical decoding of history to a vision of their future. Mentors would allow cadets to not only examine and explore reifications of the existing society (to include military society), but also draw out and surface their inner desires and needs for a new society and new forms of social relations (Giroux, 2003). Thus, PM would attempt to point cadets to the links between their history, culture, and psychology.

Although I had struggled and embraced many concepts promulgated by theorists of the critical and radical pedagogy domains described above, I realized many of the concepts must be packaged in a delicate way if a connection was to be made with mentors who, arguably, are philosophically traditionalists. Unlike coursework and theories studied at the University of Denver where I had experienced “cognitive dissonance” on many occasions and had been jolted by various concepts proffered by critical and radical pedagogy theorists, I knew the following must be accomplished: dwell little on negative references to “others,” especially white privileged males, and dwell greatly on “affirmative assertions about how jobs, tasks, shared values, and common purposes link different groups in a common institutional or collective identity” (Katzenstein & Reppy, 1999, p. 12). Thus, I began to conceptualize the benefits of pluralism at USAFA.

#### *Conceptualizing the Benefits of Pluralism at USAFA*

Research indicates that students benefit significantly from education that takes place within a diverse setting (Banks, 2001; 2004; Chang, 2005; Orfield, Marin, & Horn, 2005). Students learn more and are enabled to cognitively work through issues at a much

deeper level (Chang, 2005; Milem, 2003). Students encounter and learn from others who have backgrounds and characteristics very different from their own. Chang (2005) indicated the likelihood that students will engage with students who are from different backgrounds increases as the compositional diversity of the campus increases. According to Chang, “Minority influence theories contend that when minority opinions are present in groups, cognitive complexity is stimulated among majority opinion members” (2005, p. 10). Educators (Gurin, 1999 as cited in Milem, 2003) and psychologists argue that higher level thinking is enhanced by the impact of diversity: diverse opinions, perspectives, and viewpoints are believed to stimulate cognitive processes.

Brain research (Caine & Caine, 1994, 1997) indicated when students encounter new ideas and face new social situations, students are forced to think in more active ways. Students’ incoming knowledge that is challenged by different student perspectives may create a source of discomfort, but it may also cause the student to reformulate his/her ideas or help the student solidify premises and conclusions on a particular view. As pluralistic mentors seek to prepare cadets for their military careers as officers of the twenty-first century, the educational value of cadet encounters while at USAFA will become substantially important for them in the future as they draw from their past experiences. Mentors’ efforts to engender within cadets an attitude to embrace different perspectives and work in diverse ways to accomplish the mission will prove to be invaluable in the developmental process of a cadet’s complete maturation.

Additionally, the work of Taylor Cox (1994, 2001) and Scott Page (2007) would suggest that diversity initiatives could improve the quality of a cadet’s life and that pluralistic mentoring could be utilized as a catalyst to yield a better return on investment

(ROI) for USAFA, regarding the development of human and social capital (Aronowitz & Giroux, 1993; Bourdieu, 2003). Both the Academy's and the greater Air Force's top priority is the development of its people, and by its people the Air Force accomplishes the mission. As Dr. James Roche, former Secretary of the Air Force cites:

Maximizing the benefits of diversity is a mission imperative... if we all look alike, think alike, talk alike, and go to the same schools, we'll fail to remain innovative and creative. Diversity of culture, life experiences, education, and background helps us achieve the asymmetric advantage necessary to successfully defend America's interests wherever threatened (Academy Spirit, 2005).

In order to achieve a healthy return of investment in human capital and maximize a competitive advantage, it is necessary to recognize that the contributions of our cadets and future airmen are very important. Banks (2001, 2004), Orfield, Marin, and Horn (2005) and others cite demographics that suggest the number of women and people of color in the civilian sector are on the rise, and if the Air Force is not to become stagnant, it must retain and recruit from this mix of talented people

Thus, attracting and retaining new airmen with diverse talents becomes an imperative for mission success. Any recognized and honest attempts to embrace and promulgate diversity initiatives at the United States Air Force Academy (USAFA) will enable it to attract and retain the brightest cadets, faculty, and staff. Developing an Academy that embraces diversity should pay high dividends in our recruitment and retention efforts. For example, when Academy Minority Recruitment Officers go out into the community to talk to high school students (minorities) about their interest in coming to the Academy, a strong reputation of an Academy that values diversity that precedes the recruiters presentations will greatly add to the credibility of the recruiters' verbiage.

### *Conceptualizing Pluralism (Diversity) Embedded in the ODS Program*

The PM program will address trends and issues that are manifest in society, in the Air Force, and at the Academy. American citizens now live in a global society that extends its reach across sovereign borders and ideological boundaries; certainly as demographics continue to shift, society may change and a plurality of people and views may likely come with that shift (Krebs, 2006). Air Force members should not be naïve nor should it remain resistant to this change. As an argument put forward throughout this research, the Air Force and USAFA must embrace a diversity of people and ideas to remain innovative and progressive in the twenty-first century. The Air Force cannot ignore the fact that our airmen are more intelligent, more diverse, and more creative than they have ever been in the history of the Air Force, and yet there is more progress that can be made (Dansby, Stewart, & Webb, 2001). For example, increasing diversity, social competencies, and cultural competencies should promote improved retention, human relations, and ultimately foster an environment where innovation and creativity can be nurtured and supported by all.

At the Academy, activities of cadets and personnel require them to live, work, and play with people who are different in many unique ways. Faculty, Academic Officers-in-Charge (AOCs), and staff are on the front lines educating and training young minds about leadership principles, important officer traits, and development of a warrior spirit; moreover, the Academy has been greatly challenged by religious intolerance, sexual assault, and the USAFA Agenda for Change, to make a concerted effort to change the culture, challenge misconceptions and prejudices regarding human differences, and begin to embrace and celebrate the benefits of diversity. To a great degree, any progress of

increasing diversity and making the campus more inclusive will come to fruition as the collective attitudes of faculty, staff, and cadets move across the continuum from harboring monolithic attitudes to demonstrating attitudes and behaviors that are multicultural (pluralistic); only then will a diverse group of people be able to begin developing an environment and/or cultural climate that is truly inclusive and worthy of celebration at USAFA (Aronowitz & Giroux, 1993; Banks, 2004).

The progressive move on the part of the Academy's senior leadership to develop the Officer Development System (ODS) program is a giant step in the right direction to change the culture and propel it forward in making "diversity" a deeply valued interest. As stated above, the ODS program provides a nice framework that is viable, and would serve as an ideal structure to embed "Pluralistic Mentoring" training at USAFA. In fact, the researcher argues that diversity initiatives are already being accomplished within the ODS. For example: Every third-class cadet completes a seven-hour *Respect and Responsibility Workshop (R&R Workshop)* as noted in the USAFA 2007-2008 Curriculum Handbook. As cited in the goals of the R&R Workshop, the experience utilizes experiential learning, skits, testimonials, guest speakers, and all of these activities are designed to promote the following outcome: cadets will learn about the importance of acknowledging differences and similarities in their own and others' leadership behaviors and appreciating the impact of respect, integrity, and diversity on interpersonal leadership. However, if social and cultural competencies are to become a part of every military member's core skill set, then the "Schoolhouse Weave" (ACSC, 2002) approach, whereby a cradle-to-grave continuum of educating military members to embrace and

internalize Air Force Core Values must also be supported by commanders and senior leadership, if diversity is to be truly embraced.

Finally, ODS is a program that is developing a prospect of success. Senior leadership understands that diversity is essential in helping cadets develop good human relations skills they will need in order to thrive and lead in the twenty-first century. Such terms as “teamwork,” “fellow airman,” and “your wingman” are tossed around to instill within the cadets an attitude that taking care of your buddy is imperative. Embedding the PM program into the ODS framework makes good sense as it would move senior leadership rhetoric into a program where greater dialogue about diversity could take place. It would complement the ODS program, enabling the Academy to better achieve its objective of inculcating in its people attitudes that value human diversity and difference, and assist mentors and cadets in developing the social and cultural competencies necessary to engage one another respectfully; furthermore, PM training may ultimately make different groups of people more cohesive and more willing to harness their collective energies and creativities to accomplish the same mission.

#### Program Design and Administration

Over the course of two years, I conducted several case studies at USAFA as part of the required academic coursework at the University of Denver. As Stake (2005) indicated, case studies are one “of the most popular and usually most respected forms for studying educators and educational programs” (p. 401). The primary intent of the exploratory studies was to examine various aspects of USAFA and gain a richer understanding of its cultural artifacts, cultural climate, ODS program, and its curriculum. Arguably, this was not the most robust series of case studies but it did allow the

researcher to gain some preliminary insight into diversity or lack thereof and more clearly conceptualize the potential utility of developing and fielding a Pluralistic Mentoring Program at USAFA.

I utilized Taylor Cox's (1994) Multicultural Organization Model as a conceptual lens to examine and critique the organization. The following questions guided the case studies and historical analysis I conducted: 1) Despite the mantra to celebrate diversity, is the USAF Academy a pluralistic organization? 2) Does the USAF Academy celebrate cultural differences in its histories, artifacts, and structural arrangements? 3) Does the cultural climate suggest that the USAF Academy is a pluralistic culture? 4) Does the present Officer Development System (ODS) Program fully promote a pluralistic organization? And 5) does the curriculum promote an appreciation for cultural diversity and cultural differences?

I would direct an interested reader to turn to Appendix (C-E) to learn more about the series of case studies: 1) Examining Institutional Artifacts; 2) Four Interviews to Assess the Cultural Climate, and 3) Examination of USAF Academy Curriculum. The reader will find condensed segments of the various explorations the researcher made in an attempt to broadly understand USAFA, grapple with my own *etic* issues (presuppositions and philosophical positions gained from theory and literature), and my effort to gain insight into the *emic* issues (discovery from acquaintance with the case) that would help propel future research.

## Recruitment and Training

### *Recruitment of Mentors*

Eighty faculty members were recruited to serve as academic advisors and mentors for four-degree cadets (approximately 1,230 freshmen). Two mentors were assigned per squadron (total of 40 squadrons). Of the 80 faculty members, 16 volunteers (assigned in pairs) were randomly chosen to participate in a treatment group, which required additional training in pluralistic mentoring concepts and skills to manage their 8 squadrons (approximately 244 freshmen). Additionally, 16 mentors (eight pairs) served as a control group (randomly chosen) and managed 8 squadrons (approximately 250 freshmen), while conducting their mentoring practices as usual. The majority of the mentors were faculty members (male and female) who had at least one year of teaching experience (see chapter three). The critical criterion for selection was that all volunteers have a strong desire to serve as both an academic advisor and a mentor for the cadets.

### *Mentor's Professional Development*

All aspects of initial academic advising and mentor training were conducted during the third-period of summer academics and during the first week of the fall 2007 semester by the Curriculum Affairs Staff, Office of the Registrar. Training encompassed academic advising at USAFA, officer development, and basic mentoring as it related to grooming cadets to become officers of the 21st century. Pluralistic mentor training was conducted by me in the summer of 2007 and throughout the fall semester through a series of five workshops that culminated with a capstone attended by my dissertation advisor.

The training for pluralistic mentors was more rigorous and substantive as these 16 mentors randomly selected for the treatment group received in-depth training in

pluralistic mentoring concepts that elevated cultural awareness and equipped mentors with social and cultural competencies in the following areas: (1) identity development, (2) gender awareness issues (e.g., the difficulties faced in a PWI) , (3) race and ethnicity issues (particularly damaging effects of ethnocentric thinking), (4) sociocultural issues, (5) prejudice and stereotyping, and (6) racism and many other problems a diverse student body is likely to face as emphasized in the USAF Academy Pluralistic Mentoring Handbook (Appendix F) . Moreover, a strong emphasis of all the training sessions were to challenge mentors to move toward greater understandings of the unique background characteristics of all cadets, to fully appreciate diversity, and to model behaviors that demonstrate social competencies and attitudes that promote inclusive environments.

Training sessions during the fall semester were scheduled in one-hour blocks, followed by lunch, which allowed the researcher to discuss issues with mentors in a more informal manner. Training was delivered primarily in a lecture format, utilizing power point presentations (see Appendices G-I). In one session, a DVD was viewed followed by an open roundtable discussion of the topic. Throughout the fall semester, hard copies of power point presentations, handouts, and various mentoring tip-sheets were provided for the pluralistic mentors. Additionally, the researcher developed a USAF Academy Pluralistic Mentoring Handbook that was given to each mentor at the beginning of the fall semester. Additionally, every mentor, including the control group, were given a mentoring and advising handbook (published by Curriculum Affairs Office); thus, these two books served as a handy reference tool for the pluralistic mentors. Next, cadets were identified for the research study.

## Demographics and Contextual Characteristics

Pluralistic mentoring participants were volunteers from the Dean of Faculty at the United States Air Force Academy. Eighty faculty members were recruited to serve as academic advisors and mentors for four-degree cadets (approximately 1,230 freshmen). Two mentors were assigned per squadron (for a total of 40 squadrons). Of the 80 faculty members, 16 volunteers (mentors are assigned in pairs) were randomly chosen to participate in a treatment group, which required additional training in pluralistic mentoring concepts and skills to manage their 8 squadrons (approximately 244 freshmen).

The majority of the mentors were faculty members (male and female) who had been assigned to the Dean of Faculty (DF), USAF Academy (USAFA) with at least one year of teaching experience. Table 2 illustrates a composite sketch of pluralistic mentors' demographic information.

Table 2

*Composite of Pluralistic Mentors' Demographic Information (Total number of mentors: 16)*

<b>Gender</b>		<b>Race/Ethnicity</b>	
Female	4	Black	3
Male	12	Other	1
		White	12
<b>Military Rank</b>		<b>Faculty Rank</b>	
Colonel	1	Dept. Head	1
Lt. Col	2	Professor (Civilian)	2
Major	4	Associate Professor (AD)	2
Captain	5	Associate Professor (Civilian)	2
Civilian (Ph.D.)	4	Instructor	9
<b>Faculty Appointment or Duty Position</b>			
Dept. of Aeronautical Engineering	1		
Dept. of Chemistry	3		
Dept. of Civil Engineering	2		
Dept. of English	1		
Dept. of Mathematical Sciences	1		
Dept. of Philosophy	1		
Dept. of Physics	2		
Dept. of Computer Science	1		
Dept. of Economics & Geography	1		
Dept. of Military Instruction	1		
Dean of Faculty (Executive Officer)	1		
Student Academic Services	1		

The critical criterion for selection was that all volunteers have a strong desire to serve as both an academic advisor and a mentor for the cadets. All aspects of academic advising

and mentoring training were conducted by the Curriculum Affairs Staff, Office of the Registrar, with exception of pluralistic mentors who received training by the researcher through a series of workshops. The sixteen individuals who participated as pluralistic mentors in the experimental group were given the following pseudonyms to protect their anonymity: Art, Charles, Chuck, Danny, Earl, Jack, John, Karen, Kristi, Lillian, Mathew, Mitch, Renee, Stanley, Tom, Walt.

#### Development of Handbook and Workshop Themes

The foundation for the USAF Academy Pluralistic Mentoring (PM) workshops was primarily drawn from the *Pluralistic Mentoring at the USAF Academy: A Handbook for Faculty Mentoring* (see Appendix F), which was developed by me. The researcher borrowed and adapted material from the University of Michigan, the Rackham School of Graduate Studies, and drew from the existing scholarly literature on diversity and mentoring to develop the handbook that was distributed to each pluralistic mentor who participated in this research study. A key endeavor was to first develop a handbook for faculty mentors whereby concepts of mentoring and pluralism (i.e., celebrating diversity and creating inclusive environments) could be coupled together; thus, the handbook was prepared to serve as a helpful resource for pluralistic mentors. Second, the researcher believed the handbook would possibly enrich faculty mentoring encounters with the four-degree cadets. From the handbook, workshops were specifically developed to help mentors examine and consider pluralistic concepts and ultimately incorporate various social and cultural competencies into their mentoring practice.

An overarching goal of both the handbook and the workshop training sessions was to bring to the fore pluralistic concepts drawn from the literature, and address the

developmental needs of a mosaic of students (cadets) who differ in race, ethnicity, gender, religion, and other social-group memberships. Moreover, the researcher endeavored to emphasize that diversity is the child of context and complexity, and that so-called ‘good mentoring’ could become ‘bad mentoring’ if mentors lack the necessary social and cultural competencies to truly connect with all students (cadets); therefore, the intent for developing the PM workshops was to help mentors and cadets avoid the pitfalls of negative mentoring (Gardner, 2007). Also, to help solidify concepts gleaned from the literature, the handbook, and the workshop presentations, the researcher provided a handout for the pluralistic mentors at session’s I-III (See Appendix J).

#### Workshop Themes and Dialogue

The workshops were developed to isolate and focus upon key themes found both within the literature and the material emphasized within the PM handbook. Five sessions of PM training were offered in sequential fashion over the course of the fall (2007) semester that occurred in sixty to ninety-minute blocks with lunch provided. The fifth session was the culminating event where Dr. Frank Tuitt of the University of Denver served as the capstone speaker at the end of the wrap-up session. Dr. Tuitt shared his insights on diversity, creating inclusive environments in higher education, and then addressed questions posed by the pluralistic mentors.

The following themes elaborated on below were incorporated into the five PM workshop training sessions. Power point presentations can be reviewed at Appendices G, H, and I for sessions 1-3. Session 4 training consisted of viewing a DVD (described below) and having mentors dialogue about the material. During session five, slides were

merged together from the previous power point presentations, which provided a summary of the training conducted during the PM workshops.

### Session One Theme

*Pluralistic mentoring is a dynamic, reciprocal relationship in an academic institution between an advanced scholarly/academic incumbent (mentor) and a beginner (protégé) aimed at promoting the development of both. For the protégé the object of the mentoring relationship is achievement of an identity transformation, a movement from the status of understudy to that of a self-directing student and perhaps a future colleague. For the mentor the relationship is a vehicle for achieving generativity, transcending self-preoccupation, and helping to create and care for a new life (an adaptation of Healy, 1997, p. 10).*

Session one was essentially an orientation to the basic concepts of mentoring and pluralism, covering such areas as: (a) providing definitions and characteristics of mentoring, (b) providing a definition of pluralism and explaining this concept, (c) discussing the various facets of an individual's unique identity, with particular attention given to the primary and secondary dimensions of diversity, and (d) discussing the Officer Development System (ODS) program, with particular attention given to the institutional socialization process at USAFA.

### Session One Dialogue

Ten of the sixteen pluralistic mentors were present for the initial training workshop. The overall affect or disposition of the group was good. Karen's affect (nonverbal message) suggested that she was not interested in the training. John and Renee's affect suggested that they were skeptical, but overall the remaining seven mentors appeared to be very interested in the subject matter presented during session one. Matthew was very supportive, encouraging, and publicly announced that he was on board

with the concept of pluralistic mentoring. He was able to share some of his past mentoring experiences, and indicated his positive feelings about the value of human diversity.

Important questions, comments, or concerns posed by pluralistic mentors during the training session were as follows (See Appendix G for power point presentation):

1) *“How did you come up with the idea of pluralistic mentoring?”* This enabled me to elaborate more fully on my passion for mentoring, discuss my revision and creation of a mentoring section in the *2004-2005 United States Air Force Academy Advising Handbook*, and this question enabled me to share information about my journey at the University of Denver, particularly the development of great interest in issues of diversity and creating inclusive environments;

2) Renee was a bit bothered by my remarks during the presentation of Mary Loden’s (1996) work regarding the dimensions of diversity, particularly the differentiation of “primary” and “secondary” dimensions. Renee indicated that she was not a fan of feminist literature, and she thought I was making too much of individual differences, especially my challenging mentors to understand the various facets of an individuals’ unique identity. I acknowledged her concern and stressed that we can’t become imbalanced and dogmatically assert that a particular individual and/or group will think, act, or behave in a particular way. However, I maintained my position that the diversity wheel helps illustrate that human differences exist; that although cadets will all share the important dimension of humanity, there will be biological, environmental, and cultural differences that separate and distinguish mentors/cadets as individuals and groups. I also stressed that it will be very important that mentors truly get to know the

cadet in order to determine what personal/social group identities or dimensions are more important to the particular cadet (Torres, Howard-Hamilton, & Cooper, 2003). Lastly, I stressed the importance of remaining cognizant of our habits to make quick categorizations or generalizations of the “dissimilar other” (Ting-Toomey, 1999).

3) While drawing from Bennis (1993), Mullen (2005), and Freirian concepts (1993, 2001, 2005) to elaborate on the ODS program, I was able to point out some of its pitfalls such as its negative hierarchical arrangement and bureaucratic nature. Some facial expressions noted interest and some perhaps a bit of shock. Jacob asked, “*What is the connection between pluralistic mentoring and the ODS program?*” Because of this question, I was able to provide a deeper explanation of how hierarchical arrangements stunts personal growth and development of mature personalities, that bureaucracies develop conformity and tend to promote “groupthink,” and that communication and innovativeness is thwarted within organizations.

More importantly, I was able to address Jacob’s question by referencing the research of Mullen (2005), whose work would indicate that the ODS hierarchical program is consistent with *technical mentoring* and socialization processes. Specifically, Mullen’s research would indicate that the ODS program would hierarchically transmit authoritative knowledge within the cadet organizational and relational system, but this type of mentoring alone would be described by critical mentor theorists as “politically unsound and morally dubious” (p. 51). Moreover, I stressed that pluralistic mentoring would complement the technical mentoring of the ODS program with a form of *alternative mentoring*: creating a milieu where mentoring relationships are “engaging in shared learning, inquiry, and power across status, racial, gender, and other differences,

with a vision of empowerment and equality” (p. 4). I finished my answer by informing mentors that Cummins’s framework (2001) discussed in the *USAF Academy Pluralistic Mentoring Handbook* (given to each participant) provided the necessary framework that could be embedded within the ODS program and could support the alternative mentoring approach that is advocated by Mullen and other critical theorists.

### Session Two Theme

*Mentoring: **Advisors**, people with career experience willing to share their knowledge; **supporters**, people who give emotional and moral encouragement; **tutors**, people who give specific feedback on one’s performance; **masters**, in the sense of employers to who one is apprenticed; **sponsors**, sources of information about, and aid in obtaining opportunities; **models of identity**, of the kind of person one should aspire to be... (Pluralistic Mentoring Handbook, 2007, p. 4; Zelditch, 1997).*

*Coupled with*

*Pluralism: An ideology that gives value to cultural diversity and promotes equality for all people (Pratte, 1979, p. 892).*

In session two, the following aspects were covered during the workshop presentation: (a) examining the characteristics of great mentors, with attention given to the practice of mindfulness, (b) examining three phases of mentoring, particularly dependency, development, and flight, (c) thoroughly examining pluralistic concepts, with particular attention given to discussing culture, individual identity, and social identity, and (d) discussing cultural awareness and the necessary pluralistic competencies that are essential for adept mentors.

### Session Two Dialogue

Eleven of the sixteen pluralistic mentors were present for the second workshop session. The overall affect or disposition of the group was good. Earl, Matthew and Mitch’s affect and comments of support for the pluralistic mentoring program, and their

expressing approval of the material presented was very encouraging. Lillian's affect suggested that she was very interested in the presentation. John and Karen appeared to be somewhat interested in the presentation and the remainder of the mentors appeared to be somewhat indifferent to session two training.

Important questions, comments, or concerns posed by pluralistic mentors during the training session were as follows (See Appendix H for Power Point presentation):

1) At the midpoint of my presentation, John asked, "*How does this training differ from other types of mentor training?*" Hopefully, without being too abrupt, I indicated that the pluralistic component is what truly makes this training different. Then, I indicated that a transition was about to occur where we would move into an examination of the pluralistic concepts and competencies that should become a part of our daily mentoring practices. John seemed to accept my answer and appeared to appreciate the balance of the remaining presentation.

2) Mitch who had served on the USAF Academy Institutional Research Board (IRB) commented, "*Jack, I think of myself as a pretty good mentor but I'm not sure I understand the importance of stressing or incorporating the diversity aspect.*"

Interestingly, he had posed a similar question during my research proposal at the USAF Academy IRB.

I informed Mitch that the diversity mantra was being chanted throughout USAFA and that our most senior leaders were encouraging everyone to embrace diversity. But, I asked if he or anyone really knew exactly what diversity means in the Air Force? For example, Is it perspective diversity, intellectual diversity, or some form of superficial diversity (e.g., celebrating special ethnic heritage months with lunch and speaker) that is

desired in the Air Force? I offered a few quotes from some of the Air Force's most senior leadership. Perhaps Air Force diversity should be viewed as Robert J. Goodwin, Deputy Assistant Secretary of the Air Force for Force Management Integration who stated: "There are all kinds of diversity, but intellectual diversity is what we really need in today's Air Force." Or diversity is as former Secretary of the Air Force, Dr. James Roche, who spoke of "Maximizing the benefits of diversity... remain[ing] innovative and creative." Perhaps diversity is as the present Secretary of the Air Force and Chief of Staff who declared, "We celebrate this diversity, recognizing that such a mix of experience leads to a breadth of perspective..."

However, critical scholars, such as Jim Cummins, Henry Giroux, Peter McLaren, or Dr. Tuitt might ask, does diversity mean appreciating the *whole* range of human experience, teaching and learning about human diversity, and addressing the experiences of any particular group that is deemed different? More importantly, does Air Force diversity allow its members to examine the behavior of dominant groups and bring issues of group status and power to the forefront of the dialogue? Does diversity allow exploration of power arrangements to learn how some individuals and/or groups can be easily marginalized or made invisible? Does diversity allow a military member to be proud and demonstrate his/her unique diversity or cultural heritage? Thus, I explained that the coupling of mentoring and pluralistic concepts would hopefully help mentors better appreciate the concept of diversity in its widest sense; that the pluralistic mentoring sessions would equip the group with the knowledge and skills to become socially and culturally competent mentors; and that pluralistic mentoring would enlarge their mentoring reach and enable them to connect with all cadets.

3) While talking about the diversity wheel, particularly stressing cadets' social identities and how differences may be visible or invisible, I used this opportunity to share a bit of my experience at the University of Denver and link that experience with the widening "civilian-military attitude gap," which is discussed in the military literature (ACSC, 2002, particularly Leadership and Command, phase I; Kier, 1999; Ulrich, 2002). I commented about the openness of gays and lesbians at the University of Denver and the institutional support they are given both in-and-outside the classroom. I admitted to my colleagues that I had struggled at times (occasionally an in-my-face confrontation with a classmate because of my military background and religious perspective) with this form of diversity celebration, but that I also felt that my two-year journey and immersion experience had broadened my perspective.

I shared that the experience of listening to the voices of the "Other," as Ting-Toomey (1999) would describe had opened my eyes and allowed me to gain a small glimpse of what it might be like for one to serve his/her country under the policy of "Don't Ask, Don't Tell." As my primary advisor Dr. Tuitt would often challenge my "absolutist" posture for the truth, I came to realize that I must grapple and recognize that my objective truths may be cultural beliefs and that I must put my beliefs face-to-face with the contrasting truths of my classmates. At this point, the peering eyes of the mentors suggested to me that I had encroached upon the badlands, an intellectual territory where I didn't belong, perhaps a place I shouldn't have gone during my presentation.

However, I seized the opportunity to stress why my confession was so important to the group. Drawing from the work of Ulrich (2002), I pointed out that we all need to clearly understand our role as military officers in the United States Air Force. That we are

privileged or burdened with the “peoples business,” that we are “democratic military professionals,” and that we all serve our country by upholding both a “functional imperative” and a “societal imperative” (pp. 245-246). I explained that the functional imperative means we provide for the national defense and with the societal imperative, we preserve and protect our nation’s democratic values. I indicated that although much in the military literature suggests that the military is very pro-Republican and that throughout the military’s history it has displayed partisan politics in many ways, we cannot follow suit as Air Force officers. I suggested that Ulrich’s research on the civil-military attitude gap is a perfect example of where officers must balance the functional and societal imperative, particularly as we serve in a societal context of a liberal democracy.

I indicated that our military history talks of the struggles to balance these competing imperatives and that when the societal imperative was pushed to the front burner, heated protests took place, particularly with the integration of blacks and women into the armed forces. I added that the significant dates of 1948 (integration of blacks), 1975 (expanded roles of women in the military), and of course 1976 (women entered the academies), is perhaps the forerunners of what will happen in the very near future with the likely open integration of gays and lesbians into the military. I stated that the societal imperative will require that we salute smartly and obey a Democratic presidency and a Democratic Congress who will challenge us to uphold our oath to preserve and protect the democratic values and rights of the newly integrated people.

### Session Three Theme

*An ant in search of food came across a chrysalis, a butterfly in the pupa stage that was very close to changing into a butterfly. “What a poor, pitiful animal you are,” said the ant. “I can walk and run as I please; I can climb the tallest tree. But you are here imprisoned in your shell, barely able to move your tail.” The chrysalis heard the ant but said nothing. A few days later, when the ant passed again, he saw only the shell and wondered what had become of the chrysalis. But then he saw the most beautiful winged creature flying above him. “It is I,” said the butterfly “the animal you pitied while you boasted of your own abilities.” And with that the butterfly took flight and was soon out of sight.*

*In this fable told by Aesop, the ant learned that appearances are often deceptive and that what you think you see may not be the entire story (DeVito, 2005, p. 52).*

In session three, the following topics were covered: (a) an examination of the cultural and socialization process that can cause impairment of human relationships, particularly focusing on faulty perceptions, ethnocentric thinking, and out-grouping, (b) a thorough examination of the various aspects of human perception, particularly selective exposure and attention, schemata, scripts, categorization, interpretation-evaluation, and perception checking, (c) an examination of the slippery slope that occurs from prejudice, to stereotyping, to discrimination, with particular attention given to differentiating the affective, cognitive, and behavioral components of stereotypical thinking, and (d) an examination of prejudice reduction measures, to include Allport’s (1954) Contact Hypothesis and Mutual Interdependence theories, understanding Ting-Toomey’s (1999) concept of practicing mindfulness, embracing Ting-Toomey’s thoughts on adopting a stance of cultural relativism, being mindful of the attributions one makes, and practicing cognitive restructuring (Ting-Toomey, 1999).

### Session Three Dialogue

Six out of sixteen pluralistic mentors were present for the third workshop training session. The overall affect or disposition of the group was quite good. Collectively, the

group appeared to be in agreement with the subject matter presented (See Appendix I for Power Point presentation). Once again, Matthew and Mitch appeared to be the most supportive within the group, and they contributed by sharing some of their past experiences. Particularly, they shared times when they had been hasty and arrived at a premature judgment because they had not adequately checked their perceptions or because they failed to “take the high road” and consider another person’s perspective on a matter.

The most important comment came from Earl who shared with the group a false perception he had developed about me early on when he and I had first met in 2004. Basically Earl, a black man who had grown up in the South (like me) indicated that he had entertained suspicions of me as a white man. He indicated that I as a white, religious Southerner influenced his perception of me as a potential threat or as someone whom he might not be interested in developing a relationship with. He did elaborate further and shared with the group how he and I had become good friends, and that I was a very different person from the one he had imagined during the formation of his initial impression. His comments were outstanding as they helped illustrate for the group the salient points conveyed in my presentation regarding the mechanics of perceptions, especially our tendencies to arrive at faulty perceptions (material drawn from DeVito, 2005; Ting-Toomey, 1999), as follows:

1) Everyone is prone to selective attention: our tendency to attend to those things that we anticipate will fulfill our needs or will prove enjoyable; 2) Everyone is capable of relying on selective exposure: exposing ourselves to people or messages who will confirm our existing beliefs, will contribute to our objectives, or will prove satisfying in

some way; 3) Everyone tends to organize data or stimuli through schemata and scripts; that is, we all tend to rely on mental templates or structures to help us organize data, and classify and categorize our perceptions. Additionally, we tend to superimpose scripts upon others and these scripts help us form a general idea about how some individual will act or how some event will unfold; 4) everyone tends to fall prey to perceptual accentuation: a process that leads us to see what we expect or want to see. For example, seeing people we like as better looking or smarter than people we don't like; and, 5) Everyone should practice perception checking: the process of verifying our understanding of some message, situation, or feeling about a person or event.

Thus, Earl's comments were most helpful in illuminating the points above and enabled me to better emphasize the important points of how ethnocentric thinking and faulty perceptions can quickly catalyze our thoughts to descend into prejudice, stereotypical thinking, and, if not careful, cause us to slip into various forms of discrimination.

#### Session Four Theme

*What is being called for here is a notion of border pedagogy that provides educators with the opportunity to rethink the relations between centers and the margins of power. That is, such a pedagogy must address the issue of racism as one that calls into question not only forms of subordination that create inequities among different groups as they live out their lives, but as I have mentioned previously, also challenges those institutional and ideological boundaries that have historically masked their own relations of power behind complex forms of distinction and privilege (Elenes citing Giroux, 2003, p. 199).*

For this session, a DVD entitled *Writing Across Borders* was obtained from a friend and colleague affiliated with both the USAF Academy Humanities Department and the Student Academic Services Center. This DVD was highly recommended because the

subject matter covered far more than writing and communicating cross-culturally. In fact, much of the content served as a nice complement to the three previous PM training sessions and touched upon many parallel themes in vivid documentary form. The DVD was a 3-year project funded by Oregon State University's Center for Writing and Learning and its Writing Intensive Curriculum Program. Although the documentary's purpose was to help faculty and other professionals work more productively with international students in writing environments, its subject matter was of great use in demonstrating cross-cultural barriers and suggesting some social and cultural competencies that are necessary for all educators, especially pluralistic mentors.

The film's goal was to address some of the most significant challenges international students face when writing for American colleges and universities. In addressing these challenges, it asked important questions, such as:

- A. How does culture play out in writing, and how are our expectations shaped by cultural preferences? The researcher was able to ask pluralistic mentors how culture had been played out in their own encounters with cadets both in-and-out of the classroom. I was able to ask mentors to share these cultural experiences during the dialogue session.
- B. What kinds of cultural preferences do you think you have when it comes to communicating, writing or engaging with others? I was able to elaborate on collectivistic versus individualistic cultures, high-context versus low-context communication, and stress the importance of avoiding ethnocentric thinking and practicing mindfulness during their various teaching and mentoring encounters.

- C. To what extent does culture influence how students communicate? And to what extent should USAFA educators and mentors allow cadets to demonstrate their cultural preferences, and demonstrate their unique individual and social group identities?

These questions addressed in the documentary helped solidify important concepts previously stressed in the preceding training sessions.

#### Session Four Dialogue

Six of the sixteen pluralistic mentors were present for the fourth workshop training session; however, several other guests, including Dr. Olenda Johnson, Distinguished Visiting Professor for the Department of Management attended as well. The overall affect or disposition of the group was great and everyone expressed their appreciation and enlightenment from having viewed the DVD. Everyone within the group had something significant to share from their past experiences as it related to the DVD.

To enable the mentors to feel more comfortable and begin to share their own stories, I shared a recent hot tub experience (see personal involvement in Preface) with the group. My personal encounter was used to illustrate how a Nor'easter demonstrated abruptness, mindlessness, and viewed me through a "deficit lens." My story also illustrated an encounter where monologue was substituted for genuine dialogue, enabling a more senior gentleman to point out my deficiency. In the words of Buber (1970), it was more of an "I-It," encounter rather than an "I and Thou" encounter. Lastly, by being transparent it enabled me to illustrate an individual's social and cultural incompetence and insist that this was the exact opposite approach of what is expected of pluralistic

mentors who encounter cadets. Apparently, my story was authentic enough to stimulate other mentors to share as well.

The most important comments and areas to strive for greater improvement expressed by the group were as follows: 1) Everyone agreed that the DVD helped elevate their awareness to become socially and culturally competent in their daily encounters; 2) Be more open to differences among cadets; specifically, be open to different values, beliefs, and attitudes held by all cadets; 3) Be more empathetic and put themselves in the position of the cadet, especially when dealing with international cadets; 4) Use immediacy to unite with the cadet and attempt to surmount differences; however, be cognizant of some cadets who may prefer greater interpersonal distance; 5) Communicate expressiveness and a genuine involvement in the relational interactions and dialogues that occur; 6) Be less ethnocentric; that is, stop viewing cadets (and their behaviors) through one's own cultural filters and attempting to appraise a cadet through one's own values and beliefs; and 7) Be other-oriented and focus one's attention on the cadet, listen actively, withhold making a premature judgment, and ask clarifying questions when necessary to learn more about the cadet's perspective.

#### Session Five Theme

*Pluralistic Mentoring is a form of mentoring that places value on diversity and promotes equality for all people, It:*

- *reconciles different cultural values*
- *goes beyond just observing differences*
- *integrates opposing values & perspectives*
- *leverages, diversity, promotes creativity & innovativeness*
- *empowers all cadets to flourish & grow in multiple dimensions* (Cox, 1994, 2001; Clutterbuck & Ragins, 2002; Pratte, 1979).

Session five served as the capstone event for the Pluralistic Mentoring workshops. Approximately 30 minutes was devoted to summarizing some of the key concepts and principles covered in the previous presentations. The last half-hour was devoted to the capstone speaker, Dr. Frank Tuitt, Assistant Professor of Higher Education with the University of Denver. He adeptly linked his comments to many of the points I made during the wrap-up presentation, addressed questions offered by mentors, and solicited comments about the utility of the particular training pluralistic mentors had received during the workshops.

#### Session Five Dialogue

Ten of the sixteen pluralistic mentors were present for the final workshop training session that served as a capstone event. Additionally, several other guests attended as well, including Dr. Olenda Johnson, Distinguished Visiting Professor for the Department of Management. The overall affect or disposition of the group was great and everyone appeared to be both excited and genuinely appreciative of Dr. Tuitt taking the time to join the group and share his thoughts during the capstone event. Since this session was the culminating event, pluralistic mentors did not pose any specific questions nor were there any controversial items to be discussed as this was simply a session to summarize the conceptual terrain that the group had covered in the workshops.

#### Results of Pluralistic Mentoring Training

Although faculty serving as pluralistic mentors did generally agree that valuing and appreciating diversity is important, many responses to survey questions and discussions during workshops would suggest that some mentors were not fully convinced that pluralistic mentoring was completely warranted at USAFA. Several mentors

appeared to be somewhat uncomfortable with diversity and pluralistic concepts; that is, fully appreciating cultural diversity, cultural differences, and embracing equality and social justice for all cadets.

Several faculty responses on two different surveys would suggest that celebrating diversity both in-and-outside of the classroom was not necessary, and that applying pluralistic principles when teaching and mentoring were either occasionally used or were not warranted. During workshop dialogues some facial expressions of mentors and the questions they asked would suggest that several had not fully grasped the importance of embracing diversity and working to make the campus more inclusive. Some mentors, especially the ones who did not attend the training sessions, clearly demonstrated their lack of interest to support the pluralistic mentoring program.

Finally, several members expressed the importance of pluralistic mentoring, especially the need to become more socially and culturally competent when engaging cadets both in-an-outside of the classroom. Several mentors shared past failures when they had not been mindful of cultural differences, nor had they taken the time to be socially and culturally competent. Thus, most of the mentors who regularly attended the training sessions indicated that they would strive to increase their social and cultural awareness as well as try to become more competent in their mentoring practices. One mentor stated, “Mostly, this training has caused me to be more mindful of doing a better job of mentoring cadets.” Sadly, this researcher and trainer walked away feeling that these mentors were part of a monocultural system that was somewhat devoid of minority representation, perhaps an ethnocentric culture which admits females and minorities, but

that fully expects every member to assimilate into a military bureaucratic enterprise that replicates like-mindedness.

### *Pluralistic Mentor Survey Findings*

#### *Administration of Self-Report Instrument.*

Before conducting the first training session, mentors were asked to complete a self-report instrument to assess their attitudes toward diversity and cultural pluralism. The researcher utilized a Likert scale with the following key: *strongly disagree* = 1; *disagree* = 2; *neutral* = 3; *agree* = 4; *strongly agree* = 5. Questions 5, 14, 17, 18, and 19 were reverse scored because the phrasing of the questions was in the opposite direction of the dimension that the researcher was interested in assessing. The reader will find the survey instrument located as Appendix L and the development of the instrument is discussed in the methods section (Chapter Five). Of the sixteen mentors assigned to the experimental group, only ten finished the initial survey. Out of 19 total questions on the survey, 7 questions are worth noting as there was variance among the participants in how they answered the questions (see Table 3 on the next page). Particularly, low scores (red flags) would lead one to presumptively argue that a few pluralistic mentors were not comfortable with diversity or that they did not fully appreciate diversity and pluralism at USAFA.

Table 3

*Pluralistic Mentors' Responses to Particular Questions*

Questions	Mean	Red Flag*	Significance
6	4.30	(1) = disagree	Does not appreciate diversity
9	3.90	(4) = neutral	Not comfortable with diversity
13	3.60	(2) = disagree & (2) = neutral	Opposes implementing diversity
14	4.00	(2) = disagree	Does not value diversity
15	4.00	(1) = disagree & (2) = neutral	Opposes implementing diversity
16	3.90	(3) = neutral	Opposes implementing diversity
18	4.10	(1) = disagree & (2) = neutral	Averse attitude to diversity

\* Numbers within parentheses represent the number of subject responses

I will address questions individually and in a sequential order highlighting for the reader the mean score for each particular question and report the participant responses that may signal a red flag, as follows:

*Question 6: Each minority culture has something positive to contribute to American society.* The mean score for the ten participants was 4.30 with one participant responding with a score of 2 (disagree). The response signals a potential red flag that the participant does not fully appreciate diversity.

*Question 9: I enjoy being around people who are different from me.* The mean score for the ten participants was 3.90 with four participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants are not comfortable with diversity or that they are indifferent to diversity.

Question 13: *USAFA should plan activities that develop the unique abilities of cadets from different backgrounds.* The mean score for the ten participants was 3.60 with two participants responding with a score of 2 (disagree) and two participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants are opposed to implementing diversity or that they are indifferent to implementing systematic diversity initiatives.

Question 14: *Minority individuals should adopt the values and lifestyles of the dominant culture.* The mean score for the ten participants was 4.00 with two participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants do not fully value diversity.

Question 15: *The perspectives of a wide range of ethnic groups should be included in the curriculum.* The mean score for the ten participants was 4.00 with one participant responding with a score of 2 (disagree) and two participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants are opposed to implementing diversity or that they are indifferent to implementing systematic diversity initiatives.

Question 16: *USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country.* The mean score for the ten participants was 3.90 with three participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants are indifferent to implementing systematic diversity initiatives.

Question 18: *Cultural diversity is a negative force in the development of the American society.* The mean score for the ten participants was 4.10 with one participant

responding with a score of 2 (agree) after reverse scoring and two participants responding with a score of 3 (neutral). The response signals a potential red flag that the participants are averse to the idea of diversity and pluralism or that they are indifferent to celebrating diversity.

*Administration of Pluralistic Mentoring Competency Assessment.*

At workshop training sessions (III-V), mentors were asked to participate in a Pluralistic Mentoring Competency Self Assessment to assess the following areas: (1) assessment of cultural knowledge, (2) valuing diversity, (3) ability to manage the dynamics of difference, (4) adaptability to diversity, and (5) efforts to institutionalize cultural diversity. The researcher utilized a Likert scale with the following key: *rarely* = 1; *occasionally* = 2; *sometimes* = 3; *often* = 4; *usually* = 5. The reader will find the survey instrument located as Appendix M.

Of the sixteen mentors assigned to the experimental group, only eight completed the competency assessment. The first 6 questions examined the mentors' assessment of cultural knowledge (see Table 4), and some variance among the respondents was found. The findings were particularly discouraging for questions 1, 2, and 5 as three participants selected "rarely" as their response. By selecting "rarely," the researcher is led to presumptively argue that a few pluralistic mentors did not value diversity nor did they feel it necessary to promote activities that support pluralism at USAFA.

Table 4

*Pluralistic Mentoring Checklist (a)*

<i><b>Mentor Should...</b></i>	<i><b>Mentor Does...</b></i>				
	Rarely	Occasionally	Sometimes	Often	Usually
<b>Assessment of Cultural Knowledge</b>					
Provide opportunities for cadets to describe and celebrate their cultural groups to others.	3	1	2	2	0
Teach cadets the effect that their ethnicity and gender have on those around them.	3	1	2	2	0
<b>Value for diversity</b>					
Display materials that have culturally diverse images.	1	2	3	0	2
Promote activities that value the commonalities and differences among cadets.	1	1	3	3	0
Promote activities that recognize that there are differences within ethnic groups.	3	1	3	1	0
Promote activities that recognize that each social group has its own strengths and needs.	2	2	1	3	0

The next category consisted of four questions that were designed to determine if mentors believed they had the ability to manage the dynamics of difference (see Table 5), particularly in helping cadets confront areas of cultural conflict. Some variance among the respondents was found, but particularly discouraging was the response of four mentors who selected “rarely” as their response. By selecting “rarely,” the researcher is led to presumptively argue that four pluralistic mentors did not feel it necessary to teach cadets how to dialogue with other cadets about cultural differences.

Table 5

*Pluralistic Mentoring Checklist (b)*

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Ability to manage the dynamics of difference	Rarely	Occasionally	Sometimes	Often	Usually
Teach cadets how to ask others appropriately about their cultural practices.	4	1	2	1	0
Acknowledge that conflict is a normal phenomenon	1	1	1	3	1
Teach collaborative problem-solving techniques.	0	2	3	2	1
Use effective strategies for intervening in conflict situations.	0	1	4	3	0

The next category consisted of three questions that were designed to determine if mentors believed they could adapt to diversity (see Table 6). The questions also asked mentors if they recognized their power and privilege, and if they attempted to incorporate the principles of pluralism into their mentoring encounters. Some variance among the respondents was found, but certainly the responses of the eight mentors were by far more encouraging within this category. By selecting responses of “sometimes,” or even farther to the right of the scale continuum, the researcher is led to presumptively argue that pluralistic mentors did feel it necessary to adapt to diversity and apply pluralistic principles within their mentoring practices.

Table 6

*Pluralistic Mentoring Checklist (c)*

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Adapts to diversity	Rarely	Occasionally	Sometimes	Often	Usually
I seek to enhance the substance and structure of the mentoring I do so that it is informed by the principles of pluralistic mentoring.	0	1	4	2	1
I recognize the unsolicited privileges I might enjoy because of my expertise, gender, age, ethnicity, etc.	0	1	2	3	2
I know how to learn about cadets and cultures unfamiliar to me without giving offense.	0	1	1	4	2

The last category consisted of four questions that were designed to determine if mentors worked to institutionalize cultural knowledge at the USAF Academy (see Table 7). The questions also addressed whether or not mentors were willing to confront institutional discrimination, particularly policies and practices that would unintentionally oppress or create hardship for any particular group(s) of cadets. Some variance among the respondents was found, but the particular responses given by three mentors who selected “occasionally” was discouraging. Within this category of questions, three mentors did not aggressively work to influence institutional policies and practices by demonstrating a praxis that was informed by pluralistic principles. Additionally, a few mentors only occasionally found it necessary to create teachable moments to discuss culture and/or search for opportunities to help cadets learn about cultural differences.

Table 7

*Pluralistic Mentoring Checklist (d)*

Institutionalizes Cultural Knowledge	Rarely	Occasionally	Sometimes	Often	Usually
I work to influence the culture of USAFA so that its policies and practices are informed by pluralistic principles.	0	3	3	1	1
I speak up if I notice that a policy or practice unintentionally discriminates against or causes an unnecessary hardship for a particular group of cadets at USAFA.	0	0	2	3	3
I take advantage of teachable moments to share my cultural knowledge or to learn from my cadets and peers.	0	1	2	2	3
I seek to create opportunities for my cadets, peers, and superiors to learn about one another.	1	2	2	3	0

By selecting responses of “occasionally,” the researcher is led to presumptively argue that pluralistic mentors did not feel it necessary to work to institutionalize cultural knowledge at USAFA.

Reflections of Pluralistic Mentor Training

The following research questions guided the development of the pluralistic mentoring program, to include the development of the Pluralistic Mentoring Handbook and the training workshops that were conducted by me in the fall of 2007:

RQ1. Do faculty members serving as advisors and mentors appreciate and value diversity and pluralism?

- RQ2. Are faculty members comfortable with diversity and pluralism?
- RQ3. Do faculty mentors celebrate diversity both in-and-outside of the classroom?
- RQ4. Do mentors apply pluralistic principles when teaching and mentoring cadets?
- RQ5. Do mentors understand the need to be socially and culturally competent?
- RQ6. If mentors embrace pluralistic principles and execute the training they received, will their mentoring positively impact the attitudes of the cadets?

To address these research questions, the aforementioned self-report instruments were administered to assess the mentors' attitudes toward diversity and pluralism, which led to the following reflections.

*Reflections from Initial Administration of Self-Report Instrument for Mentors*

A self-report instrument to address these questions was administered at the beginning of the semester before any training was conducted. Mentor survey findings were somewhat limited as only ten of the sixteen mentors assigned to the experimental group completed the initial survey. Out of 19 total questions on the survey, 7 questions were worth noting and examining as variation was noted among the participants in how they answered the questions. Particularly, low scores (red flags) served as presumptive indicators that several pluralistic mentors were not comfortable with diversity or that they did not fully appreciate or value diversity and pluralism at USAFA.

The seven questions fell within two of the three *a priori* factors conceptualized by the researcher during the instrument and scale development. The conceptual factor designated as *Appreciate Pluralism* identified as possible red flags questions 9, 13, 15, and 16, respectively as: I enjoy being around people who are different from me; USAFA should plan activities that develop the unique abilities of cadets from different

backgrounds; the perspectives of a wide range of ethnic groups should be included in the curriculum; and, USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country.

Literature (Banks, 2004, Cummins, 2001; Tuitt, 2003) suggests that in order for educators to create an appropriate classroom and promote institutional conditions that will help all students (cadets) from different cultural backgrounds to succeed academically and psychosocially, educator-mentors must come to understand and take account of their students' differing cultural backgrounds. A culturally aware educator will emphasize the way in which American society has been enriched by the contributions of ethnic groups, will place special emphasis on those ethnic groups to which the students belong, and will demonstrate mindfulness, sensitivity, and respect for their presence (Banks, 2004, Loewen, 1995, Ting-Toomey, 1999). However, in order to become culturally and socially competent, educator-mentors must first appreciate and value diversity (Timpson, Canetto, Borrayo, & Yang, 2003); thus, responses were problematic and suggested that this was not the case.

A culturally responsible mentor is also aware of the importance and impact of the classroom curriculum, the course content, and his or her pedagogy if connecting with all students is viewed as an important enterprise (Darder, Baltodano, & Torres, 2003; Shor, 1992, Tuitt, 2003). Therefore, the collective responses of the group were also troublesome because there appeared to be a hesitancy or resistance in planning activities or implementing processes that would promote a multicultural curriculum. At a minimum, pluralistic mentors should strive to create pedagogical practices and activities

that promote respect for diversity, reduce ethnocentrism and stereotypes, and improve the learning of all cadets (Banks, 2004; Dansby, Stewart, & Webb, 2001; Vogt, 1997).

Literature (Timpson, Canetto, Borrayo, & Yang, 2003) suggests that in order to promote activities and/or implement pluralistic measures in the classroom or outside of the classroom (e.g., officer development training), educator-mentors should understand the following points as pluralistic imperatives: (1) U.S. culture is formed by the contributions of different cultural groups, (2) cadets must have self-esteem and group esteem to work productively with cadets from other cultures, (3) learning about the achievements of a cadet's cultural group will raise self-and group esteem, (4) the larger Air Force society benefits from positive interactions among members of different cultural groups, and (5) academic performance is enhanced when educators incorporate various cultural values and experiences into instructional lessons. Thus, calling mentors out for action through the preceding imperatives can not come to fruition if mentors lack appreciation and lack the desire to implement pluralistic measures at USAFA.

The conceptual factor designated as *Level of Comfort and/or Discomfort with Pluralism* identified possible red flags as questions 6, 14, and 18, respectively: Each minority culture has something positive to contribute to American society; minority individuals should adopt the values and lifestyles of the dominant culture; and, cultural diversity is a negative force in the development of the American society. The collective responses were problematic, once again, as there appeared to be a discomfort with diversity and a sense of some mentors not fully valuing diversity. The responses to these questions cause one to pause and ask the question, why the opposition? To fully address the question social psychologists would probably insist that one delve deeply into the

attitude formation of this particular group. However, on a more superficial level, I will attempt to add my impression as to why such resistance to pluralism and diversity exists in the attitudes of the participants.

Marshall (1998) defined an attitude as “an orientation towards a person, situation, institution, or social process that is held to be indicative of an underlying value or belief” (p. 28). Also, Woolfolk (2005) defined an intersubjective attitude as “a commitment to build shared meaning with others by finding common ground and exchanging interpretations” (p. 319). Thus, the responses to the questions indicated several mentors possessed attitudes that were not highly favorable towards diversity, and they were certainly not ready to make “a commitment to build shared meaning with others,” through the implementation of a pluralistic mentoring program. Perhaps an aversion to diversity or simply a case of resistance is to be inferred by the participants’ responses.

The apparent resistance of the group was not unlike Gardner’s (2006) comments regarding resistance in his book, *Changing Minds: The Art and Science of Changing Our Own and Other People’s Minds*. Gardner commented, “While it is easy to alter one’s mind during the first years of life, it becomes difficult to alter one’s mind as the years pass” (p. 17). Furthermore, he argues that the reason for the resistance is that strong views and perspectives that have been developed throughout the years have become resistant to change. Moreover, the participants for this study are situated within a system that, to a great degree, has been described as a “total institution” (Bryjak & Soroka, 1992, p. 121). Bryjak et al. describe these institutions as places where the construction of new personal and social identities for its members occur (also in Berger & Luckman, 1966). Thus, every member who enters military service for his or her country passes through an

adult resocialization (indoctrination) process, and most of this mentoring group followed a similar rite of passage that would closely correspond to the socialization process of the present USAF Academy Officer Development System (ODS) program.

Lifting phrases from the present Officer Development System pamphlet (January 2004), highlights for the reader some aspects that must occur in the construction of new personal and social identities for all members who become a part of the “long line of blue”:

- “USAF graduates must be committed to the identity of an officer of character” (p. 4),
- “the commitment to endure over a career must be worth your life” (p. 4),
- “professionals must not use their position of power and influence to change the personal views of others, unless those views are in conflict with official guidance and laws” (p. 7),
- “American military professionals must demonstrate allegiance to the Constitution and loyalty to the *chain of command*...” (Emphasis added by the researcher, p. 7),
- “A professional officer embodies a unique competence and experience, authority delegated by the nation, and a distinct culture with a recognized code of ethics” (p. 9),
- And in particular four-degree (freshmen) cadets are required to “assimilate AF culture and adopt core values” (pp. 14-15).

As noted in these ODS phrases, the military is not unlike any other organization that will ensure its members internalize the core values, beliefs, and practices of the institution.

However, the military adult socialization process, to a great degree, promotes uniformity

and similarity trumps any thoughts of valuing diversity or celebrating and leveraging human differences. Is there a chance that the ODS system with its strong monocultural emphasis can go too far and perhaps border on oversocialization of its members?

Bryjak and Soroka (1992), in citing sociologist Dennis Wrong, indicated that an “oversocialized conception of human beings” should not necessarily be accepted (p. 122). For Wrong, being oversocialized meant individuals were simply puppets manipulated by society “to believe everything they have been taught and to act blindly on the basis of these beliefs” (p. 122). Bryjak and Soroka mitigate the conception of an oversocialized society or organization by indicating that societies are “heterogeneous structures with racial, ethnic, class, religious, and other subcultural groups”; thus, no single integrated world view will be shared by all individuals” (p. 122). On its face, I accept this; but I also argue that a dominant culture exists within the military and necessary changes must be made if a truly pluralistic culture is to be fully realized in the U.S. military system (Cox, 1994, 2001). Once again, the “total institution” has the power to insist that subcultures subsume their values, beliefs, and experiences to the dominant military culture, and I might add a predominately white male organizational culture at that.

Furthermore, as a “total institution,” military service is primarily an integral, stable, legally formalized community, which forms an isolated organism with a definite pattern of formal and informal relations and goals (ACSC, 2002; ODS pamphlet, 2004, Wakin, 1986). The military service institution functions on the basis of stipulated rules, which take the form of regulations and laws, and are spelled out in many formal documents (e.g., the Uniform Code of Military Justice), and the military sanctions (penalty or reward) any noncompliance or compliance with these written regulations

(Benton, 2005). Thus, both the function of assertion and reproduction of social relations (embodied in a common belief and value system) are performed via a system of behavioral rules and norms that regulate behavior of the members of the military organizations and make it quite predictable (Huntington, 1986; Wakin, 1986). The appropriate social control secures the order of and framework for the activities of each service member, and therefore the armed forces are able to achieve stability of its social structure.

Therefore, when certain mentors do not believe that minority cultures can make positive contributions, when three participants choose neutral as their response that minority individuals should adopt the values and lifestyles of the dominant culture, or when three participants choose neutral and one agrees that cultural diversity is a negative force in the development of the American society, the implication is that certain participants within this experimental group would brook no rival to their dominant (anti-diversity) attitudes. The next step was to administer the Pluralistic Mentoring Competency Assessment at the midpoint of the training workshops to assess the impact of the training and to determine if attitudes toward diversity and pluralism had changed for the better.

#### *Reflections from Administration of Pluralistic Mentoring Competency Assessment*

Of the sixteen mentors assigned to the experimental group, only eight completed the competency assessment. The first six questions examined the mentors' assessment of cultural knowledge, and to ascertain if the mentors valued diversity. The findings were particularly discouraging as several participants selected "rarely" as their response, and two participants selected "occasionally" as their choice. By selecting "rarely" or

“occasionally” the implication is that several pluralistic mentors did not value diversity nor did they feel it necessary to promote activities that support pluralism at USAFA.

Based on this category of questions and from a review of the literature (Banks, 2004; Howell & Tuitt, 2003), the collective participant responses suggests these mentors would be less likely to promote cultural awareness, advance understandings of the origins of prejudice and discrimination, or promote greater levels of tolerance (Allport, 1979; Kivel, 2002; Vogt, 1997). These mentors appear to be less likely to create a positive environment where all cadets feel valued and accepted, where expressing positive attitudes about cultural differences is practiced, and where appropriate instructional methods are utilized (Howell & Tuitt, 2003; Tuitt, 2003). Also, the implication from the responses suggests that these mentors would be less likely to formulate and advance fair and equitable institutional policies and practices that would provide greater social uplift and encouragement for females and cadets of color (Cummins, 2001; Tuitt, 2003). Borrowing from Gardner (2006), the responses create great concern as they may suggest that cadets are possibly learning from negative role models—“antimentors or tormentors” who cadets would be quick to declare “I don’t want to be like Xc#!vYz@!” (p. 207).

The next category of questions was designed to determine if mentors believed they had the ability to manage the dynamics of difference, particularly in helping cadets confront areas of cultural conflict. Some variance among the respondents was found, but particularly discouraging was the response of four mentors who selected “rarely” as their response. Also, the large number of respondents choosing sometimes was disconcerting, especially after three or more training sessions had been accomplished. By selecting “rarely” and “sometimes” the implication is that four pluralistic mentors did not feel it

necessary to teach cadets how to dialogue with other cadets about cultural differences, and only a few mentors felt it necessary to manage the dynamics of diversity.

The responses within this category are problematic because it suggests passivity on the part of mentors to aggressively manage the dynamics of difference. Thus, promoting self-acceptance and respect for females and other cultures will be greatly diminished. Studying the negative impact females and ethnic groups have faced in American society such as sexism, prejudice, and racism will most likely be avoided (Howell & Tuitt, 2003; Kivel, 2002). Moreover, challenging cadets to reduce ethnocentrism, understand the viewpoints and perspectives of different ethnic groups, and helping cadets develop positive relationships with their peers is less likely (Ting-Toomey, 1999).

Furthermore, assuming the USAF Academy could become more pluralistic does not necessarily imply all military members will live in harmony, nor does it mean that the collective human differences will complement each other. According to Kivel (2002), educator-mentors can expect conflict and should become proficient at dealing with it. He states,

individually we need to develop tools for dealing with conflict without resorting to violence. The word 'multicultural' describes a process in which we all participate in making decisions that affect lives. It is a strategy toward full inclusion, participation, and justice for all people (p. 222).

Pluralistic mentors should abide and teach the cardinal rule of conflict resolution, which is always attack the problem, but not the person (Kivel, 2002).

The next category consisted of three questions that were designed to determine if mentors believed they could adapt to diversity. The questions also asked mentors if they

recognized their power and privilege, and if they attempted to incorporate the principles of pluralism into their mentoring encounters. Some variation among the respondents was found, but certainly the responses of the eight mentors were by far more encouraging within this category. By selecting responses of “sometimes,” or even farther right on the scale continuum, the implication is that pluralistic mentors did feel it necessary to adapt to diversity and apply pluralistic principles within their mentoring practices. However, based on the responses to the preceding items on this survey as well as taking into consideration how the participants responded to items on the initial pluralistic attitude survey, I was slightly puzzled. This led me to the conclusion that participants were “sometimes” willing to apply pluralistic principles in one-on-one mentoring sessions with cadets. However, incorporating pluralistic principles in the classroom, into cadet group military training sessions, or attempting to promote pluralistic policies and practices at the larger institutional level were far less important.

If this conclusion is valid then creating a truly pluralistic culture where all cadets are empowered is rendered nearly impossible to achieve. As the work of Cummins (1989, 2001) suggests, critical pedagogy must challenge the dominant ideology and institutional practices to ensure that all cadets are empowered and given a voice (see also Aronowitz & Giroux, 1993; Darder, Baltodano, & Torres, 2003; McLaren, 2003). An intercultural orientation must reach out to the marginalized, the ambivalent and insecure, and the alienated minority cadet. This happens as educators and pluralistic mentors demonstrate a praxis that is additive, collaborative, interactive, experiential, and advocacy oriented as described in the Empowering Cadets Framework (Appendix A).

Jim Cummins framework (1989, 2001) on empowering the historically disempowered students, from which my framework was adapted, advances the following challenges to make USAFA become a pluralistic institution: (a) pluralistic mentors must strive to incorporate diverse cultural practices and cultural languages into the institutional setting, (b) community participation that is collaborative should be promoted (see also Palmer, 1998) (c) a pedagogy that is interactive, experiential, and safe and uplifting for all cadets should be practiced (see also Dewey, 1944; Freire, 2001, 2005; Tuitt, 2003) and (d) assessments (e.g. at risk cadets, academic review committees, etc.) should be advocacy oriented; that is, all cadets should be viewed as capable and motivated to succeed. A deficit lens or ideology should not be tolerated (Delpit, 2003; Perry, Steele, & Hilliard, 2003; Tatum, 2007). Therefore, to “sometimes” incorporate pluralistic principles into one’s educational and mentoring practices is truly not enough!

The last category consisted of four questions that were designed to determine if mentors worked to institutionalize cultural knowledge at the USAF Academy. The questions also addressed whether or not mentors were willing to confront institutional discrimination, particularly policies and practices that would unintentionally oppress or create hardship for any particular group(s) of cadets. Some variance among the respondents was found, but the particular responses given by three mentors who selected “occasionally” were discouraging. Within this category of questions, three mentors did not aggressively work to influence institutional policies and practices by demonstrating a praxis that was informed by pluralistic principles. Additionally, a few mentors selected “occasionally” as they did not believe it was necessary to create teachable moments to discuss culture and/or search for opportunities to help cadets learn about cultural

differences. By selecting responses of “occasionally” or “sometimes” the implication is that several pluralistic mentors did not feel it necessary to work to institutionalize cultural knowledge at USAFA; thus, these responses help to bolster my conclusion discussed from the preceding category of questions.

Once again, the totality of the responses indicated that this group of mentors were not ready to adopt a pluralistic ideology nor were they prepared to act upon the Empowering Cadets Framework, which I had adapted from the work of Jim Cummins. Why? Perhaps the framework and the pluralistic mentoring principles seemed too simple or the group may have perceived the training as an alien concept not suitable for USAFA. Wakin (1986) in his classic *War, Morality, and the Military Profession*, a common textbook used at USAFA, states “the crucial military values (essentially conservative) may not always receive emphasis in the value system of the parent society,” and over the next 500-plus pages Wakin and the contributors clearly spell out the morality, ethics, and values that must be embraced and demonstrated by the military service member. Once again, the institutional inculcation of the core values and beliefs are dominant at USAFA.

Perhaps, mentors did not think pluralistic mentoring would work at USAFA. From having reviewed the literature, primarily in the genre of critical pedagogy (e.g., Freire & hooks) and critical theory (e.g., Giroux & McLaren), the framework and the pluralistic mentoring concepts are not simple or simplistic. In fact, their merit lies in the fact that they are grounded in highly complex theory and, at the same time, provide a clear picture for action. The components of Cummins adapted framework and my argument to promote pluralistic principles forced this group of mentors to confront themselves as educator-mentors and take responsibility for their own actions. However,

some individuals within this experimental group may have found my thoughts too heretical and not worthy of debate. Not unlike Thomas Ricks's commentary on *The Widening Gap Between The Military and Society*, this groups' opinion of diversity may corroborate the veracity of Ricks's comments: "U.S. military personnel of all ranks are feeling increasingly alienated from their own country, and are becoming both more conservative and more politically active than ever before." I echo Ricks's question: "Do they see America clearly?" (ACSC, 2002; also found in The Atlantic Monthly at <http://www.theatlantic.com/issues/97jul/milisoc.htm>). Perhaps, the totality of responses from both surveys were an outright rejection of my program and an indication that I would not be allowed to "widen the gap" by a perceived form of theoretical heresy.

#### *Reflections from Pluralistic Mentor Training Workshops*

Faculty serving as pluralistic mentors did generally agree during the workshops that valuing and appreciating diversity are important. However, some mentors were not fully convinced that pluralistic mentoring was completely warranted at USAFA. Several mentors appeared to be somewhat uncomfortable with diversity and pluralistic concepts; that is, they did not fully appreciate cultural diversity, cultural differences, nor did they appear eager to embrace equality and social justice for all cadets, and then act upon these principles to enhance positive mentoring encounters.

The atmosphere during the training sessions, the participant responses on the surveys, and the group dialogues would suggest several faculty members did not find it necessary to celebrate diversity both in-and-outside of the classroom, and that applying pluralistic principles when teaching and mentoring would not be a routine practice or would only be "occasionally" warranted. During workshop dialogues the nonverbal

messages of a few mentors and the questions they asked suggested a resistance on their part or that they had not fully grasped the importance of embracing diversity and working to make the campus more inclusive. Some mentors, especially the ones who did not attend the training sessions, clearly demonstrated their lack of interest to support the pluralistic mentoring program.

Finally, several members expressed the importance of pluralistic mentoring, especially the need to become more socially and culturally competent when engaging cadets both in-and-outside of the classroom. These mentors shared their past failures when they had not been mindful of cultural differences, nor had they taken the time to be socially and culturally competent. Thus, most of the mentors who regularly attended the training sessions indicated that they would strive to increase their social and cultural awareness as well as try to become more competent in their mentoring practices. One mentor stated, “Mostly, this training has caused me to be more mindful of doing a better job of mentoring cadets.”

In summary: Based on participant responses to the administered surveys, the general affect displayed by the group during the training sessions, and the perceived resistance by several participants, I walked away with a strong impression that this group was part of a monocultural system, not ready to fully celebrate diversity. Nor did I feel I was able to proclaim that USAFA was institutionally evolving toward a pluralistic orientation. As USAFA is sparse in minority and female representation on campus and within the faculty, perhaps the ethnocentric posture of the group mirrors the larger community that fully expects every member to assimilate into a military bureaucratic enterprise that replicates like-mindedness, a *Unum* without the *E Pluribus* (Cox, 1994,

2001). Thus, entering into the next phase of the study to assess the impact of pluralistic mentoring on cadets' attitudes toward pluralism and diversity was not encouraging as the last research question and hypothesis would be addressed as follows:

RQ6. If mentors embrace pluralistic principles and execute the training they received, will their mentoring positively impact the attitudes of the cadets?

## CHAPTER FIVE

### METHOD

This chapter explains the methods used in carrying out the study, giving special emphasis to the analysis of data collected from cadet surveys. The overall purpose of the study was to explore the impact of a pluralistic mentoring program at the United States Air Force Academy (USAFA). Although the research I conducted was not a pure mixed-method study, it was in some respects a two-phase design in that the quantitative phase (assessment of cadets' attitudes) followed a qualitative phase (historical analysis and development of program) discussed in Chapters Three and Four. The benefits of a two-phase study as described by Creswell (1994) are as follows: 1) there is an attempt to reach a convergence of results, 2) the first method can be used sequentially to help inform the second method, and 3) the two-phase combination can add scope and breadth to a study.

#### Research Question

This research study investigated a question that was essentially a corollary from Chapter III. The researcher posited that mentors who apply pluralistic principles in their cadet encounters would have a positive impact upon cadets and that the cadets' attitudes would be influenced in a positive manner. The research question and hypothesis were as follows:

RQ1. Does pluralistic mentoring positively impact cadets' attitudes toward diversity and pluralism as measured by appreciate pluralism, value pluralism, and comfort/discomfort with pluralism subscales?

Null Hypothesis: There is no statistically significant difference in the group mean attitudes toward diversity and pluralism when the control group (status quo mentoring) is compared with the experimental group (pluralistic mentoring). No statistically significant difference was hypothesized for appreciate pluralism, value pluralism, or comfort/discomfort with pluralism subscales.

### Research Context

The study was conducted at the United States Air Force Academy (USAFA) in Colorado Springs, Colorado as it sits nestled against the majestic Rampart Range and slightly North of the towering Pike's Peak. The Academy provides an outstanding undergraduate education for young women and men who come from all across the country; some students come to the USAFA as international students. At the completion of four years, all graduates receive a Bachelor of Science degree, and are commissioned as second lieutenants in the United States Air Force. The mission of the Academy is to inspire and develop outstanding young men and women to become Air Force officers with knowledge, character, and discipline, motivated to lead the world's greatest air and space force in service to the nation (Benton, 2005; ODS pamphlet, 2004). Also, the mission is based on its core values of "Integrity first, service before self, and excellence in all we do." The Academy develops a culture and commitment of service among its graduates so that they become an invaluable resource for the country (Benton, 2005; ODS pamphlet, 2004; Smallwood & Ross, 2007).

## Preliminary Research Steps

Literature indicated some lack in empirical research addressing the entering attitudes of educators embarking upon MCE coursework, and their subsequent position as educators in the classrooms (Banks, 2004; Stanley, 1996). There is a “need to determine empirically and validate the knowledge, skills, and beliefs that teacher education programs seek to impart, as well as those that are requirements for certification” (Grant & Secada, 1990, p. 407). A review of the literature (Baez, 2004; Burke & Johnstone, 2004; Gay, 2001; George, 1994; Grant, 1990, 2001; Hilliard, 2003; Maruyama, 2004; Nieto, 1996, 2001; Palmer, 1993; Perry, 2003; Renner & Moore, 2004; Sleeter, 2001; Steele, 2003, Tetrault, 2001, 2003; Tuitt, 2003; Welsh, 2004), with notable attention given to the works of Banks (2004) indicated more research and intensive work must continue in the area of MCE if effective and quality change is to take place. Moreover, an argument can be made that good teaching should be evident both in-and-outside of the classroom (Boyer, 1995); thus, a need exists to couple sound principles of mentoring with the promotion of pluralistic attitudes and principles (Lindsey, Martinez, & Lindsey, 2007; Lindsey, Robins, & Terrell, 2003).

A preliminary step was taken to determine appropriate MCE training at the United States Air Force Academy (USAFA) by developing a self-report instrument. The genesis for the idea came from Stanley’s (1996) development and validation of an instrument to assess attitudes toward cultural diversity and pluralism among preservice physical educators; thus, I developed my own instrument to assess attitudes toward diversity and cultural pluralism, and conducted a pilot of the instrument within the Office of the Registrar at the USAF Academy. This office was chosen because it is the hub of cadet

activities for the Dean of Faculty, and it is an office that conducts extensive daily interactions with cadets, faculty, and external customers. Additionally, a subsection of the Office of the Registrar is Student Academic Services that teaches an assortment of classes throughout a given semester, and thus I felt these two departments were suitable for a pilot study.

### *Pilot Study*

Administration of the instrument within the Office of the Registrar (DFR) yielded results for question analysis, allowed revision of the instrument, and enabled the researcher to conduct the administration of the instrument with faculty mentors and four-degree cadets at USAFA in Chapter Five. This instrument was designed to identify specific attitudes and surface needs in the area of pluralistic training that could be incorporated into the faculty development program for members of USAFA. According to the literature previously cited, pluralistic training in educator preparation programs is purported to prepare educators for a diverse classroom, provide educators with a better understanding of the individual needs of each student, and develop positive attitudes toward diversity in the educator (Banks, 2004; Stanley, 1996). In turn, educators should then be better able to foster the development of pluralistic attitudes among the student body. The development of the survey will be discussed under data collection methods.

### The Research Participants

The freshmen class consisted of 1,304 cadets demographically distributed as follows: 268 females (approximately 50 represent minority groups), 1019 males (288 represent minority groups), and 14 international students. The average four-degree cadet is 18 years of age. The 1,304 four-degree cadets (freshmen) were randomly assigned to

40 squadrons within the wing by the Cadet Academic Management Information System (CAMIS), representing the target population (Gliner & Morgan, 2000). Squadrons were then randomly assigned to the experimental (n = 244, distributed across 8 squadrons) or the control group (n = 250, distributed across 8 squadrons), representing the accessible population (Gliner & Morgan). Next, squadrons 5, 10, 13, 15, 28, 29, 36, and 38 were randomly selected as the control group; squadrons 8, 9, 12, 17, 23, 25, 33, and 39 were randomly selected as the experimental group, and both groups represented the selected sample (Gliner & Morgan). No additional requirements were established to serve as cadet inclusion or exclusion criteria.

Data were collected through a self-report instrument that was developed during two years of course work while the researcher attended quantitative research courses at the University of Denver's Morgridge College of Education.

#### Survey Rationale

The researcher chose the survey method because it offered a short, quick format that would capture valuable information and provide initial insights into the mentors' and cadets' attitudes toward pluralism and diversity (Weisberg, Krosnick, & Bowen, 1996). Weisberg et al. indicated that mass behavior often requires mass attitude data through the administration of a survey because one cannot assume that participants will think in a certain way. Notwithstanding the possibility that true answers would not be given, it was believed that a survey would be the best approach to collect data from cadets, provide anonymity for the participants, and enable the researcher to receive USAF Academy Institutional Board Review (IRB) approval.

### *Development of Survey*

A self-report instrument (summated Likert attitude scale) was developed after finding a similar instrument and research study conducted by Stanley (1996) at the University of Wisconsin. Before administering the survey, the researcher took the following steps gained from prior research insights in developing instruments (DeVellis, 2003; Gable, 1986, Hinkins, 1995; Vacha-Haase & Ness, 1999; Weisberg, Krosnick, & Bowen, 1996) to construct an instrument that would be suitable for the Academy, as follows: (1) survey questions were generated on the basis of a review of the mentoring and diversity literature, especially as it related to higher education, (2) interviews with experts were conducted to examine questions from the universal domain and to narrow the pool of questions, (3) the questionnaire was then developed from the pool of questions, (4) the questionnaire was administered as a cognitive interview and subsequently as a pilot study, and (5) finally reduction and factor analysis were conducted to develop the final survey instrument in accordance with insights provided by DeVellis (2003) and Green and Salkind (2008).

Factor analysis was used to examine the dimensionality of the 19 items to assess attitudes. Three criteria were utilized to ascertain the number of factors to rotate: the *a priori* hypothesis that the measure was unidimensional, the scree plot, and the interpretability of the factor solution (DeVellis, 2003; Green & Salkind, 2008). The scree plot indicated that the initial hypothesis of unidimensionality was incorrect. Based on the plot, three factors were rotated using a varimax rotation procedure. The rotated solution, as shown in Tables 8, 9, and 10 yielded three interpretable factors: appreciate pluralism, value pluralism, and comfort and/or discomfort with pluralism. Table 8 illustrates the

factor to assess appreciation for pluralism factor, which accounted for 19.4 % of the variance in the correlation matrix.

Table 8

*Loadings on the Appreciate Pluralism Factor*

<u>Items</u>	<u>Factor 1</u>	<u>Factor 2</u>	<u>Factor 3</u>
<b>Q 11.</b> USAFA activities should be representative of a wide variety of cultures.	<b>.830</b>	.044	.167
<b>Q 13.</b> USAFA should plan activities that develop the unique abilities of cadets from different ethnic backgrounds.	<b>.766</b>	.007	.039
<b>Q 12.</b> USAFA should plan activities that meet the diverse needs of its cadets.	<b>.740</b>	.064	.018
<b>Q 15.</b> The perspectives of a wide range of ethnic groups should be included in the curriculum.	<b>.644</b>	.091	.136
<b>Q 10.</b> Cultural diversity is a valuable resource and should be appreciated.	<b>.521</b>	.145	.481
<b>Q 16.</b> USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country.	<b>.526</b>	.054	.138
<b>Q 8.</b> All cadets should learn about cultural differences.	<b>.530</b>	.134	.311
<b>Q 9.</b> I enjoy being around people who are different from me.	<b>.440</b>	.106	.299

Note. Bolded entries are loadings on the Appreciate Pluralism factor.

Table 9 illustrates the factor to assess how well mentors value pluralism, which accounted for 13.5% of the variance.

Table 9

*Loadings on the Value Pluralism Factor*

<u>Items</u>	<u>Factor 1</u>	<u>Factor 2</u>	<u>Factor 3</u>
<b>Q 1.</b> Each cadet should have an equal opportunity to succeed at USAFA.	-.056	<b>.771</b>	.030
<b>Q 2.</b> Cadets should be taught to respect those who are different from themselves.	.062	<b>.735</b>	.096
<b>Q 3.</b> The faculty (educator-mentors) should help cadets develop respect for others.	.318	<b>.671</b>	-.073
<b>Q 4.</b> At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed.	.025	<b>.817</b>	-.129
<b>Q 7.</b> Cadets should feel pride in their heritage.	.309	<b>.392</b>	.204

Note. Bolded entries are loadings on the Value Pluralism factor.

Table 10 illustrates the factor to assess comfort and/or discomfort level with pluralism, which accounted for 12.9% of the variance. Finishing with the survey development, the instrument (after reverse scoring five questions, suffixed with an r) was assessed for an internal consistency estimate of reliability at pretest using coefficient alpha, which was .839. But, since unidimensionality was not obtained during factor analysis and the self-report instrument yielded three different factors, the following internal consistency reliability estimates are provided: (1) appreciate pluralism factor at pre- and posttest, respectively were .859 and .888, (2) value pluralism at pre- and posttest, respectively were, .804 and .788, and (3) comfort and/or discomfort with pluralism at pre- and posttest, respectively were, .693 and .649. The final step was to

administer the final instrument to cadets in the form of an electronic pre-and posttest survey.

Table 10

*Loadings on the Comfort or Discomfort with Pluralism Factor*

<b><u>Items</u></b>	<b><u>Factor 1</u></b>	<b><u>Factor 2</u></b>	<b><u>Factor 3</u></b>
<b>Q 5r.</b> Cadets should give up their cultural beliefs and practices to fit in with other cadets.	.015	-.061	<b>.583</b>
<b>Q 6.</b> Each minority culture has something positive to contribute to American society.	.344	.221	<b>.407</b>
<b>Q 14r.</b> Minority individuals should adopt the values and lifestyles of the dominant culture.	.228	-.025	<b>.673</b>
<b>Q 17r.</b> I am uncomfortable around cadets whose ethnic heritage is different from my own. (Should I remove?)	.178	-.145	<b>.242</b>
<b>Q 18r.</b> Cultural diversity is a negative force in the development of American society.	.129	.129	<b>.691</b>
<b>Q 19r.</b> Minority cadets are difficult to work with in USAFA activities.	.083	-.021	<b>.636</b>

Note. Bolded entries are loadings on the Comfort/Discomfort with Pluralism factor.

In order to conduct the present study, the USAF Academy IRB required the researcher to utilize The USAF Academy Sharepoint System to administer the instrument and to collect cadet data to assess cadets' attitudes toward pluralism and diversity issues. The response scale key was *strongly disagree = 1; disagree = 2; neutral = 3; agree = 4; strongly agree = 5*. Appendix K provides an example of the information fact sheet utilized (adapted version for Sharepoint system) utilized for both groups and the self-report instrument for the cadets.

## Data Collection Procedures – Survey

The following section outlines the ways in which participants were communicated with and informed about the research. This section details the procedures I employed to collect data from participants in the survey.

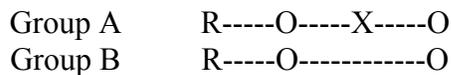
As described above, the researcher utilized the USAF Academy Sharepoint system to electronically invite cadets to participate in the study and provide them with the research information sheet (Appendix K). The Sharepoint system was activated in August 2007 to administer the pretest survey. Additionally, several contacts were made with cadets through electronic mail and through hand-delivered post cards in September requesting their participation in the study (Appendix M). The electronic pretest survey was closed in October 2007. The researcher also utilized the USAF Academy Sharepoint system to electronically invite cadets to participate in the posttest survey study and provide them with the research information sheet (Appendix K). The Sharepoint system was activated in November 2007 to administer the posttest survey.

Additionally, several contacts were made with cadets through electronic mail and through hand-delivered post cards in December requesting their participation in the study (Appendix M). The electronic posttest survey was closed in January 2008. As noted earlier, the selected sample size for the control group was,  $n = 250$  and for the experimental group,  $n = 244$ . The cadets who participated in both the pre-and posttest survey resulted in an actual sample size as follows: control group was,  $n = 63$ , and the experimental group,  $n = 67$ . Thus,

the response rate of cadets who participated in the study and accomplished the survey in the Sharepoint system was 25 % for the control group and 27 % for the experimental group.

### Design/Analysis

A one-way randomized design with two levels was utilized in this study. Each participant (cadet) was randomly assigned to a squadron and squadrons were then randomly assigned either to the pluralistic mentoring group or to the control group, yielding a randomized design. Figure 2 provides a visual representation of the design.



*Figure 2. Visual Representation of the Research Design.*

Differences between squadrons were assessed at pre- and posttest to determine whether squadron was included as a second factor. Differences were not significant at either pre- or posttest among squadrons within the two experimental conditions, and no evidence of an interaction between squadron and treatment was found, so squadron was not included as a factor in the design.

To ensure the quality of the quantitative data analysis, the assumptions of the specific test (ANCOVA) were evaluated. Green and Salkind (2008) identified four important assumptions for ANCOVA: (1) the dependent variable is normally distributed in the population for any specific value of the covariate and for any one level of a factor, (2) the variances of the dependent variable for the conditional distributions described in assumption one are equal, (3) the cases represent a random sample from the population,

and the scores on the dependent variable are independent of each other, (4) the covariate is linearly related to the dependent variable within all levels of the factor, (5) covariate is independent of treatment, and (6) the slopes relating the covariate to the dependent variable are equal across all levels of the factor. The variables were checked to make sure the researcher did not violate any of these assumptions. No post hoc tests were conducted because only two groups were used (p. 212).

Threats to the internal validity of the study were (1) selection-attrition, (2) diffusion or imitation, (3) compensatory equalization, (4) compensatory rivalry, and (5) resentful demoralization (Gliner & Morgan, 2000). Of the five threats, diffusion or imitation was the most plausible concern; however, the researcher did not find any increased discussion across-squadrons and between experimental and control group participants regarding pluralistic concepts. This threat was assessed by adding an additional question to the posttest as seen in Table 11, which asked: How often did you discuss aspects of mentoring with your fellow cadets?

Table 11  
*Additional Posttest Question*

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<b><u>Posttest Question 20</u></b>	<b><u>Never</u></b>	<b><u>Rarely</u></b>	<b><u>Sometimes</u></b>	<b><u>Very Often</u></b>
How often did you discuss aspects of mentoring with your fellow cadets?	22.3 %	43.1 %	27.7 %	6.9 %

Threats to external validity were (1) population validity, (2) personological variables, (3) ecological validity, (4) temporal validity, and (5) treatment variation validity (Gliner & Morgan, 2000). Of the five threats, ecological validity could be

questioned as to the generalizability of the study because this study addressed a primary problem situated at USAFA. The researcher believes some generalizations could be made for the four-degree class located at the sister academies (i.e., West Point, Naval Academy, and the Coast Guard).

Data were analyzed using one-way ANCOVAs, with pretest as the covariate. The dependent variables (factor-based subscale scores on the self-report instrument) were interval level variables (Green & Salkind, 2008). The null hypothesis for cadets (mentees) was as follows:

*Cadets (experimental group) who participated in a pluralistic mentoring program over the course of a semester will not statistically significantly differ from cadets (control group) who did not participate in the program on a measure of attitudes toward pluralism.*

The analysis determined the statistical significance of mean score differences between the experimental and the control group. An analysis of variance summary table was provided. The computer program (system) that was used to carry out the analyses was the SPSS (Statistical Package for the Social Sciences).

Ancillary analyses assessed the statistical significance of ethnicity as a predictor of self-reported attitudes toward pluralism and diversity controlling for pre-test attitude score and for experimental group assignment. This analysis was conducted using SPSS as well, with the multiple regression program. This analysis was not the major focus of this study, but it served to enrich the information obtained.

Additionally, the researcher did not compute inferential statistics for surveys administered to the mentors. However, the pre- and posttest survey did yield information that was summarized in chapter three, enabling the researcher to gain some qualitative

insight into the pluralistic mentoring training workshops. Also, the historical research (Chapter Three and Four) provided information that is useful in the implications and discussion sections, especially regarding mentors' professional development.

### Quantitative Demographics

The last section of this chapter includes a brief overview of the limited demographics and contextual characteristics of the research sample, consisting of 130 four-degree cadets (freshmen) who participated in both the pre-and posttest survey. Also demographics and contextual characteristics of the four-degree cadet population (1230 after attrition) from which the sample was drawn will be provided as well.

Each year, approximately 30,000 request applications are received at the USAF Academy. Of this number, about 9,000 potential cadets are encouraged to continue with the application process to the next stage. Out of the initial applicants there may be a pool of 2,500 applicants who complete the total process and secure a congressional nomination. From this group of fully qualified applicants, the USAF Academy will typically fill about 1,300 openings each year (Smallwood & Ross, 2007). The age of cadets attending the USAF Academy is typically from 18-22 years old. Cadets must be at least 17 years old and not have yet passed their 23<sup>rd</sup> birthday on July 1<sup>st</sup> of the year they enter the Academy (Smallwood & Ross, 2007).

All applicants must be of high moral character, and must meet high leadership, physical, and medical standards. Applicants must also work closely with an Air Force Liaison Officer (ALO) who will help the potential candidate with the total application process. Also, the ALO will help the applicant and the USAF Academy determine if the potential candidate is truly qualified to gain both a congressional nomination and a

subsequent appointment to the Academy (Smallwood & Ross, 2007). Of course, gaining a potential appointment does require evidence that the applicant is academically qualified as follows: (1) minimum SAT scores are 580 for the Verbal Aptitude, (2) minimum SAT scores are 560 for the Math Aptitude, and (3) the minimum ACT scores are English-24, Reading-24, Mathematics-25, and Science reasoning-25. However, the average scores in a recent entering class were 637 Verbal and 658 Math for the SAT, and the average scores for the ACT were English-29, Reading-30, Mathematics-30, and Science reasoning-29 (Smallwood & Ross, 2007; see also [www.academyadmissions.com](http://www.academyadmissions.com)).

Although the demographics can change slightly from year-to-year, the typical ratio of percent male to female cadets is approximately 83% and 17%, respectively. The percent of minority cadets is approximately 19% as follows: African American is 5%, Asian is 5%, Hispanic is 6%, and Native-American is 1% (Smallwood & Ross 2007; also the USAF Academy Admissions Office). Table 12 illustrates the limited demographics of the participants of the research study as race and/or ethnicity, control group, pluralistic mentoring group (PM), target population (accessible sample), and cadet wing population as of June 2007. The cadet wing consists of four designated groups with ten squadrons assigned within the four respective groups. The sample for the research study closely corresponds with the target population drawn from the cadet wing.

Table 12

Race and Ethnicity Demographic Comparisons

<u>Race / Ethnicity</u>	<u>Control</u>	<u>PM Group</u>	<u>Target Population</u>	<u>Cadet Wing</u>
Caucasian	82.5 %	80.0 %	76.3 %	77.0 %.
Latino/a	3.2 %	8.9 %	7.9 %	7.4 %
Asian	4.8 %	4.5 %	8.9 %	7.8 %
Other	3.2 %	2.9 %	Unknown	1.1 %
Black	3.2 %	1.5 %	5.3 %	5.4 %
Pacific Islander	1.6 %	1.5 %	Unknown	Unknown
Native American	1.6 %	0 %	1.4 %	1.4 %
Total	63	67	494	1,304

The sample consisted of 130 participants with 80.5 percent and 80 percent Caucasian (n = 104) in the control and treatment groups, respectively. The next largest category was Hispanics and following in descending order: Asians, other, black, Pacific Islander and Native American.

The sample size of the control group was (n = 63), and the sample size of the experimental group was (n = 67). Squadrons were assigned to the four groups through the CAMIS (cadet academic management information system) as follows: (a) Group 1, squadrons 1-10, (b) Group 2, squadrons 11-20, (c) Group 3, squadrons 21-30, and (d) Group 4, squadrons 31-40. Table 13 illustrates the particular group-level assignments for the

squadrons, the squadron-level assignments to both the control and the experimental groups for the research study, and the unassigned squadrons found within the entire cadet wing.

Table 13

Cadet Squadron Assignment by Designated Groups

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<u>Group-level</u>	<u>Control Squadrons</u>	<u>Treatment Squadrons</u>	<u>Unused Squadrons</u>
1	5, 10	8 , 9	1, 2, 3, 4, 6, 7
2	13, 15	12, 17	11, 14, 16, 18, 19, 20
3	28, 29	23, 25	21, 22, 24, 26, 27, 30
4	36, 38	33, 39	31, 32, 34, 35, 37, 40

#### Delimitations and Limitations of the Study

The boundary of the study was confined to the United States Air Force Academy, a unique institution that prepares young women and men to serve their country as future leaders and Air Force officers. More specifically, a small cadre of mentors and their protégés (four-degree cadets) served as the focal point of the research study over the course of one academic semester (fall). A caveat for the reader is to cautiously consider making sweeping generalizations for the following reasons: the uniqueness of a U.S. military academy, the short duration of the study, and the size of the sample. However, the researcher believes that generalizations can be extended in two important ways: (1) sister military service academies may find the study beneficial for contemplating ways to

improve their mentoring programs and improving their early institutional socialization process, and (2) the coupling of mentoring and diversity within this study may be beneficial to other institutions of higher education who wish to promote programs that foster greater appreciation for human diversity on their campus.

### Summary

This chapter has described the method used in this quantitative study to assess the impact of a pluralistic mentoring program situated at the USAF Academy. The next chapter presents the results obtained with that method.

## CHAPTER SIX

### RESULTS

As stated in Chapter One, the study reported here examined the impact of pluralistic mentoring at the USAF Academy by conducting historical research, developing a pluralistic mentoring program (Chapter Three and Four), and conducting a quantitative study to assess four-degree cadets' attitudes toward diversity and pluralism, results of which are provided in this chapter. The null hypothesis: cadets who participated in a pluralistic mentoring program (experimental group) over the course of a semester do not statistically significantly differ on a measure of attitudes toward diversity and pluralism when compared with cadets (control group) who do not participate in the program directed this study.

Additionally, a description of the cadets' response to the 19 items that were presented on both the pre-and posttest, with particular attention given to an item-level analysis, a group-level analysis, and finally reporting the results of the analysis of covariance (ANCOVA) will be found within this chapter. As reported in the methods section, the survey instrument was designed to evaluate the attitudinal construct toward diversity and pluralism. Because the instrument was not unidimensional and yielded a three factor solution after factor analysis, all 19 questions were retained on the instrument, as follows: factor-1 assessed appreciation for diversity and pluralism, factor-2 assessed value for diversity and pluralism, and factor-3 assessed comfort or discomfort

level with diversity and pluralism. Thus, the survey yielded three separate variables, each of which was treated as a dependent variable in analyses of covariance.

### Cadet Survey Findings

#### *Administration of Self-Report Instrument*

At the beginning and at the end of the fall 2007 semester, cadets were asked to participate in a self-report instrument to assess their attitudes toward diversity and cultural pluralism. The researcher utilized a Likert scale with the following key: *strongly disagree = 1; disagree = 2; neutral = 3; agree = 4; strongly agree = 5*. Questions 5, 14, 17, 18, and 19 were reverse scored because the phrasing of the questions was in the opposite direction of the dimension that the researcher was interested in assessing. The reader will find the survey instrument located as Appendix K and the development of the instrument is discussed in the method section (Chapter Five). Approximately 130 cadets assigned to the control (n = 63) and experimental groups (n = 67) completed both the pre- and posttest survey. Out of 19 total questions on the survey, 11 questions yielded a negative change from pre- to posttest scores when evaluated at the item-level.

#### *Item-level Analysis*

The researcher addresses items/questions individually and at the scale-level defined by how items loaded on factors during the analysis of the survey instrument. Information regarding item level descriptive information can be found at Appendix O. Distributions for all items were negatively skewed, and for some items were severely negatively skewed such as pretest items 1, 2, 4, and 7, and for posttest items 1, 2, 4, 5, 7, and 18. Table 14 provides the pre-and posttest mean scores by group for cadet item-level

responses where the change was either negative or positive in direction for the appreciate pluralism factor.

Table 14

*Cadets' Item-Level Responses by Group on Appreciate Pluralism Factor*

<u>Questions</u>	<u>Control Pre-Mean</u>	<u>Control Post-Mean</u>	<u>Δ</u>	<u>PM Pre-Mean</u>	<u>PM Post-Mean</u>	<u>Δ</u>
Q 8.	4.25	4.08	- .13	4.12	3.91	- .21
Q 9.	4.14	4.06	- .08	4.03	3.96	- .07
Q 10.	4.24	4.14	- .10	4.40	4.18	- .22
Q 11.	3.92	3.71	- .21	3.91	3.76	- .15
Q 12.	3.89	3.81	- .08	3.97	3.72	- .25
Q 13.	3.63	3.56	- .07	3.73	3.60	- .13
Q 15.	3.56	3.29	- .27	3.48	3.25	- .23
Q 16.	3.65	3.40	- .25	3.43	3.21	- .22

Note: PM indicates the Pluralistic Mentoring Group

The pretest mean scores for questions 8 through 10 indicate that the 130 cadets generally agree that an appreciation for diversity and pluralism is important; however, the change from the pre-to-posttest survey raises some concern as to why a slight negative change in attitude was observed over the course of one semester. Although question 11 demonstrates a likely nonsignificant difference between pre-and posttest, it raises some concern as to why some participants did not completely believe it important for USAFA to take measures to make activities more culturally sensitive and culturally representative of all cadets.

The pretest mean scores for questions 12, 13, 15 and 16, which indicate that the 130 cadets are neutral or in agreement that an appreciation for diversity and pluralism are important; however, the negative change from the pre-to posttest survey is disconcerting. Also, the negative change toward a more neutral position demonstrated on all four questions signal potential red flags because responses suggest that many participants do not agree that activities, perspectives, and efforts to make USAFA more culturally sensitive and diverse are very important.

Table 15 illustrates the pre-and posttest mean scores for particular items where the change was either negative or positive in direction by group (experimental and control) and for the value pluralism factor.

Table 15

*Cadets' Item-Level Responses by Group on Value Pluralism Factor*

<b><u>Questions</u></b>	<b><u>Control</u></b> <b><u>Pre-Mean</u></b>	<b><u>Control</u></b> <b><u>Post-Mean</u></b>	<b><u>Δ</u></b>	<b><u>PM</u></b> <b><u>Pre-Mean</u></b>	<b><u>PM</u></b> <b><u>Post-Mean</u></b>	<b><u>Δ</u></b>
Q 1.	4.79	4.87	<b>+ .08</b>	4.76	4.76	-
Q 2.	4.51	4.48	- .03	4.52	4.45	- .07
Q 3.	4.21	4.22	<b>+ .01</b>	4.12	4.12	-
Q 4.	4.79	4.87	<b>+ .08</b>	4.67	4.66	- .01
Q 7.	4.48	4.43	- .05	4.46	4.24	- .22

Questions 2 and 7 demonstrated a negative change between the pre-and posttest mean scores. Questions 1, 3, and 4 demonstrated a positive change between pre-and posttest

mean scores (bold highlight in column) for the control group, which indicated that 130 cadets generally agree that valuing diversity and pluralism are important. The mean scores for questions 2 and 7 with a slight negative change from the pre-to posttest survey signaled potential red flags as the responses indicated that some of the participants valued diversity and pluralism slightly less at the end of the fall semester. Furthermore, based on the positive change noted at questions 1, 3, and 4, one might expect questions 2 and 7 to yield a positive change as well.

Table 16 provides the pre-and posttest mean scores for level of comfort/discomfort with pluralism by group (experimental and control).

Table 16

*Cadets' Item-Level Responses by Group on Comfort/Discomfort Factor*

<b>Questions</b>	<b>Control Pre-Mean</b>	<b>Control Post-Mean</b>	<b><math>\Delta</math></b>	<b>PM Pre-Mean</b>	<b>PM Post-Mean</b>	<b><math>\Delta</math></b>
Q 5r.	4.22	4.54	<b>+ .32</b>	4.34	4.30	- .04
Q 6.	4.06	4.11	<b>+ .05</b>	4.25	4.00	- .25
Q 14r.	3.60	3.87	<b>+ .27</b>	3.90	3.64	- .26
Q 17r.	4.29	4.17	- .12	3.87	4.06	<b>+ .19</b>
Q 18r.	4.51	4.35	- .16	4.48	4.31	- .17
Q 19r.	4.56	4.43	- .13	4.40	4.21	- .19

Questions 17r, 18r, and 19r (r designates reverse scoring) demonstrated a negative change between the pre-and posttest means score for the control group. Questions 5r, 6, 14r, 17r, 18r, and 19r demonstrated a change between the pre-and posttest means score for the control group. Questions 5r, 6, and 14r demonstrated a positive change between pre-and

posttest mean scores (bold highlight in post mean column) for the control group, which indicated that 130 cadets generally agree that they are comfortable with diversity and pluralism. The mean scores for questions 6, 14r, 18r, and 19r with a negative change from the pre-to posttest survey for the pluralistic mentoring group signaled potential red flags as the responses indicated that some of the participants were uncomfortable with diversity and pluralism, and that there was more discomfort at the end of the fall semester.

The tables above illustrated several questions that yielded a negative change from pre- to posttest mean scores. This negative change was disconcerting as the researcher believed *a priori* that the difference in change would remain the same or in the case of the pluralistic mentoring group, the scores would change in a positive direction.

#### *Group-level Analysis*

Table 17 provides the comparison scores between the control group and the pluralistic mentoring group at the level by race and ethnicity. A positive change between pre-and posttest mean scores (bold highlight in post mean column) was found for blacks, Asians and Native Americans, suggesting that these particular race and/or ethnic groups have slightly increased scores on the factors of appreciated pluralism, valued pluralism, and comfort with diversity and pluralism. A negative change between pre-and posttest mean scores was found for Caucasians, Pacific Islander, Latino/a, and cadets designated as other. This would suggest that these particular groups of cadets did not increase scores for appreciate pluralism, value pluralism, or feel as comfortable with pluralism as did the groups that demonstrated a positive change. Interestingly, the data suggests that the Caucasian group is fairly comfortable with diversity and pluralism, which was an

unexpected finding. The researcher's *a priori* conception from a review of the literature (e.g., Dansby, Stewart, & Webb, 2001; Johnson, 2001; Kivel, 2002; Katzenstein & Reppy, 1999; Krebs, 2006; Woods, 2003) was that the dominant white group would demonstrate more resistance or oppositional attitudes toward diversity and pluralism.

Table 17

*Group-level Comparison by Race and/or Ethnicity*

<u>Race/Ethnicity</u>	<u>Pre-Mean</u>	<u>Pre-SD</u>	<u>Post-Mean</u>	<u>Post-SD</u>
Caucasian	4.16	.4560	4.03	.513
Black	4.23	.1856	<b>4.44</b>	.4371
Asian	4.28	.3158	<b>4.53</b>	.2342
Pacific Islander	3.86	.3404	3.75	.2902
Latino/a	4.36	.3470	4.26	.2962
Native American	3.82	.0354	<b>3.95</b>	.1484
Other	3.88	.2425	3.86	.3700

Table 18 provides the descriptive statistics: sample size (n), mean (m), standard deviation (SD), skewness, and kurtosis for the Appreciate Pluralism Factor, and the table provides a comparison between the two groups.

Table 18

*Descriptive Statistics for the Appreciate Pluralism Factor*

<u>Descriptive</u>	<u>Pretest</u>	<u>Posttest</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
			<u>Control</u>	<u>Control</u>	<u>Treatment</u>	<u>Treatment</u>
n	130	130	63	63	67	67
M	3.8912	3.7178	3.89	3.74	3.88	3.70
SD	.60431	.66381	.562	.614	.646	.711
Skewness	- .163	- .201	- .583	- .334	.100	- .102
Kurtosis	- .367	- .112	.941	.393	- 1.083	- .393

Table 19 describes the descriptive statistics: sample size (n), mean (m), standard deviation (SD), skewness, and kurtosis for the Value Pluralism Factor, and the table provides a comparison between the two groups.

Table 19

*Descriptive Statistics for Value Pluralism Factor*

<u>Descriptive</u>	<u>Pretest</u>	<u>Posttest</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
			<u>Control</u>	<u>Control</u>	<u>Treatment</u>	<u>Treatment</u>
n	130	130	63	63	67	67
M	4.5272	4.5035	4.55	4.56	4.50	4.44
SD	.59295	.51527	.589	.375	.600	.615
Skewness	- 2.916	- 2.059	- 3.938	- .530	- 2.081	- 2.095
Kurtosis	12.492	7.800	21.310	- .832	6.158	6.565

Table 20 describes the descriptive statistics: sample size (n), mean (m), standard deviation (SD), skewness, and kurtosis for level of Comfort/Discomfort with Pluralism Factor, and the table provides a comparison between the two groups.

Table 20

*Descriptive Statistics for Level of Comfort/Discomfort with Pluralism Factor*

<u>Descriptive</u>	<u>Pretest</u>	<u>Posttest</u>	<u>Pre</u> <u>Control</u>	<u>Post</u>	<u>Pre</u> <u>Treatment</u>	<u>Post</u>
n	130	130	63	63	67	67
M	4.1987	4.2355	4.19	4.25	4.21	4.21
SD	.57091	.41072	.531	.372	.610	.446
Skewness	-.788	-.412	-.338	-.228	-1.08	-.470
Kurtosis	1.755	-.163	-.431	-.581	3.01	-.122

## Analysis of Covariance (ANCOVA)

Next, three one-way between-groups analyses of covariance were conducted to compare the effectiveness of two different interventions designed to assess participants' (cadets') attitudes toward diversity and pluralism. The independent variable included two levels of mentoring: pluralistic mentoring or status quo mentoring represented by the control group. The dependent variable consisted of scores on each factor of the posttest (self-report instrument to assess attitudes toward pluralism) after the intervention was completed. Participants' (cadets') scores on the same factor from the pre-intervention administration of the self-report instrument to assess attitudes toward diversity and pluralism were used as the covariate in these analyses.

Appreciating Pluralism: As noted in Table 21, a preliminary analysis evaluating the homogeneity-of-slopes assumption indicated that the relationship between the covariate and the dependent variable did not differ significantly as a function of the independent variable,  $F(1, 126) = 1.38, p = .243$ .

Table 21

*Test for Homogeneity-of-Slopes Assumptions, Appreciate Pluralism*

<u>Source</u>	<u>Sum of Squares</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>
Treatment	.259	1	.259	1.217	.272
Pretest	29.875	1	29.875	140.599	.001
Treatment * Pretest	.293	1	.293	1.378	.243
Error	26.773	126	.212		
Total	1853.753	130			

Additionally, preliminary checks were conducted to ensure that there was no violation of the assumptions independence of covariate and treatment, normality, linearity, homogeneity of variances, and that the measurement of the covariate was reliable.

The ANCOVA as depicted in Table 22 determined that after adjusting for pre-intervention scores, there was no significant difference between the two intervention groups on post-intervention scores on the self-report instrument to assess attitudes toward appreciating pluralism [ $F(1, 127) = .143, p = .706, \text{partial eta squared} = .001$ ].

Table 22

*ANCOVA Summary Table for Appreciate Pluralism*

<u>Source</u>	<u>Sum of Squares</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>	<u><math>\eta^2</math></u>
Pretest	29.732	1	29.73	139.51	< .001	.52
Treatment	.031	1	.03	.14	.706	.001
Error	27.066	127	.21			
Total	1853.753	130				

Valuing Pluralism: As noted in Table 23, a preliminary analysis evaluating the homogeneity-of-slopes assumption indicated that the relationship between the covariate and the dependent variable did not differ significantly as a function of the independent variable,  $F(1, 126) = .437$ ,  $p = .51$ . Additionally, preliminary checks were conducted to ensure that there was no violation of the assumptions independence of covariate and treatment, normality, linearity, homogeneity of variances, and that the measurement of the covariate was reliable.

Table 23

*Test for Homogeneity-of-Slopes Assumptions, Value Pluralism*

<u>Source</u>	<u>Sum of Squares</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>
Treatment	.167	1	.167	.674	.413
Pretest	2.393	1	2.393	9.658	.002
Treatment * Pretest	.108	1	.108	.437	.510
Error	31.214	126	.248		
Total	2670.892	130			

The ANCOVA as depicted in Table 24 determined that after adjusting for pre-intervention scores, there was no significant difference between the two intervention groups on post-intervention scores on the self-report instrument to assess attitudes toward valuing pluralism [ $F(1,127) = 1.6$ ,  $p = .202$ , eta squared = .013].

Table 24

*ANCOVA Summary Table for Valuing Pluralism*

<u>Source</u>	<u>Sum of Squares</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>	<u><math>\eta^2</math></u>
Pretest	2.450	1	2.450	9.934	.002	.073
Treatment	.405	1	.405	1.643	.202	.013
Error	31.322	127	.247			
Total	2670.892	130				

Comfort/Discomfort with Pluralism: As noted in Table 25, a preliminary analysis evaluating the homogeneity-of-slopes assumption indicated that the relationship between the covariate and the dependent variable did not differ significantly as a function of the independent variable,  $F(1, 126) = .185, p = .67$ . Additionally, preliminary checks were conducted to ensure that there was no violation of the assumptions independence of covariate and treatment, normality, linearity, homogeneity of variances, and that the measurement of the covariate was reliable.

Table 25

*Test for Homogeneity-of-Slopes Assumptions, Comfort/Discomfort with Pluralism*

<u>Source</u>	<u>Sum of Squares</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>
Treatment	.030	1	.030	.304	.582
Pretest	8.992	1	8.992	92.231	.000
Treatment * Pretest	.018	1	.018	.185	.668
Error	12.284	126	.097		
Total	2353.848	130			

The ANCOVA as depicted in Table 26 determined that after adjusting for pre-intervention scores, there was no significant difference between the two intervention groups on post-intervention scores on the self-report instrument to assess attitudes toward valuing pluralism [ $F(1,127) = .892, p = .347, \eta^2 = .007$ ].

Table 26

*ANCOVA Summary Table for Comfort and/or Discomfort with Pluralism*

<b><u>Source</u></b>	<b><u>Sum of Squares</u></b>	<b><u>df</u></b>	<b><u>MS</u></b>	<b><u>F</u></b>	<b><u>p</u></b>	<b><u><math>\eta^2</math></u></b>
Pretest	9.396	1	9.396	96.992	< .001	.433
Treatment	.086	1	.086	.892	.347	.007
Error	12.302	127	.097			
Total	2353.848	130				

### Regression Analysis

Three regression analyses were conducted to assess Pretest, Group, and Race/Ethnicity as predictors on the posttest scales for Appreciate Pluralism, Value Pluralism, and Level of Comfort/Discomfort with Pluralism. A multiple regression analysis (Table 27) was conducted to predict cadets' attitudes for the Appreciate Pluralism Factor from the treatment (status quo mentoring vs pluralistic mentoring) and pretest scores.

Table 27

## Multiple Regression of Appreciate Pluralism Factor on Pretest, Group, and Ethnicity

<b>Block</b>	<b>B</b>	<b>SE B</b>	<b><math>\beta</math></b>
<b>Block 1</b>			
Constant	.642	.268	
Treatment	-.031	.081	-.023
Pretest	.794	.068	.723*
<b>Block 2</b>			
Constant	.571	.269	
Treatment	-.021	.081	-.016
Pretest	.808	.068	.735*
Black vs else	.036	.272	.008
Asian vs else	.377	.191	.120
Pacific Island vs else	-.549	.268	-.125*
Latin vs else	.066	.158	.025
Native American vs else	.416	.325	.077
other vs else	-.097	.266	-.022

**Note**  $R^2 = .524$  for Block 1;  $R^2 = .561$  for Block 2 (\*  $ps < .001$ ),  $\Delta R^2 = .037$ ,  $p = .12$

The results of the analysis indicated that while the treatment did not account for a significant amount of posttest variability but the pretest did account for posttest variability,  $R^2 = .524$ ,  $F(2,127) = 69.9$ ,  $p < .01$ , indicating higher pretest attitudes yielded higher posttest attitude scores. In Block 2, race/ethnicity was included as a set of predictor variables. Race/ethnicity did not account for a significant proportion of the posttest attitude variance after controlling the effects of treatment and pretest,  $R^2$  change = .037,  $F(6,121) = 1.727$ ,  $p = .120$ . These results suggest that race and/or ethnicity when controlling for type of mentoring and pretest scores does not account for variance in cadets' scores on the posttest for the Appreciate Pluralism Factor.

A multiple regression analysis in Table 28 was conducted to predict cadets' attitudes for the Value Pluralism Factor from the treatment (status quo mentoring vs pluralistic mentoring) and pretest scores.

Table 28

*Multiple Regression of Value Pluralism Factor on Pretest, Group, and Ethnicity*

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<b><u>Block</u></b>	<b><u>B</u></b>	<b><u>SE B</u></b>	<b><u>β</u></b>
<b>Step 1</b>			
Constant	3.508	.341	
Treatment	-.112	.087	-.109
Pretest	.233	.074	.268*
<b>Step 2</b>			
Constant	3.465	.355	
Treatment	-.091	.088	-.089
Pretest	.238	.076	.274*
Black vs else	.229	.293	.067
Asian vs else	.473	.210	.193*
Pacific Island vs else	.039	.290	.012
Latin vs else	-.129	.172	-.064
Native American vs else	-.241	.352	-.058
other vs else	-.240	.295	-.070

**Note**  $R^2 = .085$  for Step 1;  $\Delta R^2 = .141$  for Step 2 (\*  $ps < .05$ ),  $\Delta R^2 = .029$ ,  $p = .255$

The results of the analysis indicated that the treatment did not account for a significant amount of posttest variability but the pretest did account for posttest variability,  $R^2 = .085$ ,  $F(2,127) = 5.94$ ,  $p < .01$ , indicating that higher pretest attitudes yielded higher posttest attitude scores. In Block 2, race and/or ethnicity was included as a set of predictor variables. Race/Ethnicity did not account for a significant proportion of the posttest attitude variance after controlling the effects of treatment and pretest,  $R^2$  change = .029,  $F(6,121) = 1.32$ ,  $p = .255$ . These results suggest that race and/or ethnicity

when controlling for type of mentoring and pretest scores does not account for cadets' scoring higher on the posttest for the Value Pluralism Factor.

A multiple regression analysis in Table 29 was conducted to predict cadets' attitudes for the Level of Comfort/Discomfort with Pluralism Factor from the treatment (status quo mentoring vs pluralistic mentoring) and pretest scores.

Table 29

*Multiple Regression for Level of Comfort/Discomfort with Pluralism Factor on Pretest, Group, and Ethnicity*

<b><u>Block</u></b>	<b><u>B</u></b>	<b><u>SE B</u></b>	<b><u>β</u></b>
<b>Step 1</b>			
Constant	2.277	.205	
Treatment	-.052	.055	-.063
Pretest	.473	.048	.657*
<b>Step 2</b>			
Constant	2.194	.055	
Treatment	-.032	.049	-.039
Pretest	.492	.182	.684*
Black vs else	.232	.130	.085
Asian vs else	.015	.182	.008
Pacific Island vs else	.216	.108	.079
Latin vs else	-.138	.219	-.085
Native American vs else	-.063	.180	-.019
other vs else	-.420		-.154*

**Note**  $R^2 = .435$  for Step 1;  $\Delta R^2 = 1.73$  for Step 2 (\*  $ps < .05$ ),  $\Delta R^2 = .039$ ,  $p = .12$

The results of the analysis indicated that the treatment did not account for a significant amount of posttest variability but the pretest did account for posttest variability,  $R^2 = .524$ ,  $F(2,127) = 69.9$ ,  $p < .01$ , indicating that higher pretest attitudes yielded higher posttest attitude scores. In Block 2, race and/or ethnicity was included as a set of predictor variables. Race/ethnicity did not account for a significant proportion of

the posttest attitude variance after controlling the effects of control and pretest,  $R^2$  change = .039  $F(6,121) = 1.729$ ,  $p = .12$ . These results suggest that race and/or ethnicity when controlling for type of mentoring and pretest scores does not account for cadets' scoring higher on the posttest for the Comfort/Discomfort with Pluralism Factor.

The null hypothesis: There is no statistically significant prediction from race/ethnicity of attitudes toward diversity and pluralism when the treatment (status quo mentoring/experimental group (pluralistic mentoring) and pretest group are controlled; thus, the null hypothesis was retained.

#### Summary

This chapter has reported the general findings and provided an analysis of the quantitative study to assess the cadets' attitudes toward diversity and pluralism. The final chapter will provide a discussion of the findings from both the historical analysis, the pluralistic mentoring workshops conducted in Chapter Three and Four, and the quantitative study contained within this chapter.

## CHAPTER SEVEN

### DISCUSSION AND IMPLICATIONS

The major sections of this chapter summarize and discuss selected findings from the previous chapter and the overall research study, detail some implications for practice and research, provide some recommendations through the lens of Tinto's research, and conclude with final reflections as I revisit my personal involvement and transformation. However, before summarizing and discussing selected findings of the research study, I will provide the insight gained from having reviewed the literature, which informed my research.

#### Researcher's Insight

Drawing widely from the literature enabled me to enter the research endeavor with some clear assumptions in mind. Just as Mullen (2005) indicated in *Mentorship* there is a difference between technical (functionalist) mentoring and alternative mentoring, I clearly believe pluralistic mentoring is an alternative form of mentoring as well. As explained by Mullen, technical mentoring places a strong emphasis on maintaining the status quo through hierarchically entrenched power arrangements, policies, structures, and runs on an efficiency framework, exactly the paradigm followed by much of the military bureaucracy (see also Aronowitz & Giroux, 1993; Giroux, 2003; McLaren, 2003). Conversely, alternative mentoring is a new concept that embodies a critical democratic orientation, and allows for the sharing of power within relationships and institutional structures. Embedded within alternative mentoring is an ideological or

philosophical stance that tends to align with countercultural theories and practices that resist mainstream notions of and approaches to advising, teaching, and learning as well as how scholars conduct research and inquiry (Mullen, 2005). A more refined delineation of assumptions will follow:

*Assumption One*

The ways in which higher education institutions initiate new students is an important aspect of its culture (Karen & Dougherty, 2005; Katzenstein & Reppy, 1999; Tinto, 1993). Institutions that value and promote multicultural and/or pluralistic cultures will provide time and resources to welcome and nurture all of its student body (Giroux, 2003; McLaren, 2003). While structural arrangements and policy issues are vitally important aspects to the early socialization process (Cummins, 2001), mentoring relationships are central to the success of developing and retaining students (Johnson, 2007). Pluralistic mentoring can create a cohesive community, and establish the norm of helping students develop the social and cultural competencies necessary to be democratically effective and responsible citizens (Dansby, Stewart, & Webb, 2001; Lindsey, Robins, & Terrell, 2003).

*Assumption Two*

Attending to the emotional, physical, spiritual, and intellectual aspects of the mentoring relationship will underpin the complete development and transformation of the protégé (Johnson, 2007). Pluralistic mentors must construct a safe space (Palmer, 1998) where verbal and nonverbal communication demonstrates respect and appreciation for a student's total background characteristics: race/ethnicity, gender, religion, personal and social-group identities, and these mentors must carefully balance support and challenge

the student's academic growth and development (Clutterbuck, & Ragins, 2002; Freire, 1993, 2001, 2005; Ting-Toomey, 1999).

#### *Assumption Three*

Genuine encounters and thoughtful conversations between pluralistic mentors and protégés establish safe spaces for reciprocal learning and growth (Palmer, 1998, 2004). Pluralistic mentoring relationships provide opportunities for thinking out loud, sharing information, solving problems, and creating innovative ways to address various problems (Freire, 1993, 2001, 2005; Shor, 1992). Because the relationship is reciprocal, the dialectical nature of give and take encounters will ultimately prove fruitful and satisfying for both parties (Freire, 1993, 2001, 2005; Giroux, 2003; McLaren, 2003; Shor, 1992).

#### *Assumption Four*

Dynamic and genuine mentoring relationships do not happen by chance nor do they occur necessarily because a mentor is willing, affable, and demonstrates an attitude of goodwill toward the protégé (Wilson, 1997). A pluralistic mentor is an empowering mentor, primarily, because she or he values cultural diversity, is culturally sensitive, and strives to demonstrate the necessary social and cultural competencies when engaging diverse students (Clutterbuck & Ragins, 2002; Lindsey, Robins, & Terrell, 2003). However, to act upon these assumptions, a pluralistic mentor must first become reflective and examine his-or-herself to determine if in the words of Parker J. Palmer (1998), he or she has "*The Courage to Teach*" (Title). Furthermore, the subtitle to his book "*Exploring the Inner Landscape of a Teachers Life*," suggests pluralistic mentors take the time to examine the interior of their heart and soul by practicing self-awareness before embarking upon their praxis.

## Summary and Discussion of Selected Findings

Drawing insight gained from the literature review on mentoring and diversity, I believed the mentors were the important link between the independent variable (type of mentoring) and the dependent variable (self-report survey) to assess impact of the pluralistic mentoring. I also believed if mentors would apply the pluralistic principles gained from the PM handbook and PM training workshops, then a positive impact on the cadets' attitudes toward diversity and pluralism would be demonstrated

The research question naturally led me to develop and subsequently test the following null hypothesis:

*There is no statistically significant difference in the group mean attitudes toward diversity and pluralism when the control group (status quo mentoring) is compared with the experimental group (pluralistic mentoring).*

The ANCOVAs revealed no statistically significant effects of pluralistic mentoring on any of the three subscales (appreciate pluralism, value pluralism, or comfort/discomfort with pluralism). Thus, the null hypothesis was retained because the intervention of pluralistic mentoring did not demonstrate a statistically significant difference in attitudes toward diversity and pluralism when compared to the control group.

However, a positive change between the pre- and posttest mean scores was found for Asians, African Americans, and Native Americans. Also, the data demonstrated that Asian and African American cadets appreciated pluralism, valued pluralism, and felt more comfortable with pluralism than did the other cadets that were evaluated by race and/or ethnicity. This finding appears to be in agreement with literature (Ryan, Hunt, Weible, Peterson, & Casas, 2007; Ting-Toomey, 1999), which suggests that many

ethnic/racial groups are more collectivistic in their orientation, more apt to place a higher value on group relationships or multiculturalism, and more apt to value cooperative learning situations when compared with the more individualistic white student; thus, it is possible that these particular cadets might be more pluralistic in their attitudes when compared to the Caucasian group.

An unexpected finding was not so much the negative skewness of the data that was attributable to the high scores recorded by all of the cadets on the five-point scale, but rather the high scores recorded by the dominant Caucasian group. My *a priori* conception from a review of the literature (e.g., Dansby, Stewart, & Webb, 2001; Katzenstein & Reppy, 1999; Kivel, 2002; Krebs, 2006) was that the dominant Caucasian group would demonstrate more resistance or oppositional attitudes toward diversity and pluralism, which was not the case with my study. The high egalitarian attitudes expressed by the cadets appeared to agree more with the literature of Hodson, Dovidio, and Gaertner (2004) who found that well-educated college students appear to be less prejudice than the general population, and that “white college students in the United States were more favorable toward blacks on a feeling thermometer, ranging from 0 (extremely unfavorable) to 100 (extremely favorable), than was the general public” (p. 122).

Despite positive findings by such a large number of cadets demonstrating egalitarian attitudes that suggest the cadet wing appreciates pluralism, values diversity, and is fairly comfortable with pluralism, a large number of cadets did not feel it necessary for USAFA to take appropriate measures to make curricular and/or institutional changes to ensure the campus atmosphere is more sensitive and culturally responsive to all cadets;

thus, the cadets' attitudes aligned very closely with the attitudes of the pluralistic mentoring group, which was assessed during the training workshops. In particular, both groups did not appear ready to make a commitment to build shared meaning with other cadets by implementing institutional measures to make USAFA more pluralistic in its orientation.

The cadets within the control group demonstrated slightly positive changes between pre- and posttest mean scores as compared to the pluralistic mentoring (PM) group, which demonstrated slightly negative changes between the pre- and posttest mean scores. Although the negative change in the pluralistic mentoring group when compared to the positive change in the control group is not statistically significant, it was disconcerting to see the attitudes of the PM group decline over the course of one semester. Perhaps a program emphasis to identify, recognize, respect, and find ways to celebrate the differences and contributions of all cadets was simply opposed by this portion of the cadet wing.

Furthermore, several reasons could be posited as to why the null hypothesis was retained and why my pluralistic mentoring program did not achieve its intended outcome, such as: 1) The adaptation of Cummins's Empowerment Framework, which focuses on the primacy of power in educational and societal settings was not suitable for the USAF Academy; that is, a framework that helps disempowered students at the grade school level may not necessarily help disempowered students at the undergraduate level. Moreover, the philosophical perspective of the faculty and cadets may have been such that the notion of some members being empowered and other members being disempowered did not resonate strongly with this group; 2) Learning appropriate

pluralistic empowerment principles, which included the development of social and cultural competency skills, were not applied by the mentors in their daily cadet mentoring encounters. It would follow logically from the previous point that if mentors were opposed to USAFA becoming more pluralistic in its orientation, then the likelihood of mentors embracing pluralistic mentoring concepts and incorporating these principles into their daily praxis was very unlikely; 3) The impact of a pluralistic mentoring program over the course of one semester may be inadequate for yielding a statistically significant finding. Literature (Clutterbuck & Ragins, 2002; Cox, 1994) speaks to the necessity of providing comprehensive mentor training over an adequate duration of time, ensuring that informal and formal mentors are properly trained and equipped to provide the very best mentoring possible. Of course this notion is plausible only if mentors within this particular study truly embraced the idea of pluralistic mentoring as a worthy educational and experiential endeavor; 4) The negative change between pre- and posttest for the pluralistic mentoring group may suggest that anti-mentoring had occurred (Clutterbuck & Ragins, 2002; Gardner, 2006); perhaps, a lackadaisical or an oppositional attitude toward diversity and pluralism was demonstrated by certain mentors, which yielded unintended consequences; 5) Perhaps the cadets lived experience within a nearly “total institution” (Bryjak & Soroka, 1992) indoctrinates and promotes cadet uniformity and similarity of thoughts and beliefs, and necessitates that all cadets express egalitarian attitudes (Katzenstein & Reppy, 1999; Ryan, Hunt, Weible, Peterson, & Casas, 2007); and, 6) Perhaps the Academy incorporates many aspects of Allports (1979) “Contact Hypothesis Theory” and Dovidio’s, Gaertner’s, Hodson’s, Houlette’, and Johnson’s “Common Ingroup Identity Model” into its officer development system; thus, equal status,

improved cooperation, sustained close contact, egalitarian norms, as well as the “decategorization” and “recategorization” described by Dovidio et al. creates “superordinate goals,” which creates an environment where cadets embrace a “superordinate identity” (2005, pp. 245- 264 ). More specifically, as Dovidio et al. might contend, the USAF Academy’s institutional processes and socialization experiences may very well transform the majority of its cadet members’ perceptions of their incoming memberships from “Us” and “Them” to a more inclusive “We” (pp. 245-264).

Despite my inability to demonstrate success (reject the null hypothesis) of a pluralistic mentoring program situated at the USAF Academy, I am still convinced after having reviewed the military literature and examining military and USAF Academy climate surveys, which suggests some evidence of what has been described as “modern racism” (Johnson, 2001, pp. 29-54) or “aversive forms of racism” (Hodson, Dovidio, & Gaertner, 2004, pp. 119-135), that a pluralistic mentoring program is necessary at USAFA. However, I believe that in order for USAFA to go forward, it must do a regress: make a passage backwards, revisit the literature, and work to institutionally implement a praxis that is truly pluralistic by considering the following implications.

#### Implications for Practice and Research

Although a single study cannot provide a sound basis for or against implementing a pluralistic mentoring program, this study suggests future researchers consider conducting studies that examine the coupling of mentoring and pluralism (or diversity) in various educational settings. Certainly, Henry Frierson (1997-1998) and the contributors to *Diversity and Mentoring in Higher Education* speak to the subject of mentoring and diversity in higher education. Also, David Clutterbuck and Belle Rose Ragins (2002) in

their book *Mentoring and Diversity: An International Perspective* addresses the subject, but the scholarship on merging mentoring with diversity is still in an embryonic state. I would also argue that research studying mentoring for diversity in the military is extremely rare. Thus, the findings of this study add to the correspondingly sparse literature on this subject and provide implications for any U.S. military academy, and/or civilian educational institution that would attempt to couple mentoring and diversity concepts in an effort to deliver a pluralistic mentoring program.

#### *Organizational Culture Level*

Robert Owens (2001) in his book, *Organizational Behavior in Education* described the culture of academic institutions as being “distinctive and unique in some almost indefinable yet powerful way” (p. 139). He also described culture as a composite of the following: the assumptions, values, norms, ways of thinking, belief systems, history, heroes/heroines, myths, ritual, artifacts, art, and the visible and audible behavior patterns of an academic institution. When considering the orientation of the USAF Academy, all of the characteristics of a cultural composite described by Owens are in place. However, USAFA goes beyond these characteristics as it relies on a rich military history of customs and courtesies, rich patriotism, and it proudly leverages its hierarchical, bureaucratic system to promote and advance a strong heritage of military air supremacy (Benton, 2005; *Contrails*, 2005-2006). More attenuated, the culture of the Academy is an academic military institution that strongly believes in a system of shared values and beliefs that interact with its military members, its military structures, and its control systems that produce behavioral norms that must be embraced by all of its members (Benton, 2005).

However, the behavioral norms, shared values, and beliefs could create institutional barriers where females and cadets of color feel uncomfortable and are discouraged from sharing their perspectives or in some way feeling disempowered from fully participating in their institution (Cummins, 2001; Clutterbuck & Ragins, 2002). Critical theorists (Criticalists according to McLaren), critical race theorists (CRT), and multicultural educators advocate for the creation of safe atmospheres in which traditionally disempowered students can feel comfortable and are encouraged to share their perspectives (Cummins, 2001). If Gillborn (2006) and other CRT advocates are correct about their tenets, especially “racism is endemic, ‘normal;’ neither aberrant nor rare: it is deeply ingrained legally and culturally” (p. 251), then appropriate mentoring must evolve beyond the traditional status quo approach to mentoring.

### *Mentoring Level*

According to the insights of Cummins (2001) and Mullen (2005), mentoring can reach beyond individuals to nurture the potential of groups and communities to (1) actively engage in new and exciting forms of teaching and learning that are integral to any socialization process, provide liberation, enhance partnerships, enhance the curriculum, and enhance pedagogical practices, (2) cope with the politics of education through socially conscious mentoring solutions, and (3) establish sociocultural learning conditions both in-and-outside of the classroom for shaping experience and promoting greater learning experiences.

A driving force behind this dissertation was to raise awareness at the USAF Academy about how pluralistic mentoring principles can become an even more potent force for making USAFA’s educational thinking more conscious and action deliberate

(Freire, 1993, 2005). Drawing from the theories of Mullen, Cummins, and other theorists, I began to understand that the institutional culture, although not necessarily visible to outsiders or even insiders, is a powerful force that continually shapes the quality of a cadet's experiences. Thus, mentoring as Mullen would suggest is

construed as being always 'there.' This ubiquitous energy (sometimes creative, at other times destructive) that connects humans, reforms values, and affects decisions and actions—which are in part influenced by our previous schooling and life experiences—contributes to the future of our institutions, communities, and societies (pp. 4-5).

Pluralistic mentoring would thus view the curriculum, various teaching practices, and institutional artifacts as an integral part of the developmental and life cycles of human and organizational systems. Conversely, according to Mullen, “mentoring that is of a strictly rhetorical nature protects the status quo—that is, the way things already are—counteracting development or change” (p. 5). But perhaps an even worse scenario exists when mentoring is used as a tool for exploiting vulnerable cadets via ulterior motives and concealed agendas (p. 5).

According to Mullen, mentoring ideologies and activities can create cultural and institutional change through the process of democratic community building. Mullen's and Cummins (2001) contend that social justice and equal opportunity concerns are evident when pluralistic mentors and educators envision cadets (students) not as protégés to be regulated and developed for future Air Force stratification but as empowered, democratic officers and citizens. Pluralistic mentors and Air Force leaders who focus on issues of human and social capital, envisioning the vast potential of its officer candidates, are better positioned to avoid harming the cadet populations, translating care into cadet

success and retentions, as well as providing meaningful learning experiences (Mullen, p. 9; see also Tinto, 1993).

According to the work of Mullen, sociopolitically driven mentoring agendas will motivate pluralistic mentors to think and act differently and in a way that is either positive or negative. She suggests a negative scenario might involve veiled anger and resentment, a covert racist response that can be felt within predominantly white institutions that proactively exercise affirmative action in college admissions, and that use racial quotas (also in Johnson, 2001). In contrast, a positive scenario as illustrated in Chapter Three, would involve recruiting and retaining traditionally disenfranchised minority cadets and faculty. Mullen's (2005) work suggests that where the psyche of faculty and institutions is transformed to accept as well as to seek and promote diversity, ethnic communities can be embraced and celebrated (p. 9-10). Cross-cultural interventions in the form of faculty preparation programs such as pluralistic mentoring that deal with trust and empowerment issues can make a difference, especially where attention is proactively focused on diverse mentoring relationships that include mixed-race and same-race configurations (Cummins, 2001; Mullen, 2005).

When pluralistic mentors think about their place within an academic military institution, they must understand the institutional power they hold because of their positions. As Mullen suggests, mentoring is not somehow exempt from the process of socializing or being socialized in our roles as educators, cadets, and learners; thus, the prospect of indoctrination is a very real concern that should not be overlooked. In fact, Mullen indicates "indoctrination as the 'underbelly' of socialization needs to be vigilantly monitored within our places of work and within ourselves" (p. 10). From her perspective,

a critical pedagogy would keep pluralistic mentors attention on “the power dimension” (p. 10) involved in all of the Academy’s processes, and it would also require that mentors work constantly at discerning “racism, sexism, class bias, cultural oppression, and homophobia” (p. 10).

Mandatory mentoring, according to Mullen, is an “oxymoron and signals the presence of a hidden curriculum” where educator-mentors are required to advise and mentor and make documented gains (p. 12). Her theories are insightful because educators may very well treat mentoring as an “add-on” responsibility that is not supported or funded as an integral part of their responsibility (p. 12). Conversely, mentors who explore alternative approaches to teaching and learning can promote a more multidimensional picture by integrating pluralistic principles, adding more reflection into institutional decision-making processes, and leading cadets into richer learning experiences (Cummins, 2001). Mentoring relationships are not inherently authoritarian according to Mullen; however, “the distinction that is made between mentors and mentees as expert and novice, respectively, can create an unnecessary gulf, exaggerating what the former knows and what the latter does not know” (p. 21). I would argue that technical and/or authoritarian mentoring is far more common in the military and its ineffectiveness to meet the needs of a more diverse student (cadet) population should be further explored in future research endeavors.

Further studies to broaden our understanding of pluralistic mentoring and/or mentoring for diversity in higher education, especially as it relates to cross-race mentoring, cross-gender mentoring, and instituting formal pluralistic mentoring programs in predominantly white institutions is necessary. Because most mentors in this study had

not moved from an exclusive/monocultural orientation, this study gives insight into the difficulty of implementing a pluralistic mentoring program at a U.S. military service academy as well as any other higher education institution that is not multicultural in its enacted orientation. This study has provided only a glimpse into an institution that challenges its members to appreciate and value diversity; however, when this institution is compared to definitions and descriptions of multicultural organizations found within the literature (Cox, 1994, 2001), one finds a disconnect or perhaps a term coined by social psychologists known as “attitude-discrepant behavior” (Pines & Maslach, 1984).

#### *Military Attitude-Discrepant Behavior*

The link between attitudes and behavior is presumed by some social psychologists to be a causal one; however, other theories (e.g., cognitive dissonance and self-perception) argue the opposite; that is, the changes in behavior cause corresponding changes in attitudes (Marshall, 1998; Pines & Maslach, 1983). If a link exists between attitude and behavior one might consider, when examining a person or groups’ attitude, a concept known as attitude-behavior consistency (Marshall, 1998; Pines & Maslach, 1983). Over the course of two years of accomplishing coursework at University of Denver, exploring the literature (to include military literature) on prejudice and institutional discrimination, I conducted several case studies to examine the USAF Academy. Thus, in a sense, the development of my instrument for the present research was to assess the attitudes of cadets and mentors toward pluralism and diversity.

One of my motives was to determine if there was, indeed, consistency between the institutional espoused attitudes and the enacted attitudes toward pluralism and diversity. For example, the mantra of the Air Force’s senior leadership over the past

several years with the unveiling of the Officer Development System in January, 2004 was a movement to change the culture; a movement to make the Academy training process slightly more democratic, dignified, and diversity oriented. Certainly, the Defense Equal Opportunity Management Institute (DEOMI), which published *Managing Diversity in the Military* (2001), would applaud this positive trend as USAFA acknowledged the value of diversity and its effort to become more diversified and inclusive in its admissions practices, but was it an effort to shift its orientation from a monocultural posture to a more multicultural posture?

DEOMI boasts that the Department of Defense (DoD) has always been on the cutting edge of racially integrating its military force and providing its members with equal opportunities to succeed. This dates back to Executive Order 9981, which was signed by President Truman on July 26, 1948 making the DoD the first American institution to be racially integrated (Bolton, 2001, p. xi). However, DEOMI also states that since 1948 the DoD has had to endure a history that was tarnished by events of overt prejudice, discrimination, and undignified treatment of groups of people serving in the U.S. military. Nevertheless, DEOMI believes that the DoD is arguably ahead of the vast majority of civilian organizations regarding integration and equal opportunity and employment.

However, if one examines the military literature (Crandall, 2007; Dansby, 2001; Dansby & Landis, 2001; Dansby, Stewart, & Webb, 2001; Hajjar & Ender, 2007; Johnson, 2001; Kennedy, 2001; Krebs, 2006; Katzenstein & Reppy, 1999; Matthews, 2002), the DoD cultural climate surveys ([www.deomi.org](http://www.deomi.org)), and the USAF Academy climate surveys ([www.usafa.af.mil](http://www.usafa.af.mil), superintendent), one can find evidence of “attitude-

discrepant behavior” (Pines & Maslach, 1983). That is, many military members in recent years have espoused more tolerant attitudes but their behaviors have only been slightly related, and in some cases military members’ routine behaviors have revealed their true attitudes. Johnson (2001) provides a thesis on contemporary theories of racism in the military and demonstrates how many military members lie on a continuum somewhere between “aversive racists,” “symbolic racists,” or “modern racists.” Although modern racism is vastly more subtle, it “is based on a value system that conflicts with negative feelings toward racial minorities” (p. 36), and it helps to perpetuate institutional forms of racial discrimination.

Bolton (2001) in his Commandant’s Statement from DEOMI indicates that “Historically, the majority of Americans have, at best, tolerated the differences in culture and tradition,” and he challenges the DoD to “move beyond ‘tolerance’ of diversity to the ‘celebration’ of diversity as an asset that enriches the lives of all citizens” (p. xiii). Furthermore, Bolton also indicates that “managing diversity of the force in the twenty-first century is now one of our greatest leadership challenges” (p. xiv). I wholeheartedly concur with Colonel Bolton, but I will go further and argue that the DoD has always been a predominantly white male organization as noted in the demographics below. Thus, the white dominant culture, discourse, and practices will continue to negate the voices and presence of others unless the system is changed. Essentially, a primarily white male dominant group will continue to thwart any true efforts to appreciate and celebrate diversity on the campus of USAFA or within the larger Air Force community.

Presently, and as evidenced throughout the DoD’s history, the military is predominantly a white male culture at 70.2 %, and 80 % at the USAF Academy. The

Defense Manpower Data Center Report (3035EO) indicated the U. S. Air Force active duty forces as of September 2006 consisted of 344,529 members, and clearly the dominant culture is white. Social dominance theory purports that groups tend to organize in a hierarchy of power (as is the military) with at least one group being dominant over all others groups; therefore, the dominant group will enjoy greater power, privilege, assets, and access to networks. Conversely, the subordinated groups within an institution may be powerless, oppressed, and subject to far greater prejudicial attitudes and institutional discrimination (Franzoi, 2003, p. 241). Demographically one can argue if the Air Force is to change its orientation from being a monocultural organization to a more diverse and inclusive organization, it will have to change its complexion, policies, and practices (Cox, 1994, 2001). Furthermore, research regarding the military attitude-behavior discrepancy is warranted, especially as it relates to Johnson's (2001) notion of modern (aversive) racism being present in the military (pp. 29-58). Implications from the literature (Johnson, 2001; Tatum, 2003) suggest that organizations' attitude-behavior discrepancies could be related to modern racism: attitudes toward members of a racial group that incorporate both egalitarian social values and negative emotions, causing one to avoid interaction with members of the group. Certainly, attitude-discrepant behaviors can become manifest within the following areas and should be further researched at the respective U.S. military academies.

#### *Deconstructing Institutional Practices and Philosophical Positions*

Critical theorists (Darder, Baltodano, & Torres, 2003; Freire, 1993, 2001, 2005; McLaren, 2003;) and critical race theorists (CRT) (Bergerson, 2003; Dixson & Rousseau, 2006; Gilborn, 2006; Ladson-Billings, 1999, 2006) attempt to deconstruct notions of

liberalism as they believe many institutions have not fully addressed the role of deep-seated racism in American life. According to these theorists, to deconstruct systematic and institutional racism one must take different paths to conceptualize racialized experiences and one way to accomplish this is through what CRT describes as using the conceptual tools of story-telling and providing counter-stories (Dixson & Rousseau, 2006).

Institutional racism consists of the collective failure of an organization to recognize and provide for its people based on their color, culture, or ethnic origin. It can be seen and detected in processes, institutional artifacts, attitudes, and behavior which amount to discrimination through prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people (Macpherson, 1999, p. 321). Chelser, Lewis, and Crowfoot (2005) delineate between two different types of institutional discrimination. In fact Chelser et al. state:

Direct institutionalized discrimination refers to organizationally prescribed or community-prescribed actions which have an intentionally differential and negative impact on members of subordinate groups ...carried out ...routinely by a large number of individuals guided by rules of a large-scale organization. Examples relevant for higher education institutions include deliberate efforts to track or counsel minority students ...exclude minority content from the curriculum or social life of educational institutions.

Indirect institutionalized discrimination refers to practices having negative impact and differential impact on minorities and women even though the organizationally prescribed or community-prescribed norms or regulations guiding these actions were established, and are carried out, with no conscious prejudice or deliberate intent to harm lying immediately behind them. On their face and in their intent, the norms and resulting practices appear fair or at least neutral (p. 13).

According to Johnson (2001), one must remember that institutional racism is less overt, far more subtle, and less identifiable in terms of specific individuals committing

the acts, but it is no less destructive in our human relationships. It originates in the operation of established and respected forces in society, and thus you can anticipate far less public condemnation but critical theorists and advocates of principled and humanistic practices will take a stand against any form of discrimination or oppression. Critical theorists and CRT's critique of liberalism springs from its understanding of racism (as wide-ranging, often hidden and commonplace) and its frustration with the inability of traditional systems and processes to address anything except the most obvious and crude versions of racism. CRT's principal concern, as Gillborn (2006) would argue is with the subtle forms of racism that tend to be normal and ingrained in the fabric of society, not with the few exceptional cases of obvious discrimination that obviously stand out. One must remember that racial justice was embraced in the American mainstream in terms that excluded radical or fundamental challenges to status quo institutional practices in American society by treating the exercise of racial power as rare and aberrational rather than as systemic and ingrained (Gillborn, 2006; Krebs, 2006). This perspective conceived racism as an intentional, albeit irrational, deviation by a conscious wrongdoer from otherwise neutral, rational, and just ways of distributing jobs, power, prestige, and wealth; thus, liberal race reform measures served to legitimize the basic myths of American meritocracy (Gillborn, 2006).

Criticalists' criticism of meritocracy, and related notions such as objectivity and colorblindness, are not a rejection of them in principle but a criticism of their raced effects in practice. It is simply and demonstratively the case that objectivity and colorblindness notions, despite their apparent concern for equity and justice, operate as a mechanism by which particular groups are excluded from the mainstream (Ladson-

Billings, 1997). For example, arguments about the methods of social research are constantly rehearsed in the academy (Aronowitz & Giroux, 1993; Darder, Baltodano, & Torres, 2003; McLaren, 2003), and not only in relation to anti-racist scholarship, where deeply conservative and regressive perspectives frequently masquerade as a concern for “objectivity,” “neutrality,” and standards of evidence.

Trifonas (2003) believes that educational institutions have traditionally not tolerated the value of subjective differences among its student population. For the sake of securing the reproduction of the “cultural capital” of a society and its normative ideals and models (p. 2), Western institutions have promoted the vision of a relatively homogenous community of students working toward an idea of “academic excellence” narrowly defined according to standardized levels of progress and achievement (p. 2).

Furthermore, Trifonas argues:

the cultural work of education, in theory and practice, must move toward a reawakening of an ethical consciousness that opens the negative values of difference in an affirmative way, while still recognizing their uniqueness and particularity. To reduce the numbing sense of divisiveness permeating the public sphere of education requires solidarity of a community of difference rather than a simple celebration of a community of differences perceived to exist, more or less, independently of each other as the multiple sites of isolated or marginalized subjectivities (p. 3).

Thus, one must be open and recognize the importance of context and the detail of the lived experience of oppressed peoples as a defense against the colorblind and sanitized analyses generated via universalistic discourses (McLaren, 2003). One must learn about the viewpoint and experiences of multiple actors as an essential step in making sense of the social world—not because of any sentimental attachment to the underdog position,

but as a recognition that people in different social locations have different perspectives and understandings.

One must remember the words of Chelser et al. that “over an above the common threads of belief and commitment to ‘*e pluribus unum*’—to the things that unite us as a people and a nation—we are different, divided, and stratified” (p. 6), and every analysis of a hierarchical situation such as USAFA must contain explicitly or implicitly some proposition, some empirical proposition about how the subordinates view themselves; they, after all, know more about certain things in their life than the people above them.

Finally, pluralistic mentoring must follow the lead of Rodriguez and Villaverde (2000) as they attempt to dismantle white privilege by critically interrogating whiteness across contexts, from the experiential level to the different ways in which whiteness is deployed in contemporary cultural politics. For example, Rodriguez and Villaverde argue:

...even examining the phrases ‘people of color,’ one soon happens upon a significant staple of thought within the field: Whiteness has historically been appropriated in unmarked ways by strategically maintaining as colorless *its* color (and hence its values, belief systems, privileges, histories, experiences and modes of operation) behind its constant constructions of otherness. In other words, everyone or everything else is ‘marked’; whereas white is not anything really, not an identity, not a particularizing quality because it is all colours (p. 1).

Using critical theorists’ and critical race theorists’ (CRT) insight as a lens to deconstruct institutional practices and philosophical positions, future researchers may provide fruitful research by examining institutional endeavors to make the college and university campus more pluralistic in its orientation. Perhaps a glimpse through the lens of Tinto’s prior research will provide the reader with some recommendations that are certain to add power to any future pluralistic mentoring endeavors.

## Recommendations Through the Lens of Tinto

The topics below present institutional challenges and opportunities for higher education to improve their practices to become more pluralistic in its orientation, and to find fertile soil for future research endeavors; however, the following are presented as practical recommendations.

### *Create a Pluralistic Campus*

According to Tinto, “some institutions are culturally pluralistic and inclusive, rather than exclusive, in their view of what constitutes ‘normative’ behaviors and beliefs. They are likely to view the absence of a dominant culture as a positive state of affairs” (p. 61). On such campuses, the espoused value is that all students are welcome and their perspectives are valued. Tinto, also indicated that lacking any pervasive pattern of inequality that distinguishes “good” and “bad,” “central” and “marginal” subcultures, these institutions may foster greater fulfillment and persistence, especially among traditionally under-represented students, through multiple patterns of social group identities and memberships (p. 61). His work suggests that a student’s membership in groups is important to persistence; the particular impact of membership upon persistence in that institution is dependent on the prevailing ethos of the institution that specifies the relationships between different subcultures on campus and gives meaning to group and student memberships. (Tinto, 1993, p. 61; see also Cox, 1994, 2001; Tatum, 2007).

Tinto’s (1993) research suggests that the more a cadet is involved in the social and intellectual life of the Academy, and the more frequently a cadet makes contact with faculty and other cadets about learning issues, the more the cadets are likely to learn. (p.

69). Even among cadets who persist, wide-ranging contact with mentors, especially outside of class, is associated with heightened intellectual and social development according to Tinto. And this is the case even after one takes account of differences in cadet ability, prior levels of development, and prior educational experience. In other words, cadet contact with educators and mentors, especially outside of class, is an *independent* predictor of learning gain and development (p. 69). In this context, one can refer to the body of research on faculty encounters of mentoring and its effects on student satisfaction and academic success (Johnson, 2007; Perry, Steele, & Hilliard, 2003; Tatum, 1997, 2007).

Capitalizing on the insights provided by Tinto's research may enable military academies to examine their institutional practices or build upon his insight to conduct research on creating pluralistic campuses. Tinto's work is also insightful when attempting to promote pluralism at a predominantly white institution.

#### *Change the Complexion of Predominantly White Institutions*

Tinto (1993) in citing the literature of Martin (1990) indicated that minority students are more likely to succeed and persist until graduation when they believe there is support for their efforts and equity in assessing their work. This is supported by Tatum (2007) and Perry, Steele, and Hilliard's (2003) research as well. According to Perry et al. minority retention mirrors the academic climate in which minority students find themselves as much as it does their academic abilities (see also Steele, 1997). According to Tinto and Vogt (1997), academic environments that discourage and discriminate against any student, however subtly, are also climates that give rise to student failure and departure. According to the literature, cadets of color, specially admitted or not, will

likely face particularly severe problems gaining access to the mainstream of social life in a largely white institution like USAFA (Tatum, 2007; Tinto, 1993; Vogt, 1997) or any other military academy. According to Tinto, differences in racial and ethnic origins do not preclude commonality of interests and dispositions, but his research does suggest that smaller campuses offer fewer options for students of color to choose groups to be a part of when compared with white students. At a small campus like USAFA, cadets of color will be more likely to experience a sense of isolation and/or incongruence than will the white cadets (p. 74).

Lastly, Tinto cited a study by Rootman (1972) where an examination of voluntary withdrawal of students from the Coast Guard Academy was conducted. Apparently, the closer the perceived fit between the cadet's perception of her-or- himself and that of the so-called "ideal" graduate, the more likely was the cadet's persistence. In the smaller, homogenous setting of the Academy, the "ideal" graduate serves to describe the prevailing ethos of the institution as seen by its cadets. Thus, Tinto provides a disclaimer that the effects of homogeneity and isolation may, in some cases, be overshadowed by other attributes of the institution which attract students in the first place. In the case of an institution like USAFA, prior commitment to a military career may more than offset the effects of isolation. (p. 81). However, insights provided by Tinto's research may provide military academies with opportunities to examine their predominantly white institutions and conduct research to examine its effects for or against promoting pluralistic campuses. Tinto's work is also insightful when attempting to build personal and social support within an academic institution.

### *Build Personal and Social Support Mechanisms*

To the degree that cadets of color and women represent a distinct numerical minority at USAFA, they also face distinct problems in seeking to become incorporated into the life of what may be seen as a foreign college community, as described by Tinto (1993). In this situation, the use of special support and mentoring programs are suggested by Tinto as research has proven these programs to be quite effective in increasing student retention (see also Johnson, 2007; McHenry, 1997; Perry, Steele, & Hilliard, 2003). Role modeling seems to be effective in retention programs and especially important among those programs concerned with disadvantaged students of color (Clutterbuck & Ragins, 2002; McHenry, 1997; Johnson, 2007; Tinto, 1993).

Furthermore, Tinto (1993), John McWhorter (2001), and Stephen Carter (1991) indicated that individuals from disadvantaged and/or minority origins are much more likely to be found in troubled public schools and in the lower quality public schools in particular; thus, they are more likely to be less prepared for college life. As a result they will also be more likely to experience academic difficulty in college regardless of measured ability, and are likely to leave because of academic failure, especially in a high pressured environment like USAFA. Tinto's research suggests that mentors and support staff should be aware that disadvantaged student's situation can be partially explained by the "differential social experiences of disadvantaged youth and thus the difficulty they encounter in attempting to successfully act out the largely middle-class role of college student." (p. 49). Implications for future practice and research should also consider the culture of the campus, especially on an academic military campus.

### *Create a Positive Culture*

A cadet and mentor's culture is patterned, potent, and deeply embedded in their thoughts, perceptions, and feelings (Benton, 2005; Dansby, Stewart, & Webb, 2001; Katzenstein & Reppy, 1999). Culture provides an integrated perspective and meaning to various situations; it gives military members a historical perspective, a worldview, and even a unique identity (Benton, 2005; ODS pamphlet, 2004; Wakin, 1986). Moreover, in the case of the cadets, an evolving identity is being forged during the adult resocialization process (Kegan, 1982; Schein, 1985; Van Maanen, 1978). Cadets are socialized to embrace a social structure that reflects an underlying, unifying culture. Within this military culture, cadets must espouse the stated values and norms and, more importantly, they must enact them if they are to be successful as cadets and future military officers (Benton, 2005; Wakin, 1986).

But, in the words of Schein (1985), "If culture is all this [for a cadet], is it readily changeable, and, more important, should it be changed [abruptly]? Or, to put it another way, the major dynamic consequence of culture is that it stabilizes things for group members. Under what conditions, can or should, the situation be destabilized in initiating a change process" (p. 44)? These questions speak to the critical time when young cadets 18-22 years of age are confronting enormous identity development issues such as identity crises, identity diffusion, foreclosure, moratoriums, and perhaps a few cadets will have developed a solid identity (Torres, Howard-Hamilton, & Cooper, 2003; Tatum, 2003). Do change initiatives attend to the needs of all cadets who are at various levels of identity development and yet are being heavily pushed to develop a military identity?

According to Schein (1985), the internal issues that must be dealt with by any group if it is to function as a social system are: (1) *Common Language and Conceptual Categories*, (2) *Group Boundaries and Criteria for Inclusion and Exclusion*, (3) *Power and Status*, (4) *Rewards and Punishments*, and (5) *Ideology and Religion* (pp. 65-82). For a military culture the internal issues that must be addressed as distilled from Schein's research is as follows:

- If cadets cannot communicate with and understand each other, an effective cadet wing is made impossible,
- An effective military culture must achieve a shared consensus on which cadets are in (ingroups) and which cadets are out (outgroups) and by what criteria the determination of in-group membership is made,
- Within the officer development system (ODS) pecking order, criteria and rules dictate how one gets, maintains, and loses power. Pluralistic mentors must help cadets understand the *transformative approach* to leadership and ensure senior cadets' praxis is inclusive, respectful, and equitable to all cadets,
- The ODS must clearly articulate what are its heroic (must represent female and ethnic minorities) icons, as well as its acceptable and unacceptable behaviors (racism, sexism, discrimination); what gets rewarded with status and power; and what gets punished in the form of withdrawal of the rewards. Furthermore, the ODS should seek to make the process less competitive, more collaborative, and more innovative, and
- USAFA, like every society, faces unexplainable and inexplicable events like the "Religious Intolerance" scandal, which according to Schein must be given meaning

so that members can respond to them and avoid the anxiety of dealing with the unexplainable and uncontrollable.

In large part these cultural issues can be examined through the officer development systems, primarily because they provide the overarching framework for the military academic institutions.

### *Officer Development Systems*

The USAF Academy's Officer Development System (ODS) is founded on the idea that professional commitments are fostered through action-deliberate connections to the principles of professional military service. "ODS provides a holistic framework designed to coordinate and integrate cadet developmental activities across their entire four-year experience" (USAFA 2007-2008 Curriculum Handbook, p. 8). According to the curriculum handbook, "the threefold purpose of ODS is to develop each cadet's appreciation that being an officer is a noble way of life, to foster a commitment to character-based officership, and to develop competencies essential to this identity as a character-based officer-leader" (p. 8). When considering the officer development systems, military institutions should consider the work of critical pedagogy scholar Henry Giroux (1993).

Giroux theorized about conflict and developed a resistance theory that can often exist within educational institutions (also in McLaren, 2003), especially where students demonstrate an oppositional behavior toward the institutional rules and norms. His research insight is invaluable for institutions considering organizational change and the resistance that may accompany this process. At the USAF Academy, an effort to promote cultural change was instituted through the implementation of the new Officer

Development System (ODS) Program, unveiled in January 2004. Thus future research efforts to improve institutional practices may find great insight and profit from reading Giroux's thoughts on resistance theory.

Giroux's theory is applicable because it views academic institutions as possessing a partial autonomy where conflict and contradictions take place with regard to an institution's reproductive and/or socialization process. Unlike Bourdieu's (2003) theories that touch upon issues of human and social capital, Giroux's theory covers greater theoretical terrain as he extends the notion of higher education being responsible for cultural reproduction. For Bourdieu, a student's cultural background, knowledge, disposition, and skills were essentially passed down generationally as cultural capital. Communication, forms of knowledge, values, language practices were essentially conferred upon the student through various socializing practices, to include, academic institutions like USAFA. However, Giroux's theories provide great insight into aspects of institutional assimilation, subordination, the power of the dominant culture to reproduce, and, most importantly, his theory describes how some students will resist and demonstrate oppositional behaviors against the policies and practices of the institution. I would argue the previous Academy scandals and purported episodes of campus intolerance were examples of past opportunities to have examined the culture through the lens of Giroux's theory of resistance.

I now guide the reader to the last section of this dissertation and offer my final reflection upon my research study: The Impact of Pluralistic Mentoring at the United States Air Force Academy, and I invite the reader to revisit my personal involvement and transformation process

## Final Reflections: My Personal Involvement and Transformation

The last unexpected finding of my study was the overall support and encouragement provided by several white, male mentors. This was startling to me because my entering presupposition, from having read the literature, was that the dominant group would more likely reject my pluralistic mentoring program (Kivel, 2002; Tatum, 2003, 2007; Katzenstein & Reppy, 1999; Johnson, 2001). Perhaps, the white males demonstrated a phenomenon described by Shelby Steele (2006) as “white guilt,” a way for white people to keep up appearances, feel good about themselves, to acquire an easy moral authority, and do so without addressing any real underlying problems of power, privilege, and injustice. If so, this phenomenon would add support to theories that describe present-day institutions being guilty of aversive or modern racism (Hodson et al., 2004; Tatum, 2003, 2007; Johnson, 2001), and this might explain the attitude-discrepant behaviors; that is, professing a belief that is betrayed by opposite actions, which is depicted in the military literature and various cultural climate surveys (Dansby, Stewart, Webb, 2001; Gantar & Patten, 1996; Johnson, 2001; Katzenstein & Reppy, 1999; Krebs, 2006; Weinstein & Seay, 2006). But as Regan and Fazio (1984) indicated in their work, consistency between attitudes and behavior is an interesting exploration, and that many times our behaviors do, indeed, differ from our professed attitudes.

Regan et al.’s work builds upon Leon Festinger’s (1957) classic theory of cognitive dissonance, and is one of the most influential theoretical models of attitude and behavior change. Furthermore, the work of these theorists provides an additional possibility for why my null hypothesis was retained. If Steele is correct about white guilt,

and Johnson and Tatum are correct in their notions of present-day aversive or modern racism, then white society may very well be more liberal and egalitarian in its espoused attitudes or professions but not necessarily in their enacted values and subsequent behaviors. Regan et al.'s research indicated that the consistency between attitudes and behaviors are related to how strongly the attitudes and behaviors are linked; thus, how attitudes are formed may be the key component to the behavior one can likely expect. Basically, if attitudes are based on an individual's direct experience, then there should be a greater attitude-behavior consistency" demonstrated by the individual (p. 56). Thus, the retention of my null hypothesis could have resulted from the way I operationalized my research study. I attempted to make an inference solely from the response of cadets to questions on my self-report survey. However, as Regan et al. argue:

attitude measures seldom if ever tap the experience on which the individual bases his responses; they are instead usually designed merely to assign him a score indicating relative favorability or unfavorability toward the attitude object in question (p. 57).

Continuing with my argument, in an increasingly egalitarian society, perhaps a military society that has experienced its own share of white guilt, military members are socialized and sanctioned to not demonstrate any prejudicial thoughts or overtly discriminate against females and other minority groups.

Krebs (2006) stated that the military is "arguably the least racist institution in American society" and "the more the military the environment, the more complete the integration. However, after hours blacks and whites have generally returned to the civilian norms of association" (p. 9). Therefore, according to Regan et al., attitudes must be based on direct personal experience, which will have a stronger dynamic relationship

to subsequent behavior than those derived from external sources, such as a military superior barking out orders to his subordinates to not be prejudice. Lastly, Regan et al. indicated that attitudes must be linked with action both in their formation and in their consequences. Perhaps the best way to explain the process of forming consistent attitude-behaviors is to revisit my personal involvement statement from the Preface and share with the reader how my attitudes changed during my transformational journey at the University of Denver.

In the Preface liberty was taken to share my interest in coupling mentoring and diversity concepts, and why I became motivated to develop a pluralistic mentoring program at the USAF Academy. I briefly discussed how I had experienced both cognitive dissonance and resonance during my graduate experience at the University of Denver. Cognitive dissonance was experienced primarily through classmates and professors, which challenged the rational faculties of my mind. For example, while taking a critical race theory (CRT) class as the only Caucasian male, I at times felt as though I had fallen into *Dante's Inferno*. To confront literature and classmates who viewed me as a member of the dominant racial group with all its privileges angered me, troubled me, and even hurt me as I was viewed with suspicion. Equally unsettling was the "civil-military attitude gap" (Ulrich, 2002; Ricks in ACSC, 2002) I experienced when challenged about my membership in the military, which is perceived as being too imperialistic, homophobic, patriotic, and evangelical; thus, the flames of the *inferno* over two years would not be quenched, and I was beginning to question my own attitudes.

The resonance I experienced was primarily through the literature I read, which challenged the affective component of my being. As stated previously, having read

Orlando Patterson's essay and juxtaposing it with an infamous Nor'easter (New Jersey publisher) I encountered at a community Jacuzzi provided enough gale-force wind to deeply impact the affective component of my brain as I was viewed through a "deficit lens" (Fraser, 1995; Hernstein & Murray, 1994; Perry, Steele, Hilliard, 2003). Gardner (2006) described this impact upon the brain and soul as, "a view, idea, or perspective [that] resonates to the extent that it feels right to an individual, seems to fit the current situation, and convinces the person that further consideration" is not necessary (p. 13). Moreover, Gardner indicated that cognitive dissonance and resonance are two very powerful levers that can be used to change our minds, and it was at this point that I really began to change my attitudes.

Janet Helms (1990) described the six stages of white identity development as contact, disintegration, reintegration, pseudo-independent, immersion/emersion, and autonomy. Perhaps the levers as described by Gardner were enough for me to examine my own white identity development and psychological discomfort. As I was confronted in various courses at the University of Denver, I began to ponder Helms first stage of white identity development, which she termed as the *contact* stage. I had never explored the significance of racial identity, white privilege, or societal stereotypes, and I adamantly professed that I was color-blind. However, my increasing awareness of racism and white privilege encountered while talking with classmates, readings counternarratives, and journeying through the *Inferno* of CRT was enough to move me into Helm's *disintegration* stage. During this stage, I began to see how much the lives of people of color have been affected by prejudice and discrimination in the larger society (Dyson, 2007; hooks, 1995; West, 2001) and within my beloved military community

(Dansby, Stewart, & Webb, 2001; Krebs, 2006; Katzenstein & Reppy, 1999). My own experience of having grown up in the rural South and having been viewed through the “deficit lens” helped create within me a kindred spirit for others who were viewed in a similarly deficient manner.

As I learned of the societal inequities that directly contradict egalitarian notions that all students can compete equally by espousing meritocracy, individualism, competitiveness, et cetera (McLaren, 2003; Aronowitz & Giroux, 1993; Darder, Baltodano, & Torres, 2003; Orfield, Marin, & Horn, 2005), I was forced into a deeper region of cognitive dissonance. I suppose Helms would suggest this discomfort was necessary for my identity development process. I suppose I could have denied the validity of the scholarship I was reading, or I could have psychologically or physically withdrawn from the *Inferno* of the University of Denver, but I remained engaged and I tried to turn the discomfort into action by envisioning the development of my pluralistic mentoring program at the USAF Academy. Perhaps, Helms’ theory suggests that I had moved into the *pseudo-independent* stage where my deepening awareness was leading me into a commitment stage to unlearn my own prejudices and/or my own practices of discrimination (Allport, 1979; Kivel, 2002). Basically, I wanted to educate the faculty mentors that our presence and praxis could have a positive or a devastating effect upon our cadets. Moreover, borrowing a term from the military, I wanted to be a “force multiplier” and assist the USFA Academy’s Officer Development System in helping our organizations become more pluralistic in its orientation. As Regan et al. had suggested a consistent attitude-behavior is developed by direct experience through the practice of

self-reflection coupled with action; an action akin to a form of praxis as described by Freire (1993) that is moral and liberating.

I was unable to replicate my direct experience at the University of Denver into my pluralistic mentoring program. I may have caused some cognitive and affective dissonance for the group but the one-semester journey apparently was not substantial enough to deeply change the heart, minds, and attitudes of this group of mentors. However, based on cadets' responses reflected on my self-report instrument, as well as their responses on the 2004 USAF Cultural Climate Survey, indicate that overall attitudes are reasonably good. Perhaps the new Officer Development System (ODS) Program is truly changing the culture in a positive way. Perhaps simple measures like removing the "Bring Me Men..." sign on the Terrazzo wall, and replacing it with a statement that more suitably represents the aspirations of the entire cadet wing and the core values of the Air Force has been helpful.

Perhaps the transformational leadership approach that has been institutionalized on campus is making a difference as findings from the 2004 USAF Cultural Climate Survey ([www.usafa.af.mil](http://www.usafa.af.mil)), located at the Superintendent's Public Affairs Section) make the following points: (1) "cadet responses indicated that behavior has improved in many areas," (2) cadet responses on attitudinal items like "race/ethnicity remains the most positive climate area," and (3) the general impression of cadets regarding the ODS is quite good. Nevertheless, "gaps still exist between majority/minority in other areas;" that is, the most divergent gaps lie in the areas of intercollegiate, religious, and gender climate areas. Perhaps the need for faculty and cadets alike to continue to elevate their social and

cultural competencies and move the whole cadet wing toward a more pluralistic orientation is the right thing to do.

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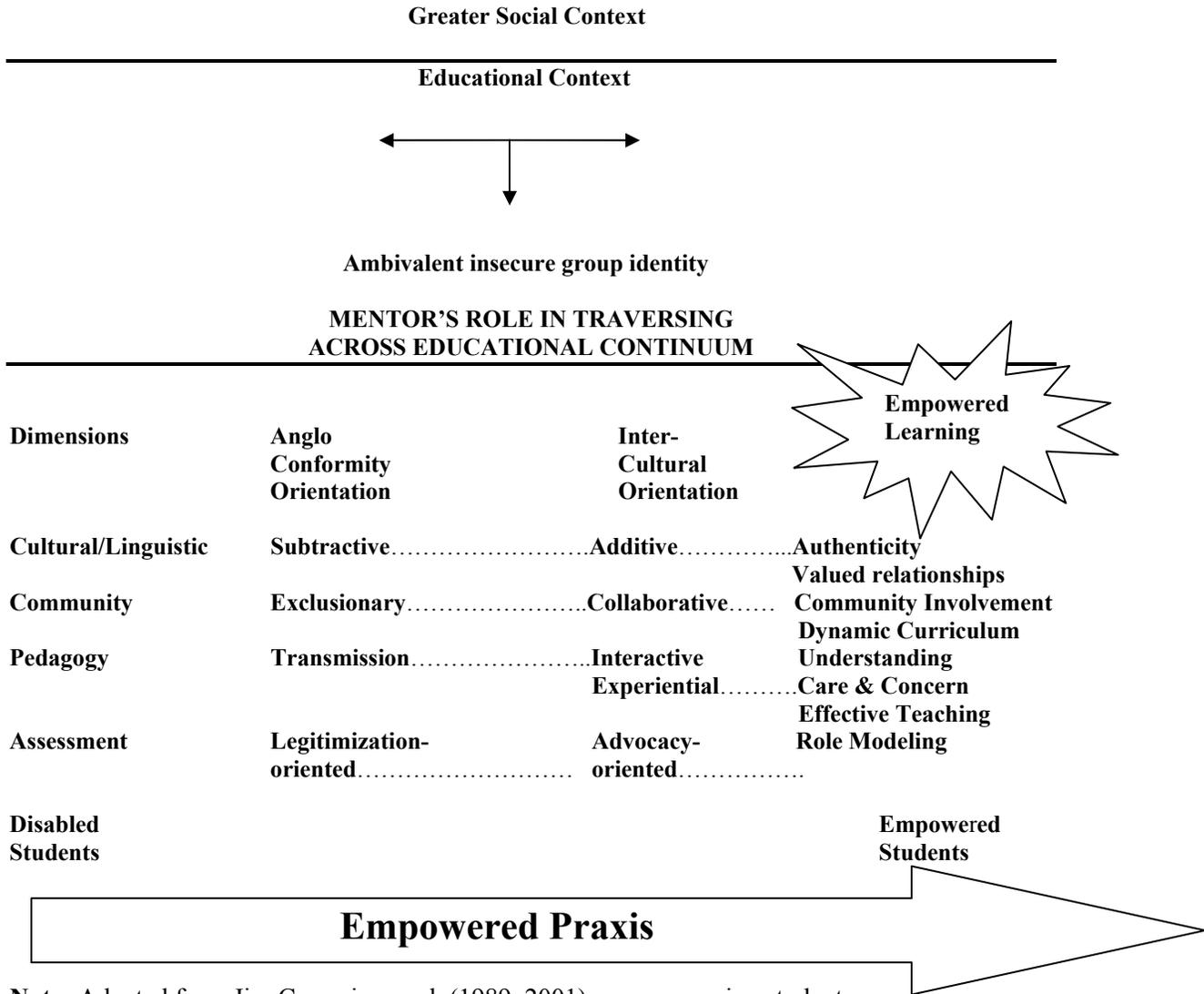
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APPENDIX A

Empowering Cadets Framework

The chart below illustrates the contexts, dimensions, and characteristics that must be considered when empowering cadets to learn through pluralistic mentoring.



**Note:** Adapted from Jim Cummins work (1989, 2001) on empowering students

## APPENDIX B

### Common Assumptions and Goals of a Pluralistic Environment

<b>Assumptions of Pluralistic environment</b>	<b>Mentor Intervention Promote Goals &gt; &gt; &gt; &gt;</b>	<b>Goals of pluralism</b>
U.S. culture formed by the contributions of different cultural groups	>	Promote understanding of the origins and harm caused by ethnic stereotypes (e.g., African Americans are violent, Jews are stingy, Hispanic Americans are hot tempered)
Students must have self-esteem & group esteem to work productively with people from other cultures	>	Mentors should give all students a sense of being valued & accepted by expressing positive attitudes, & advocating for fair policies and practices
Celebrating the achievement of one's cultural group will raise self- & group esteem	>	Promote self-acceptance and respect for other cultures & understand the impact ethnic groups have had on America
America benefits from positive interactions among members of different cultural groups	>	Reduce ethnocentrism and increase the positive relationships among members of different ethnic groups by understanding the viewpoints and products of these groups
Academic performance is enhanced when you incorporate various cultural values & experiences into instructional lessons	>	Educator-mentors should attempt to embed curriculum into a personally meaningful (i.e., ethnically related) context

## APPENDIX C

### Examining Institutional Artifacts

I embarked upon a tour of the United States Air Force Academy (USAFA) in search of evidence that would convincingly indicate that the installation appreciated diversity within its organizations. Specifically, I was searching for displays, statues, or commemorative photo galleries that demonstrated the Academy's effort to honor a diversity of people and/or groups that have been instrumental in its history or that honors diversity of the larger Air Force's heritage and tradition. My first stop was *Arnold Hall*.

Arnold Hall is a favorite gathering place for cadets to enjoy food, movies, theatre, concerts, and a bit of socialization with good friends. When visiting Arnold Hall, one finds many portraits of past academy graduates who have gone on to serve their country very well. For example, one hallway greets visitors with former NASA astronauts to include: Susan Helms, Brigadier General, who graduated from the Academy in 1980, became a NASA astronaut in 1991, and who spent 163 days on a space station before returning to earth on the Discovery in 2001.

While in Arnold Hall, one can't help but notice the impressive Tuskegee Airmen Display. These noble and valiant men served as a popular group of African American pilots who flew with distinction for the United States Army Air Force during World War II. The history of the Tuskegee Airmen dates back to June 1941 when the Tuskegee program was officially begun with the formation of the 99<sup>th</sup> Fighter Squadron, formed at the Tuskegee Institute, a famous school founded by Booker T. Washington in Tuskegee, Alabama (2005-2006 Contrails). The history of the Tuskegee Airmen is absolutely

phenomenal. The flyers and ground crew were largely isolated by the segregation policies of the military, and left with little guidance from battle-experienced pilots; however, their courage was undaunted as they flew their P-51 Mustangs to provide bomber escort duties. During their watch in the air, they entered combat against greater numbers of superior planes, and came out victorious. In time these fearless fighters were given names such as: the Black Birdmen or the “Redtail Angels.” As the Redtails, they were the only fighter group who never lost a bomber to enemy fighters.

As I left the Tuskegee Airmen display, I felt (as I have so many times before) the greatest admiration and respect for these men. As an airman myself, I can’t help but think that many young black cadets must be in awe of the legacy these gallant men have left for them: a legacy that no white fighter pilots have been able to match! My next stop on the tour was a visit of *Fairchild Hall*.

This huge building is the hub for daily academics in a cadet’s busy life. Also, one will find numerous offices for academic department staff, professors, and administration personnel. Traveling the halls can give one the impression that she/he could walk for days observing myriad classrooms, lecterns, laboratories, simulation suites, engineering mechanic shops, and aeronautic shops. Navigating oneself through the maze of hallways, one will witness miles of murals and paintings that are tastefully displayed to showcase the various Air Force missions, organizations, and people who represent the Air Force family. Although many more portraits of white male airmen were displayed on the walls, one could occasionally find a few pictures of females and people of color caught in action displaying their expertise as important Air Force members. From a demographic proportionality standpoint, representation may be adequate but it is very possible that

females and people of color would feel historically absent or rendered invisible when making this same tour.

When I entered the *Heritage Room*: a wonderful lounge with dining, and the absolute best view of the Terrazzo, Cadet Chapel, and Rocky Mountains, I was very disappointed. On one wall, an impressive display of portraits could be viewed highlighting all the past department heads who have served at USAFA. The display consisted of all white male officers with exception of a single black department head whose portrait made it on the wall. When I asked one of my best friends (a black colleague) what runs through his mind when he gazed at this display, he said, “It makes you wonder, why? You know, Jack, recently there was only one black Ph.D. on the faculty who taught in the Engineering Mechanics department. He was in consideration for the department head position, but unfortunately he was passed over. Jack, it sometimes makes you wonder.”

Upon leaving Fairchild Hall, I decided to travel over to the *McDermott library*, an impressive facility that houses one the foremost collections of writings on flight in the Gimbel Aeronautical Room, and it is also a repository of many significant documents recording the history of aviation. While traveling through the library one finds a unique exhibit of Jacqueline Cochran. In fact, Cochran became the first woman to be honored with a permanent display of her achievements at the United States Air Force Academy. Jacqueline Cochran’s (May 11, 1906 – August 9, 1980) accomplishments and contributions to American aviation are too numerous to list all of them in the case study; however, several of her accomplishments must be mentioned: 1) In 1939, she set a new altitude and international speed record; 2) She received the Clifford Burke Harmon

Trophy as “outstanding” woman flier in the world five times; 3) She was the first woman to fly a bomber across the Atlantic; 4) In 1942, during WW II, she was made Director of Women’s Flight Training for the United States; 5) She became head of the Women Air Force Service Pilots (WASP); and, 6) She holds more distance and speed records than any pilot living or dead, male or female.

I could continue with many noteworthy citations of Jacqueline Cochran’s impressive air-flight records and the contributions she made in aeronautical history. Her contributions in aviation are impressive beyond imagination, and all cadets learn quickly that her legacy is one to be appreciated with the highest degree of respect. Once again, just as with the Tuskegee Airmen display, I left the Cochran display with a clear reminder of a contribution that has been unmatched by any white males in the history of the Air Force; however, I was once again reminded that a paucity of female contributions are celebrated in the halls and galleries of the USAFA campus.

## APPENDIX D

### Four Interviews to Assess the Cultural Climate

The questions were taken from Taylor Cox's book, *Creating the Multicultural Organization* (Table 2.1, p.27). The battery of questions used to assess the climate was as follows:

1. Mistakes are tolerated as vehicles to learn and support risk taking
2. I have the same opportunities here as others of my ability, experience, and education
3. Communications are good here between management and hourly workers
4. I would recommend this company for employment to a good friend
5. There is tension here between men and women
6. Communications are good here between whites and racial minorities
7. Employees feel free to express differences that may be due to different cultural backgrounds
8. My supervisor is sensitive to my personal and family situation
9. There is frequent stereotyping of people based on their work area
10. There is frequent stereotyping here of people in the lower job grades

Four individuals participated in the interview, and the demographic breakout was as follows: 1) a black, female civilian educator who served as an academic advisor, and who had a reputation for being a resident expert on Toni Morrison; 2) a black, civilian female supervisor who worked in an administrative section of the Dean of Faculty; 3) a black, male officer who served as an academic advisor and educator in one of the academic departments for the Dean of Faculty; and, 4) a white, male military officer who worked Curriculum Affairs issues for the Dean of Faculty. To provide anonymity for my Air Force colleagues, I assigned pseudonyms for the participants' information as follows: Ann, Barbara, Clarence, and Dick. In the respective, alphabetized order I began my interviews with Ann at the English Department.

-- *Ann*: I did not get off to a good start with the interviews as Ann felt very uncomfortable participating; therefore, she declined to answer my questions. My immediate thought or perception was probably a stereotypical thought. I had a flashback to a critique (David Horowitz) I once read about the Nobel Laureate Toni Morrison, where he indicated that “Morrison has boundless suspicions of White America that amounts to a demonization.” Why did I have this thought? I suppose I perceived that she was suspicious of my interview; honestly, I did seek her out because she is known as a resident Toni Morrison expert. Nevertheless, she did indicate that she thought appreciation for diversity is not as good as it could be at the Academy. I followed-up with the question: Do you think race/gender issues and relationships, etc. are better at USAFA than what might be experienced in civilian organizations? Ann’s response: “I do think race relations are better at USAFA, and I think there is less overt discrimination on base.” Next, I met with Barbara.

-- *Barbara*: The responses for the ten questions listed above were as follows: 1) yes; 2) yes; 3) yes, “could be better”; 4) yes; 5) yes, “females just deal with it”; 6) yes; 7) yes; 8) yes; 9) “yes, there is some stereotyping”; and 10) no. I asked Barbara and all of the individuals I interviewed if they thought the Air Force was ahead of the civilian sector in appreciating and/or valuing diversity. Barbara indicated that she thought the Air Force was better than the civilian sector as it relates to diversity issues. She indicated that “diversity training was pretty good” in the Air Force, and that her children and friends (non-military) appear to have more problems with racism and discriminatory practices or behaviors in their daily settings. My next interview would be conducted with one of my best friends, Clarence.

-- *Clarence*: the responses to the ten questions were as follows: 1) yes, "to a certain degree"; 2) "I want to believe, yes"; 3) "adequate, could be better"; 4) yes; 5) yes; 6) "yes, needs some improvement"; 7) "no, Jack. I can count on one hand the people I would feel comfortable discussing cultural/racial differences or hot topic issues. Jack you are one of the half-dozen that I feel comfortable talking with about these issues." "Jack, you've got to have a relationship and a rapport with someone to talk about these issues."; 8) yes, "He's is genuine."; 9) yes; and, 10) "change the word frequent to situationally, and I would say, yes." My last interview was with Dick.

-- *Dick's* responses to the questions were as follows: 1) yes; 2) yes; 3) yes; 4) yes; 5) yes, "there are some problems, as you would expect with any organization; however, some of the problems are related to different levels of maturity, not because of gender issues"; 6) yes; 7) yes; 8) yes; 9) no; and 10) no. Since Dick is the Chief of Curriculum Affairs, I thought I would ask him one last question: Is there a particular program at USAFA that embraces or promotes diversity to any degree? Dick: "yes, the Officer Development System (ODS)." Although I knew of ODS because I was a part of the process in 2004-2005, I asked Dick to explain the link with "diversity." Dick: "As all of the senior leadership has stated on many occasions, ODS represents the largest change to ever take place at USAFA (see Appendix A: *Awareness Key to Improved Diversity*). "ODS is a 'Force Development' initiative: a structured approach to develop officers with the skills, knowledge and experience needed to execute current and future missions." "ODS began in January 2004 and one of senior leadership's objectives was to change the culture. ODS emphasizes that a leader with integrity treats all people fairly and with respect, regardless of gender, race, ethnicity, or religion. The ODS system will provide

openness to diversity and integration; openness to diversity is critical in developing interpersonal, team, and organizational leadership skills future officers will need to lead a diverse Air Force.”

On balance the responses by the participants were fairly aligned with what I had expected before entering into the interviews. As stated above, I was a little caught off guard by Ann’s unwillingness to allow me to ask her the battery of questions. With exception of the stereotypical thought I had (described above), I took her declination, respectfully, and thought that if the shoe were worn by me I may have declined as well. I was thrilled to have Dick provide me with some specifics related to diversity within an Academy program.

As far as the responses, the researcher could not make any sweeping generalizations for two reasons: the responses were incredibly limited (I chose not to probe the interviewees) and because the researcher had primarily sought out interviewees (convenience sample) who I thought would be honest but whom I also thought would probably not go into great detail because of our common collegial connections within the Dean of Faculty. Next, because of the limited use of the interview, the researcher decided to inspect some data collected from Air Force and Department of Defense Surveys to see if there were any trends or unique findings. I was able to obtain two surveys. One survey was entitled *Career Progression of Minority and Women Officers*. Although the data from this survey was limited to active duty commissioned officers in the four military branches of the Department of Defense, and only examined data collected through 1997, I thought I might be able to determine if interviewee responses appeared to corroborate what was noted on the surveys.

In the Executive Summary of the survey report, the researcher found a few statements that seemed to parallel some of the verbiage that surfaced during my interviews. The statements that caught my attention were: 1) “Some minority and female members believe they are held to a higher standard than majority race/male colleagues and, especially women, believe that they must pass ‘tests’ to demonstrate their worth on the jobs” (p. 4); 2) “Some black officers feel they have more difficulty building competitive performance records for review by promotion boards. However, nearly all officers believed promotion boards are fair, given the information presented” (p. 4); and 3) “Many women and minority officers felt that, overall, they had been treated fairly and that the equal opportunity climate was not better, and probably worse in the private sector” (p. 4). With interviews behind me, the next part of the case study was to delve into institutional policies, programs, etc. that would indicate promotion of diversity on the USAFA campus.

My first stop was to visit the Equal Opportunity (EO) office and speak with the officer in charge (OIC). As with my interviews, the findings were not very illuminative, especially as the OIC informed me that there was not a specific “Diversity Management” program on USAFA. However, the OIC did inform me that EO broadly covers diversity, that discrimination in any form is prohibited, and that fairness in employment opportunities within the respective mission elements is mandated by the senior leadership. (add DEOMI)

However, my visit with the EO officer was not completely null and void of information as I was able to obtain some important EO documentation, and learn a little bit about the military history of diversity from an EO perspective. The first EO document

was a letter from the Secretary of the Air Force (SECAF) and the Chief of Staff (CSAF). The first thing that caught my eye was the title of the letter, “Letter to Airmen: Diversity and the United States Air Force.” In my 25-plus-years in the military I can’t recall ever reading a letter from the SECAF/CSAF addressing the subject of “diversity.” Two statements caught my attention:

“We celebrate this diversity, recognizing that such a mix of experience leads to a breadth of perspective and broader horizons, and ultimately innovative new ways to maximize our combat capabilities for the Joint Team,” and “We are all Airmen, and under enemy fire the race, religion, sex or geographic origin of the Airman fighting next to us is irrelevant. We expect you to exhibit a similar whole-hearted respect toward your fellow airmen- your Wingmen – wherever you work today.”

Along with this letter, there were several memorandums from Lieutenant General John Regni, Superintendent USAFA, and Colonel Jimmy McMillian, Commander, HQ 10th Air Base Wing to the USAFA community. These memorandums addressed policies on *Equal Opportunity Treatment and Employment*, *Establishing and Maintaining Positive Human Relations in the Workplace*, and *Human Relations Discussions in the Workplace*.

It is my experience that the laws, regulations, and programs of EO are taken seriously in the Department of Defense (DOD). As with many government agencies people are drawn to the unique work of the DOD because they want to make a contribution, and generally the motivation is not necessarily about a salary. For many people, working in the DOD is considered a good place of employment, and many seem to indicate that less discrimination is experienced when compared with civilian sector employment (see Appendix E: EOT/Race Relation Surveys).

## **APPENDIX E**

### **Examination of USAF Academy Curriculum**

The following curriculum review was conducted by analyzing present and past curriculum handbooks, curriculum change proposal (CCP) documentation, and other archival information maintained in the Office of the Registrar, United States Air Force Academy (USAFA). One comment is in order to explain the curricula development process: 1) all CCPs are antecedent links of information that is reviewed, discussed, debated, and voted on by all department heads; 2) consensus of curricula changes are forwarded to the Academy Board to be approved; and, 3) subsequent to approval, CCP changes to curricula are published in the USAFA Curriculum Handbook.

The academic program at the Academy is designed to provide cadets with a broad, high-quality education at the undergraduate level (Smallwood & Ross, 2007; USAFA Academy 2007-2008 Curriculum Handbook). Since its origin, the Academy has sought to produce graduates with the breadth, regardless of specialty, to represent the Air Force well in academic or professional settings and with the general public. The core curriculum provides that breadth and is the centerpiece of the academic program. Every cadet now takes approximately 31 required courses that are balanced between the basic sciences, engineering, humanities and social sciences. In addition, cadets can choose to major in one or more of 32 academic areas – 23 disciplinary, 4 divisional and 5 interdisciplinary. Slightly more than one-half of the cadets major in basic sciences or engineering with the remainder in the humanities or social sciences. The program is rigorous, with academic major's requirements set at 141 semester hours for divisional majors and 147 semester hours for disciplinary and interdisciplinary majors.

## Brief History

The initial curriculum offered at the United States Air Force Academy grew from the recommendations of a wide range of distinguished educators, legislators and officers of the Army, Navy and Air Force. Three fundamental questions guided the curriculum development process: What should Air Force officers know? What skills should they possess? What curriculum would best provide that knowledge and those skills?

*The Air Force Planning Board* studied these questions and proposed an initial curriculum for the Academy. Air University established the board in the fall of 1948 and Air Force Chief of Staff, General Hoyt S. Vandenburg, directed it. The board based its curriculum proposal on two main organizing principles: to provide “a broad, general education with a sound background in aeronautical science and tactics” and to maintain “a relatively even balance of . . . humanities, sciences, and military studies.”

*The Stearns-Eisenhower Study*, commissioned in 1949 by Secretary of Defense James Forrestal, reaffirmed the need for an Air Force Academy and approved the findings of the Air Force Planning Board. Its report declared that the basic function of service academies was “to give general education . . . with emphasis on breadth of horizon necessary to comprehend scientific advances and social changes.” The study concluded the Planning Board’s proposed curriculum objectives would accomplish these goals.

Congress commissioned the *Lt Gen Hubert R. Harmon Committee* (1949-54) to construct the initial Academy curriculum. Both military and leading civilian educators served on the committee. Independent reviews by prestigious universities (Purdue and MIT for science courses, and Stanford and Columbia for humanities and social science

courses) also guided curriculum construction. The Harmon Committee set graduation requirements at 147.5 semester hours. Of that, academic requirements comprised about 138 semester hours. The initial ratio of Science and Engineering courses compared with Humanities and Social Science courses was 46% to 54%, respectively. Every cadet would take the same 46 “core” courses; and there were no academic majors. The first graduating class from the Academy was in 1959.

From the beginning, the curriculum objective to provide a broad, general education with a balance between the sciences and humanities has remained the cornerstone of the Academy’s academic programs. The continued presence of a “core” curriculum has insured that every cadet receives a well-rounded undergraduate education. However, because of a dynamic and continual curriculum review process, the Academy has revised its academic program over the years.

Until 1964, the core curriculum remained relatively stable at about 143.5 semester hours and constituted essentially 100% of academic program. That year the Academy introduced a “Majors-for-All Program” to encourage depth of study by all cadets in at least one academic area. Parallel to this, the Academy significantly reduced the core curriculum in 1965 to 103 semester hours and again in 1970 to 99 semester hours. Throughout this evolution, though, the technical to non-technical course balance in the core curriculum remained essentially constant, never differing more than 5 semester hours at any given time; Majors’ requirements increased to 42.5 semester hours. Archival data indicates that fifty-five percent of the graduates of the Classes of 1966 through 1975 were Engineering or Basic Science majors.

The *20<sup>th</sup> Anniversary Study* thoroughly reviewed the entire Academy program. It reaffirmed the benefit of the core curriculum, retaining the same relative balance between numerate and literate courses. Based on this study, academic majors also continued. However, to provide more flexibility and choice, the Academy created Divisional Majors that remain today. These majors allow cadets to expand their knowledge in general areas of study (Basic Sciences, Engineering, Humanities, Social Sciences), but are not restricted to a specific discipline. The total academic requirement was reduced from 145.5 semester hours to 138 or 144 semester hours, depending on the specific program of study. The core curriculum increased from 99 semester hours to 111 semester hours, and majors' requirements decreased to either 27 semester hours for the divisional major or 33 semester hours for interdisciplinary and disciplinary majors. The core curriculum for the Classes of 1979 through 1989 required 58.5 semester hours in Basic Sciences and Engineering and 52.5 semester hours in Humanities and Social Sciences.

The *25<sup>th</sup> Anniversary Review Committee* process yielded further changes to the curriculum. Based on this review, the Academy encouraged all cadets to choose a specific area of academic specialization, but they no longer had to declare an academic major. Instead, cadets also could choose, or be directed, to complete a Basic Academic program. Completion of the core curriculum plus eight elective courses, for a total of 45 courses, was required for graduation. Many cadets used the Basic Academic program to construct individual courses of study.

The major curricular revision for the Classes of 1990 and subsequent provided greater flexibility for faculty departments to define their academic majors plus greater flexibility and choice for cadets to set up their academic programs. The revision reduced

core course requirements from 111 to 90 semester hours (from 37 to 30 courses) and added optional courses as part of the majors' programs. These elective courses increased to 15 (45 semester hours) for divisional majors and 16-18 (48-54 semester hours) for disciplinary majors depending on subject area. The core curriculum required 46.5 semester hours in Basic Sciences and Engineering and 43.5 semester hours in Humanities and Social Sciences. Archival data indicates that fifty-two percent of the graduates of the Classes of 1976 through 1989 were Engineering or Basic Science majors.

Core curriculum changes occurred in 1994 and 1997, respectively to support language proficiency by increasing semester hours assigned to and contact hours required for foreign language courses, and cadets in 1997 were required to take two semesters of a foreign language.

If one were to provide a chronology of Academic Majors Changes from 1995 to present one would find many changes over the years such as: reduction in total semester hour requirements, deletion of the USAFA Basic Academic Program (Bachelor of Science without a major), and a return to "majors for all" to reassert the importance of each cadet pursuing a specific area of study. To allow students flexibility in pursuing their interests and to support strengthening of educational opportunities in certain areas, the Academy over the years has approved many new majors, bringing the total majors offering at 32.

In 2002 to 2004, the major curricular revision for the Classes of 2006 and subsequent maintained a balanced curriculum while reducing core requirements and provided more choice and flexibility in the majors' programs. The total semester hour requirements were reduced to 141 for divisional majors and 147 for disciplinary and interdisciplinary

majors. The Systems Engineering major and the Systems Engineering Management major were created beginning with the Class of 2006. Importantly, there are now increased options for previously constrained majors and each disciplinary and interdisciplinary major now requires the same number of courses. The Registrar, Dr. Dean Wilson, indicates that this “leveling of the playing field” encourages more cadets to enroll in basic science and engineering majors.

Although the academy added a core leadership course, the revision still reduced the core academic curriculum from 94 semester hours to 91 semester hours and accommodated the Academy Flight Screening (AFS) Program. The new core curriculum for the Classes of 2006 and subsequent requires 48 semester hours in Basic Sciences and Engineering and 43 semester hours in Humanities and Social Sciences. Additionally, recognizing the global nature of the Air Force mission, the revision increased foreign language exposure for many cadets by requiring four semesters of language for all Humanities and Social Science majors.

Finally, consistent with USAFA’s goal of producing leaders of character, the Academy made successful participation in character development programs a requirement for graduation and commissioning. In the fall of 2003 and spring of 2004, the *Academy Character Enrichment Seminar (ACES)*, the *Leaders in Flight Today (LIFT)*, the *Respect and Responsibility (R&R) Workshop*, and the *Vital Effective Character Through Observation and Reflection (VECTOR)* seminars were established.

CAMIS (information technology databases) indicates that currently, 54% of the cadets in the Class of 2006, 53% of the cadets in the Class of 2007, and 56% of the cadets in the Class of 2008 are Engineering or Basic Science majors. Archival data indicates that

4.5% of the graduates of the Classes of 2000 through 2005 were Foreign Area Studies majors and 15% of the graduates of these classes earned a Foreign Language minor.

Currently, 4.5% of the cadets in the Class of 2006 are Foreign Area Studies majors and 19% of the cadets in this class are pursuing foreign language minors. There are discussions of a curriculum revision which will require all cadets to take at least a year of foreign language studies, and there is anticipation of an increase in the numbers of cadets who will pursue a foreign language minor. Present goal is to graduate 25% of each class with some level of foreign language proficiency. The increase in language studies should not impact the numbers of graduates in Engineering and Basic Sciences. The Registrar expects 50-55% of each class will graduate with an Engineering or Basic Science major.

#### Philosophical Perspective of Curriculum

A broad “General Education,” upon which the academy has built its foundation can be thought of as a survey of Western civilization. Some claim that general education as it relates to Western civilization is a linear array of courses strung together to express a unified narrative of the West. Traditionalist such as E. D. Hirsch, William Bennett and others would argue that a good education is one that attempts to preserve and transmit our cultural heritage. Bennett “believes that there should exist a core curriculum with an ‘irreducible’ essence ...of common substance” (Posner, 2005, p.7). Mark Henrie, Director of Student Development at the Intercollegiate Studies Institute, in his book *A Student’s Guide to The Core Curriculum* (2001, p. 11) states:

Such a core curriculum arose in American universities between the two world wars and lasted until the core was rejected in the late 1960s. This method had the advantage of providing an approach to one incarnation of

the human whole, Western civilization—its art, literature, philosophy, politics, and religion—understood *as a whole*. The approach also had the advantage of locating the individual in historical time, of taking history seriously.

However, many argue even today that the purpose of such an education is all too often explicitly or implicitly political rather than philosophical, having much to do with faulty perceptions.

In the past many feared an ideological threat from outside the West such as fascism or communism (Henrie, 2001). Mark Henrie states “that many argue that universities were in effect brought into the struggle against the ideological foe by teaching students ‘what we are fighting for’” (Henrie, 2001, p.11). Thus, our culture’s historical narrative for the purposes of the old-fashioned general education consisted of the story of the advance of freedom and democracy, leading to the narratives deification (critics’ argument) in contemporary America. The United States Air Force Academy is not immune to such criticisms; however, the Academy, unlike, public and private universities across the land has a unique mission to educate, train, and equip cadets to serve as officers of character in the Air Force and to advance freedom and democracy for all citizens of the United States of America.

#### Strengths and Weaknesses of Present Curriculum

General education or “Traditional Education” is frequently denounced today as having been nothing but a kind of pseudocritical indoctrination into the unexamined “excellences” of one’s own culture, and therefore not truly a liberal education at all.

While such criticisms are often overdrawn, it is true that the history presented by traditionalists has been, perhaps, too narrow. For example, Henrie (2001) contends that

the secular academics who developed “Western Civilization” curricula at universities such as Columbia (contributed to initial Air Force curriculum) systematically understated the role of Christianity in Western history, and Henrie cites other contributions to the “constitution of liberty” which was almost completely ignored. Henrie makes the charge that those proponents of the “Great Books” accused educators of “Western Civilization” as putting forward a curriculum “that had as its *telos* not the cultivation of the *civilized man* with a view of a genuine whole, but merely the production of the *American citizen*” (Henrie, 2001, pp.11-12).

However, if one moves to the other side of the continuum, critics such as John Dewey, describe traditional education as follows: “The subject matter of education consists of bodies of information and skills that have been worked out in the past; therefore the chief business of school is to transmit them to the new generation” (Posner, 2005, p. 7). USAFA could probably be indicted with this charge and many other charges as it tends to follow a traditional educational track. However, the Academy’s curriculum is rooted firmly in its institutional identity and educational purpose. On the second page of the USAFA 2005-2006 Curriculum Handbook, Brigadier General Johnny Weida, former Commandant of Cadets states: “The mission of the AFA is to educate, train, and inspire men and women to become officers of character, motivated to lead the United States Air Force in service to our nation.” USAFA is definitely steeped in tradition and has been successful in its endeavors because its mission and institutional identity enables faculty/staff to vector itself toward a common goal: educating cadets to become Air Force officers of the 21<sup>st</sup> century. USAFA is a unique institution that offers a curriculum that, in a sense, is a triad: a rich, past history/tradition, a present committed faculty and eager

cadets, and an ever changing Air Force family and community. When past, present, and future are linked it becomes the “long line of blue.”

It is important to note that although the USAFA curriculum is very traditional, many steps taken by the faculty would be viewed by non-traditionalists as being positive, such as: 1) providing learning communities, especially in capstone courses, character development courses, and in field training instruction; 2) expansion of Area History Studies in Sub-Saharan Africa and in Colonial and Modern Latin America; and, 3) introduction of courses in Literary Criticism and special topic courses in Race, Gender, Class and Culture.

#### Analysis from Preliminary Research and Curriculum Review

This case study of USAFA was an attempt to search for evidence of diversity. A tour was conducted and a few significant displays, exhibits, and artifacts were discovered that celebrate the contributions of diverse peoples in the military. Four interviews were conducted with essentially positive responses given by the participants. Certainly, no sweeping generalizations could be made from only four subjects. However, their collective responses seemed to parallel responses typically found in DOD/AF Surveys on human relations and equal opportunity issues.

The researcher was a little discouraged to find that there was not a specific “Diversity Management” program on base; however, documentation did reveal top-down support by leadership to embrace and encourage diversity initiatives. I was encouraged to see that the Officer Development System (ODS) is making “in-roads” to change the Academy culture and to nurture diversity initiatives. I certainly believe the ODS program has the potential to make “sweeping change” and move the Academy across the

continuum toward clearly “valuing diversity,” and that it not be viewed as simple rhetoric.

The findings were not startling; however, “winds of change” seem to be blowing across the campus. The most senior leadership (SECAF/CSAF) appear to be convinced that diversity is important, the ODS program represents “the most sweeping change in the Academy’s 50-year history” for a radical culture change, and the EO office appears to be a perfect venue for someone to broach the subject of incorporating “Diversity Management” as a key program at USAFA. Maybe USAFA is stepping out to create a more diverse Academy! Perhaps it will transform its leadership approach to make diversity a viable part of the Academy’s Plans and Programs. With that thought in mind, I think this is a good point to conclude the case study.

As to the exploration of the USAFA curriculum, the curriculum is very “traditional,” providing a strong general education sprinkled with some courses that indicate some broadening beyond a curriculum focused solely on “Western Civilization.” In fact with sweeping changes in leadership: first female Commandant of Cadets and first female Dean of the Faculty, and many, new, young and energetic department heads taking the reins of departments, wider perspectives are moving to the fore. Borrowing from the thoughts of Meyerson and Scully (1995) there could be a hint of “tempered radicals” beginning to assert themselves within the Academy community. Perhaps, my next phase of research will be to forge relationships with these new change agents and make suggestions on how we might make some incremental changes by infusing multicultural education and perspectives into the curriculum.

**APPENDIX F**

**(Pluralistic Mentoring Handbook)**

Pluralistic Mentoring at the  
United States Air Force Academy  
(USAFA)



**A Handbook for Faculty Mentoring**

**By**

**Jackie Wilks**

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## Dear Pluralistic Mentors:

An important part of the mission of the United States Air Force Academy (USAFA) is to help young cadets develop the necessary traits and equip them with the necessary skills to become officers and leaders of character for the twenty-first century. The Office of the Registrar (DFR) is equally committed to cadet development and to the constant improvement of the total cadet experience. To that end, DFR dialogues with cadets about their concerns and solicits their suggestions (Informally and at Dean's Academic Working Group) for how to improve their academy experience. In our conversations with cadets over the past several years, a common theme emerged—cadets yearn for sound advice and adequate mentoring. Of course, there are multiple reasons why many cadets don't receive as much advice and mentoring as they would like, not the least of which is that the potential mentors are extremely busy teaching, working departmental issues, and spearheading academy projects.

Both cadets and their mentors share responsibility for ensuring high quality mentoring relationships. DFR understands that there is no substitute for a healthy relationship between students and advisors; this is the key to successful mentoring. This handbook has been written with a primary focus on faculty members. DFR hopes that this handbook will be a helpful resource for faculty and staff, enriching your mentoring encounters.

Mentoring and pluralism will be coupled together to address the developmental needs of a mosaic of cadets who differ on race, ethnicity, gender, religion, and other group memberships. This handbook will emphasize that diversity is the child of context and complexity, and that so-called 'good mentoring' can sometimes become 'bad mentoring' in specific circumstances. Moreover, great mentors are adept at reconciling cultural values and integrating opposing values to leverage diversity.

The recommendations in this handbook come from Major Wilks' research and conversations with students, faculty, and staff at University of Denver. His experiences as a Ph.D. student may or may not be exactly the same as yours. We invite you to add your voices to those reflected in this handbook by sharing your thoughts with DFR. To that end, please contact Lt. Col Harold Taylor, Chief of Curriculum Affairs (333-2452 or [Harold.taylor@usafa.af.mil](mailto:Harold.taylor@usafa.af.mil)) or contact Major Wilks (472-9848 or [Jlscwilks@comcast.net](mailto:Jlscwilks@comcast.net)). Join DFR as we continue to discuss and address the role of mentoring cadets at the academy.

Dean H. Wilson  
Associate Dean for Student Academic  
Affairs and Academy Registrar

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I would like to thank the University of Michigan, particularly the Rackham School of Graduate Studies for their willingness to share information contained within their mentoring handbook, which served as a very useful template in the development of the present handbook.

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Jackie Wilks

# INTRODUCTION

This guidebook for the Dean of Faculty Pluralistic Mentors, along with the companion 2009-2010 USAF Academy Curriculum Handbook reflects the Academy's acknowledgment of the important role mentoring plays within undergraduate education. I developed the pluralistic handbook to assist faculty advisors/mentors in forming mentoring relationships that are based on realistic goals, expectations, and understandings of one another.

The idea for this guide arose from research and many discussions I've had over the past two years while attending University of Denver's College of Education. During my journey, I have asked a variety of students to identify their concerns about their educational experiences, and I have tried to correlate student concerns with the existing body of literature in the areas of mentoring and diversity. I was struck by the frequency with which diverse students remarked that they had a desire for mentoring and that they thought mentoring was important. I heard this from students regardless of their race, gender, sexual orientation, age, nationality, social class, disciplinary interest or departmental affiliation.

Through a review of the literature and through many conversations, the data suggests that some students do not have a mentor or that their mentor is not very concerned with their success. A consistent theme is that some students were disappointed at not having someone who is concerned about them and how they, as a student, fit into the wider educational experience. They made such statements as: "I want to have a professor with whom I can talk about important issues that lie beyond the subject matter of a particular course." "I want to have someone who is willing to teach me about what it means to be a professional in my field." "I want someone who cares enough about me that they are willing to spend time with me and listen to my concerns, anxieties, and fears."

The first section of this guide (*Pluralistic Mentoring*) defines pluralistic mentoring and focuses on the key concepts of this type of mentoring approach. My hope is that faculty members who apply pluralistic concepts to their mentoring practice will find that they are more satisfied and effective in their daily interactions with their mentees. The information contained in these pages was distilled from a wide body of literature and numerous discussions with faculty and students at University of Denver as well as from some of the better mentoring handbooks developed by other universities, such as Rackham School of Graduate Studies.

As I explored the topic of mentoring, it became clear to me that the academy needed to acknowledge that cadet mentoring does not take place within a social and political vacuum; thus, I am riding on the shoulders of educators and researchers who have gone before me who addressed the social, political, cultural, and diversity issues that often impair good mentoring within educational

institutions. I draw heavily upon the empowerment work of Jim Cummins, the work of critical pedagogy advocates, and the work of my advisor, Dr. Frank Tuitt, who specializes in inclusive pedagogies. Their argument and mine is that all higher education institutions, to include USAFA, are comprised of a diverse student body; students possessing variable personal traits and unique identities.

While reviewing the literature I have also learned there are many groups of students who have been historically underrepresented or marginalized in higher education ( an emphasis of part two of the handbook). As a result I believe that some of our cadets will face unique challenges as they travel through their academy experience, and I believe they will yearn for extra encouragement and support. As stated before, I borrowed from the Rackham Graduate School, revised, and adapted their guidebook in order to share important concepts and concerns that I believe good mentors need to know if they are to have a positive impact on their cadets. This handbook is designed to increase awareness of the many complexities that are part of a mentees' make-up: psychological, social, spiritual, etc., and to point-out some of the challenges that a young adult is likely to face as he or she continues to develop an identity during the college years. As a pluralistic mentor you must be cognizant and attentive to a wide array of student factors if you are to become a truly empowering mentor for *all* of your cadets.

I hope you find this guide useful. Just as importantly, I hope this handbook will stimulate helpful discussions about mentoring among those at the academy who have strong interests in ensuring that cadets receive good mentoring, namely faculty, heads of departments, and our academy leadership and administration staff.

## **Purpose of the Handbook**

The purpose of the handbook is to assist faculty in preparing them to provide great pluralistic mentoring to *all* cadets. Even for someone having experience with mentoring and diversity; that is, having led, managed, or coached someone from a different ethnic or racial group that is a numerical minority—will find this handbook useful because it helps to contextualize diversity in mentoring. Specifically, how does diversity affect the particular relationship between you and the cadet? What are some diversity issues that you should be aware of because of the potential impact upon the cadet?

Furthermore, this handbook goes beyond the primary dimensions of diversity: race, age, ethnicity, gender, etc. and challenges mentors to think about important secondary dimensions of diversity as well. For example: communication style, religion, first language, work style, family status, etc. For as Loden (1996) contends that the secondary dimensions “are more mutable, less visible to others around us, and more variable in the degree of influence they exert on our

individual lives” (p. 15). Furthermore, Ting-Toomey’s (1999) work suggests that if we are to truly get to know the “other” we must go below the surface—the core or primary dimensions—and get to know the secondary dimensions of our cadets. By reading this handbook and then attending the pluralistic mentoring training, faculty mentors will have explicitly thought about diversity in mentoring issues and will be better prepared to build effective mentoring relationships with cadets.

## **Mentoring Recommendations**

DFR suggests that faculty mentors follow these general recommendations:

- Read Pluralistic Mentoring Handbook, and any applicable handouts
- Attend all pluralistic mentoring training
- Meet with your cadets at least once every three weeks

### **“Did You Say You Are Too Busy?”**

Too often mentoring is thought about as one more thing to do. With schedules already under siege, how can a busy faculty member find time to mentor cadets? Be creative and think about the small ways that you can engage and support your cadet. Keep in mind that your primary goal is to get them to identify with USAFA—yes a little bit of *socialization*—but beyond a cadet internalizing the core values, the honor code, and striving for success in all four pillars: academics, military, physical fitness, and character development, you should model and discuss social and cultural competencies that will promote good human relationships across the cadet wing. Good mentoring can be accomplished even in short, productive meetings. However, strive to blend quality and quantity into your mentoring encounters. Most importantly, demonstrate to your cadet how much you genuinely care.

### **Air Force’s Position on Mentoring**

Air Force Policy Directive 36-34 (Air Force Mentoring Program) prescribes mentoring as a fundamental responsibility of all Department of Defense personnel, to include the United States Air Force Academy (USAFA).

## **Important Definitions**

If you are unsure of the particular meaning of a term or phrase used in this text, please refer to the glossary in the back of the handbook.

Now, let’s turn the page to learn more about pluralistic mentoring.

Jackie Wilks, Major, USAF

## PART ONE: PLURALISTIC MENTORING

As you read through this section, bear in mind that each department and discipline has its own culture, requirements for a degree, career trajectories, and perhaps unique terminology for mentorship. Because of the wide variability that exists, you will find that specific items we discuss in this section may or may not pertain to your particular situation. However, I believe that if you embrace, internalize, and apply the concepts discussed within this section, your mentoring will become more empowering for *all* cadets.

!

### What Is Mentoring?

A mentoring relationship is a close, individualized relationship that develops over time between a cadet and a faculty member (or others) that includes both caring and guidance. Although there is a connection between mentors and advisors, not all mentors are advisors and not all advisors are mentors. Mentors, as defined by The Council of Graduate Schools, are:

**Advisors**, people with career experience willing to share their knowledge; **supporters**, people who give emotional and moral encouragement; **tutors**, people who give specific feedback on one's performance; **masters**, in the sense of employers to whom one is apprenticed; **sponsors**, sources of information about, and aid in obtaining opportunities; **models of identity**, of the kind of person one should aspire to be...(Zelditch, 1990).

Don't be discouraged if you feel that you lack all of these qualities. Rather, acknowledge your weaknesses and leverage the diversity of talents within the institution by working with other mentors, faculty, and DFR staff who can help bridge the gap and add power to your mentoring (Ensher & Murphy, 2005). As we discuss later, it is to your benefit to increase your pluralistic mentoring power by collegially partnering with other mentors to maximize mentoring outcomes for the cadet.

## II

### **Why Is Mentoring Important?**

As you know, the academy is vastly different from a cadet's high school experience. One of the main differences is that the typical cadet is no longer surrounded by supportive parents. They have been entrusted to our care, the faculty. We, in a sense, are surrogate parents who will assist these cadets in their continued academic, human, and social development. The academy is the military and professional training ground where cadets will learn the skills they need to be successful, not just in an academic field, but as future servants of the nation. Thus, good mentoring touches upon many aspects of a cadet's total development.

Mentoring is important to cadets not only because of the academic knowledge they will gain, but also because of the human development aspects, the professional socialization, and the leadership development skills they will learn and develop before they graduate and embark upon their air force careers. Research shows that students who participate in mentoring relationships will experience higher productivity levels, will demonstrate higher levels of involvement, and will achieve greater satisfaction in their professional endeavors (Clutterbuck & Ragins, 2002; Green & Bauer, 1995; Ragins, 1997).

## III

### **Benefits of Mentoring**

**For Cadets:** Research indicates many positive effects that faculty mentoring has on students. For example:

- Enhances a cadet's commitment for higher education (increases academic commitment)
- Increases a cadet's sense of belonging in and ownership of their education at the college or university (increases social commitment)
- Helps underrepresented cadets (see glossary) adjust to, succeed in, and persist through the academy (increases retention and graduation rates)

As for underrepresented cadets, mentoring can create a more welcoming space at USAFA. Thus, mentoring is one way to assist USAFA in achieving their important goals and values pertaining to both creating and retaining a more diverse academic setting. Mentoring provides academic and social support to cadets, which is critical for keeping them committed, taking ownership, and progressing toward graduation.

Maximizing the benefits of diversity is a mission imperative... If we all look alike, think alike, talk alike, and go to the same schools, we'll fail to remain innovative and creative. Diversity of culture, life experiences, education, and background helps us achieve the asymmetric advantage necessary to successfully defend America's interests wherever threatened."

-- Former SECAF, Dr. James Roche, 2004

**For Mentors:** As with anything in life, there are costs and benefits of mentoring. In talking to mentors and reviewing the research, most mentors feel the benefits far outweigh the costs. The benefits that you may likely anticipate are as follows:

- pride and pleasure when cadet does well, even years later
- a fresh, novel perspective because of divergent views that cadets bring to the various mentoring encounters; namely, your methods, reactions, and ideas can lead you to reframe your perspectives and view things in a different light (Bowman & Deal, 2003)
- personal satisfaction and gratification gained from developing a close, one-on-one mentoring relationship with a cadet

## IV

### **Why Mentor Four-degree Cadets?**

Your initial reaction to being asked to mentor a four-degree cadet might have been, "Why?" or "Call me next year; I am way too busy this year." The literature would suggest that the following remark might be in order to your response: "If they are still here next year."

According to the research many students, especially those from underrepresented groups, face many of the same barriers as other students; however, underrepresented cadets often experience isolation, alienation, and lack of support, and thus they feel as the "other" in PWI. These factors only exacerbate the existing stress and make them vulnerable to dropping out of the academy. What can you do? Step-up as you have and provide great mentoring for your cadet.

Furthermore, early interventions are the key to helping prevent your cadets from self-eliminating or becoming academically proficient. Tinto (1993) pinpoints frequent interactions with faculty (mentors) as particularly critical for getting students to persist in college. He states: "Frequent and rewarding informal contact with faculty members is the single strongest predictor of whether or not a

student will voluntarily withdraw from a college” (p. 57). However, the type of contact really makes the difference according to Tinto:

*This is especially true when that contact extends beyond the formal boundaries of the classroom to the various informal settings which characterize social life. Those encounters which go beyond the mere formalities of academic work to broader intellectual and social issues and which are seen by students as warm and rewarding appear to be strongly associated with continued persistence (p. 57).*

Early rapport and development of mentoring relationships with cadets is crucial!

## V

### **What Is Pluralistic Mentoring?**

Richard Pratte (1979) defined pluralism as “an ideology that gives value to cultural diversity and promotes equality for all people” Thus, a pluralistic mentor that values and appreciates diversity, reconciles different cultural values, and promotes practices that help cadets move beyond just observing differences. More importantly, good mentoring will enable an organization to integrate the opposing values of its people and leverage diversity to give an institution a leading edge on creativity and innovativeness (Clutterbuck & Ragins, 2002; Cox, 2001, 1994). Quite specifically, pluralistic mentoring from a human development standpoint enables educator-mentors to empower their cadets to flourish and grow in multiple dimensions: academically, psychologically, spiritually, etc.

Pluralistic mentoring moves beyond tolerance for diversity and actually promotes transformation where diversity is both valued and leveraged (Lindsey, Martinez, & Lindsey, 2007). In a sense, pluralistic environments recognize that diversity is an attribute embodied in every cadet. When any organization, to include USAFA, becomes inclusive of all individuals, a true synergy results where cadets with wide ranging differences (Miller & Katz, 2002) learn to appreciate each other, share perspectives with each other, and work with each other to meet normative USAFA and air force goals.

Pluralistic mentoring strives to give all cadets an equal opportunity to develop his/her full potential in an environment in which respect, mutual regard for differences, full participation of all, and partnerships by all become the normative practice.

## VI

### **What Does Pluralistic Mentoring Look Like?**

Nicholas Appleton (1983) in *Cultural Pluralism in Education* delineates the various shades of pluralistic concepts and ideologies. Borrowing from him, I believe the academy is an institution that aligns fairly well with Appleton's (1983) concept of dynamic pluralism. Dynamic pluralism places an emphasis on the person (cadet) as a social being whose identity and personal needs are met through group associations. At the academy our cadets are defined and interact as a member of a voluntary group who will eventually graduate and serve their country in the United States Air Force. As Appleton (1983) further elaborates, "the importance of ethnic associations is recognized as the starting point for establishing these group associations"; thus, they are important in the early socialization of the child and in adulthood as an identity point from which to launch one's social commitments.

As Daniels (2007) contends, military academies capitalize on "self-identification and selection" processes in hopes that a cadet's early social development (i.e., internalization of attitudes, values, and behaviorisms) will closely align with the early socialization process that awaits a cadet upon entry into the academy. In a sense, the academy does indeed look for cadets who meet a certain profile. However, as the demographic landscape continues to dramatically change (Banks, 2005), different cadet profiles may need to be considered for appointments to the academy. With difference come institutional benefits as well as challenges the academy is likely to face.

To address these challenges, great mentoring becomes even more important. **Pluralistic mentoring** that is dynamic and truly inclusive can face the challenges and accommodate the following characteristics of an incoming cadet: (1) his or her particular beliefs, (2) his or her identification with a particular ethnic community, and (3) the particular importance a cadet places upon his or her individual and social identities. The academy can be postured to understand that all facets of a cadet's background characteristics contribute to his or her psychological, spiritual, and philosophical frames of reference that help enclose the spaces of their lives (Appleton, 1983).

The academy with its top-down (hierarchical), chain-of-command system is somewhat limited in its ability to be completely inclusive (Loden, 1996). However, the academy should be able to support an ideology of pluralism and teach both the value of diversity and the importance of individual commitment and achievement. The contributions of the diverse groups of society should be taught, as should respect and understanding for these varied groups. But in teaching cadets to understand and appreciate their backgrounds as well as others, the

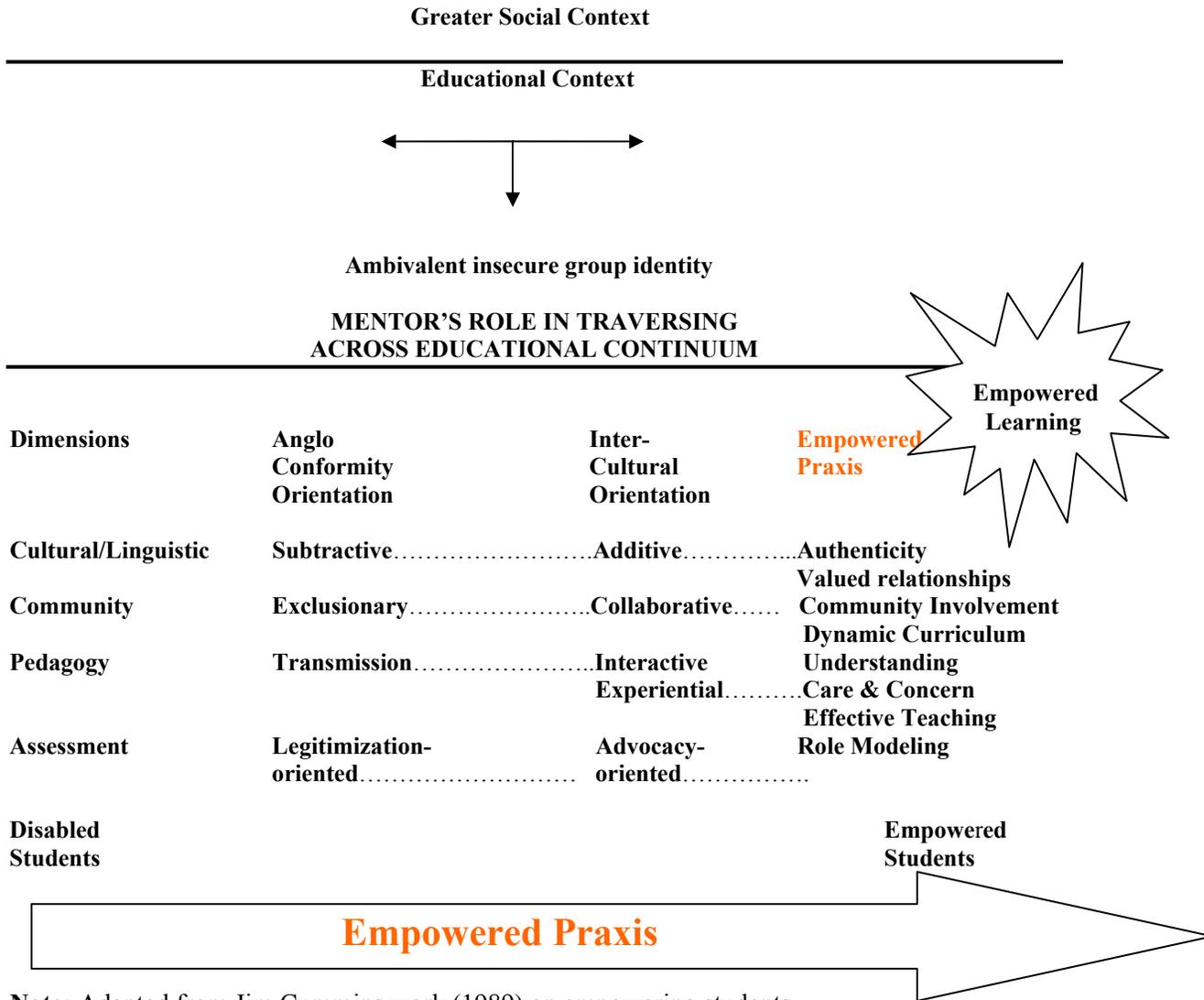
academy emphasis would be on this inheritance as a starting point for interaction with other cadets and for interaction with military members within the air force community. Thus, to maintain military cohesiveness while nurturing the development of attitudes that embraces and values pluralism, the stress on diversity should be placed on the acceptance and tolerance of different value perspectives on present-day issues (Appleton, 1983).

Cadets should be taught critical thinking skills and to take stands on social issues, especially since all officers support both the functional imperatives (providing for national defense) and the democratic imperatives (preserving and protecting democratic values) that are required of all professional military officers (Ulrich, 2002). Professors, instructors, and mentors should know how to recognize, discuss, appraise, and resolve value conflicts in-and-outside of the classroom and should encourage cadets to do the same. In regard to individual and group commitments and achievements, the academy should work to eliminate racial, ethnic, religious, or any other cultural prejudices and discrimination that would limit a particular person or group.

## VII

### **The Empowerment Framework**

Although a number of theoretical frameworks might be useful in merging pluralistic ideologies with mentoring concepts, I have focused on the work of Jim Cummins, University of Toronto. His conceptual idea for student empowerment has enabled me to develop a conceptual framework for the development of a ***Mentoring for Empowerment Framework***. I have borrowed and adapted Cummins's *Empowering Minority Students: Framework for Intervention* (2001, 1989) as seen below:



**Note:** Adapted from Jim Cummins work (1989) on empowering students

## VIII

### **Understanding the Framework**

*Jim Cummins's* conceptual idea of empowerment (2001) focused on the chief position of power in educational and societal issues. One learns from reading Cummins's work that unless power resides within us, it will be difficult to empower others. Furthermore, his work aligns well with Freire (1993), hooks (1994), and many other critical pedagogy theorists who believe that to be without a voice is to be without power. An important aspect of Cummins's work is in how one perceives her/himself, regardless of how society or institutions have

perceived the individual. If the individual agent views herself as voiceless and powerless, she is. However, critical educational theorists argue critical pedagogy can transform our practice (Howell & Tuitt, 2003) and add power to our theory. Empowered personal praxis can challenge the power arrangements that have traditionally excluded and marginalized individuals (Brandt, 2000). I advocate that educators can teach and mentor with great impact because they have the position, authority, and voice to empower their students (Clutterbuck & Ragins, 2002; Ensher & Murphy, 2005; Luna & Cullen, 1995).

## **How does empowerment work?**

A platform for empowerment is necessary. Cummins's *Empowering Minority Students: Framework for Intervention* (2001) focuses on four key areas: (1) cultural and linguistic incorporation, (2) community participation, (3) pedagogy, and (4) assessment of programs. The four areas provide the necessary dimensions that support the praxis; thus, when a mentor adequately addresses and attends to these dimensions, she/he can affect change and provide empowerment for mentees. Additionally, Cummins situates his framework within an educational context embedded within a larger social context that must be considered by all educators and mentors (Gorski, 2006; Price, 2006). According to Gloria Ladson-Billings, "Teaching takes place not only in classrooms. It takes place in schools and communities" (2006, p. 30). In order to fully appreciate the framework, Cummins's explanation in *Empowering Minority Students: A Framework for Intervention* (2001), is presented:

The central tenet of the framework is that students from 'dominated' societal groups are 'empowered' or 'disabled' as a direct result of their interactions with educators in the schools. These interactions are mediated by the implicit or explicit role definitions that educators assume in relation to four institutional characteristics of schools (p. 658).

The characteristics of Cummins's (2001) educational dimensions are described below. The four dimensions within an educational organization provide opportunities for educators to define their roles and situate themselves along a continuum: one end will promote empowerment of cadets and the other end will contribute to the disabling of cadets (p. 658) as illustrated above.

The adaptation of Jim Cummins' diagram has been modified. I have changed the word "educator" to "mentor." Additionally, the dotted lines help to illustrate how a mentor defines his or her theory and praxis. By way of example: under "Cultural/Linguistic" characteristics, a mentor may orientate her/himself along the continuum to be additive or subtractive, collaborative or exclusionary, etc.

## **Extended Elaboration on the Four Dimensions:**

*Cultural and linguistic incorporation:* Cummins's first dimension would challenge educator-mentors to ask themselves some important questions, such as: "Are minority cadets' language and culture incorporated into the school program" (Cummins, 2001, p. 658)? Are my theory and praxis additive or subtractive for creating inclusion? How do my cadets learn? Can we better connect in our learning environment? Are *all* cadets encouraged to celebrate their history and culture? Do we challenge all of our cadets to learn more about other cultures? How do we demonstrate our respect for all cultures and languages? Do our practices, as an individual and as an academy, reflect our theory? According to Ladson-Billings (2006), "culturally relevant" teachers assume that there are asymmetrical or antagonistic factors that exist between people of color and society. Next, a mentor should consider the collegiality of other mentors and the many participants who reside in the community.

*Community participation:* Cummins's second dimension will challenge mentors to ask the following: "Is minority community participation encouraged as an integral component of cadet's education" (Cummins, 2001, p. 658)? Do all participants within our academy feel included, appreciated, and valued? Who does and who doesn't? How do we learn what cadets really feel about their inclusion or exclusion within their community? As mentors, how do we collaborate and assist one another to empower our cadets? According to Landsman and Lewis (2006), people of color experience problems as a result of institutional and systematic racism. In a predominately white institution (PWI) will faculty simply wring their hands and feel sympathy, sadness, or disapproval for any cadet discriminated against, or do faculty members take a firm stand against any form of discrimination? In a PWI white faculty must follow Freire's (2001) advice and become reflective—practice self-scrutiny—and ethically act with a solid praxis if they are to help their cadets undergo significant transformation both educationally, personally, and socially. Next, a mentor moves farther along the continuum of theory and praxis and attends to characteristics of pedagogy.

*Pedagogy:* Within this dimension, mentors need to ask themselves, what does pedagogy mean? "Does the pedagogy promote intrinsic motivation on the part of cadets to use language actively in order to generate their own knowledge" (Cummins, 2001, p. 658; Delpit, 1995)? How can we collectively learn and advance knowledge? What type of learning do we believe in? Do we believe all cadets can learn? Are our beliefs lived out in the classroom? Do all cadets interact and bring their lived experiences into the environment? Linked with pedagogy, is the curriculum culturally relevant? According to Ladson-Billings, educators must understand the curriculum is a "cultural artifact and as such is not an ideologically neutral document" (2006, p. 32). Finally, we move to the assessment pillar.

*Assessment of programs:* Here we ask, what programs or institutional practices do we legitimize or advocate? In terms of traditionally underrepresented cadets, “Do professionals involved in assessment become advocates for minority students rather than legitimizing the location of the ‘problem’ in the students” (Cummins, 2001, p. 658)? What difference do these programs/practices make within our community? Are the programs and practices good for all cadets? Am I passionate about campus programs and practices? Can I be a moral advocate for the program or practice, especially before my cadet?

Cummins’s theoretical framework is adaptable for developing an effective *Mentoring for Empowerment Program*, which could be situated at the academy. A key component of Cummins’s framework that is transferable to USAFA is the notion that to effectively connect with cadets, mentors must consider the following: (1) existing relationships between mentor and mentees, (2) existing relationships between the academy and the cadet community, and (3) the culture in which these relationships are embedded. At a macro-level, mentors can advocate for policy and procedural changes empowering all cadets. At the micro-level, mentors can work to merge their theory and praxis in such a way that integration, communication, and cooperation lead both mentor and mentee into a relationship where both will learn, grow, and develop. Furthermore, mentors can develop their praxis and role-model behaviors in accordance with Banks (2001) idea of promoting social justice. Basically, cadets can be taught and they can witness faculty demonstrating the principle that all cadets whether people of color—female or male—cadets from different socioeconomic statuses, or cadets from different religious orientations will *all* be afforded an equal opportunity to succeed at the Academy.

## **IX**

### **The Importance of a Mentoring Community**

Rather than thinking of yourself as the sole mentor for your cadets, think of yourself as part of the USAFA team. Although you may be the primary mentor for your particular squadron, do not hesitate to collaborate with your AAOCA partner and with other 4-degree mentors as you endeavor to provide the best mentoring possible for your cadet. Research indicates that “power mentoring” or “network” mentoring is the most efficient type of mentoring as it removes the burden of a single mentor attempting to be knowledgeable or expert in all areas; thus, a community of mentors can provide collective energies and expertise that will make your mentoring practice far more robust and effective (Ensher & Murphy, 2005; Haring, 1997).

## X

### **Cross-Cultural Mentoring**

Some faculty might be hesitant to mentor a cadet from a different racial, ethnic, gender, or social group background, worrying that they will not be able to provide what a “better matched” mentor could do in terms of connecting with the cadet. And, of course, there are some very real advantages. However, even if DFR could match the mentor-mentee on some important group memberships such as ethnic group, there will be other groups that are unmatched, such as gender or religious affiliation. Consequently, mentoring always involves, at some level, learning to reach out and connect with someone else across group lines. And even if you can’t relate very well to the cadet’s experience of being from a particular group, there is still a lot of support, experience, and expertise that you can convey to the cadet.

While reading through this handbook, a mentor may become more conscious of any biases or expectations they have that are based on stereotypes. In this way, mentors can acknowledge, reflect, and bring their biases and false assumptions under greater control. In part two of this handbook, we will talk about various ways that biases help maintain our beliefs about individuals from various groups and ways to combat such biases, in order to improve your mentoring encounters.

## XI

### **What to Do if Problems Arise**

Occasionally situations will arise which hinder your ability to mentor cadets, such as the birth of a child, an illness, or a deployment. If this happens to you, be sure to take the initiative and contact your AAOCA (Associate Air Officers Commanding for Academics) partner, mentees, and DFR. Discuss your situation with them and give them the necessary information they will need to know. If the situation is of a short duration, ask your AAOCA partner to cover for you and inform your cadets on how best to make contact with him/her.

When notifying cadets of your temporary absence, consider a face-to-face meeting that can lead to more satisfactory results than e-mail, since one’s tone and message can be easily misconstrued in electronic communication.

If unable to work-out mentoring coverage for your cadets with your AAOCA partner, please contact DFR and inform cadets that a curriculum affairs officer

will be glad to assist them and/or provide wise counsel as needed. Please contact LTC Harold Taylor, Chief of Curriculum Affairs (333-2452 or [Harold.taylor@usafa.af.mil](mailto:Harold.taylor@usafa.af.mil)) for additional information.

## **PART TWO: MENTORSHIP WITHIN A DIVERSE ACADEMY**

Higher education literature strongly advocates that a diverse student population will greatly enrich the academic, cultural, and social activities within a college or university. The United States Air Force Academy should therefore move beyond any thoughts of simple proportional representation and become committed to examining the issues which cadets from historically underrepresented or marginalized populations will face, with the expectation that ultimately this will be of great benefit to *all* of our cadets. The purpose of this section is to present the experiences that a diverse array of cadets is likely to face. Because faculty and staff are candidates to be mentors, I have included suggestions to help the entire community be aware of the unique concerns of various student groups.

I found many common issues surfacing throughout my literature review and during discussions I had with diverse students at University of Denver. During discussions, I found that many times there were also issues unique to or of greater concern to one set of students than another. In addition, not all students from a particular group shared the concerns listed. Indeed, I found that a great deal of variability exists within each group in regard to their perspectives and experiences. Therefore, when I write such things as “women can find it difficult to speak up in class,” I am making reference to the opinion of some of the people with whom I spoke or from the literature I reviewed.

If you find that any of the material that you read below resonates with you, I want you to know that it will likely resonate with others. Some of your cadets are likely to share the same sentiments expressed throughout this section. Realize that the concerns our cadets face are not due to any personal deficiency, but are issues that many students of higher education have faced as well. On the other hand, if you do not share the experiences described, I hope the following material will provide you with insight into issues facing others who are different from you. After detailing each issue, I offer a list of some actions you as a mentor can take to help to improve the academy experience for your cadet. I consider this to be just the start of possible recommendations. I would appreciate hearing from you about other ideas so that we can share these with other faculty members as well.

### **!**

## **Common Themes Across Groups**

## Ethnic and Social Identity Development

Torres, Howard-Hamilton, & Cooper (2003) indicate that there is a strong correlation between our abilities to understand our own conscious and unconscious biases and our abilities to nonjudgmentally hear and care about those who do not share our culturally grounded perspectives. According to these researchers, our praxis (reflection and action) has not always been synchronized with the changing populations on our college campuses. They contend that to truly hear and care, we need to constantly challenge our presupposed ideas, biases, and prejudices about how we teach, mentor, practice, and interact with our students and colleagues. Thus, "attitudes about differences are influenced by how students make meaning of their own race and ethnicity, making it critical that all those who work on a college campus also understand how this identity is developed" (p. iv).

An understanding of your own identities, as well as the diverse identities of others, can be helpful in understanding various viewpoints raised when issues of stigma, prejudice, and discrimination occur. In addition, it can lead to a better understanding of when there are differences in communication style (verbal and nonverbal), dress style, learning style, cognitive style, and so on. Conflict can emerge when individuals are at different stages of their individual or group identity development. For example, consider two cadets: one black and one white in conflict over a particular learning situation. An astute mentor may wish to delve below the surface of just applying some form of simple conflict management to the situation and consider the cadets' varied social identity development as proposed by two different theorists, such as Helms and Cross.

Helms (1992) proposed six statuses for understanding white identity development as follows: (1) contact, (2) disintegration, (3) reintegration, (4) pseudo-independence, (5) immersion, and (6) emersion. Whereas Cross (1971) proposed a five-stage model for understanding black identity development or *nigrescence* (French for becoming black) as follows: (1) preencounter, (2) encounter, (3) immersion-emersion, (4) internalization, and (5) internalization-commitment. Continuing with the present example, these two theoretical development stages are different and they propose maturity issues that take place over a continuum of time or stages of awareness. Just as two people are not identical, two cadets (black and white) are likely to be both positioned at very different points along a developmental continuum that is unique for their particular race. Thus, a good mentor should realize that both maturity and social development could be much different for both of these cadets, and that their conflict could be related to their varied identity development.

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) In trying to figure out how to best mentor a cadet, a common mistake is to think from your own social identities and your own educational experiences (that is, to treat the mentee as a clone of yourself). Alternatively, you might make assumptions about the mentee on the basis of what you think you know about the group(s) the mentee belongs to (that is, the cadet is bilingual because of being Latino).
- 2) To help avoid assumptions, get to know your cadet. This familiarity will help you form a more complex and accurate picture of the cadet's life and educational experiences.
- 3) Think about your own social identities. When considering race, ethnicity, nationality, age, socioeconomic status, religion, and so on, are you part of the dominant, empowered group or the disempowered group? Do you have an understanding of being disempowered from thinking about your own social identities?
- 4) Understand that cadets belonging to minority groups might be going through stages in their social identity development such that certain groups that they belong to take on special significance. These cadets might feel that no one from the dominant group can ever understand or ever know what they are like or what experiences they've had in the past, present, or even will have in the future. When cadets feel this way, they might display distancing behaviors. These cadets might be more challenging to forge a connection with; thus, patience and persistence in demonstrating that you are a person who cares about them is the only approach that might help.
- 5) Lastly, remember that mentors and cadets do not leave their social-group memberships behind when they enter a mentoring relationship, but bring these group memberships with them into the relationship.

### Need for Role Models

Students from historically underrepresented (people of color and females) or marginalized groups have a harder time finding faculty role models who might have had experiences similar to their own. As some students say, they want to find "someone who looks like me;" "someone who immediately understands my experiences and perspectives;" "someone whose very presence lets me know I, too, can make it in the academy."

O'Neill (2002) indicates that research has shown that most people will attempt to form relationships with others from the same identity group. However, O'Neill suggests that people of color and females are more likely to form cross-race and cross-gender mentoring relationships with white males because white males are

dominant within most organizations, especially within the managerial ranks; white male dominance is par for the course at USAFA as well.

### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Work with your mentees and get names of other faculty or cadets in the squadron or the wing that may have had similar experiences or feelings.
- 2) Don't lose sight of the fact that you can provide very good mentoring even though you may be of a different gender, race, or culture. After all, past generations of minority students and scholars have done well with cross-cultural mentoring. As Cox (1994) and others have pointed out: It is important to develop ties and important networks irrespective of race, ethnicity or gender.
- 3) Ragins (2002) research suggests that to truly know the 'other,' you must get to know the other at a deeper level. Going beyond the primary dimensions of diversity (race, ethnicity, gender, etc.) and learning about the cadets secondary dimensions (religion, chief interests, values, etc.) will allow you to move the relationship from 'group' or 'surface' diversity to an 'individual' diversity that will yield discoveries and, perhaps, similarities that may transcend group memberships.

### **Questioning the Canons**

Students from underrepresented or marginalized groups, particularly those in the social sciences and humanities, sometimes find that their perspectives or experiences do not fit into the current academic canons. At the worst extreme, some literature indicates that when students select research questions focusing on race, gender, etc, professors deem their work irrelevant. More commonly, underrepresented students find that their experiences are missing from current theory, research, and textbooks. These students need safe environments where their thoughts can be shared and valued, as they explore, and possibly challenge, traditional inquiry.

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) Be open to the value and relevance of new lines of inquiry. Share a strong argument about the importance of this question within the area of your academic expertise; inform cadets of faculty members who have questioned the canon.
- 2) Be open to hearing other people's experiences, particularly those people from backgrounds different from yourself. Think about the ways that race, gender, sexual orientation, ethnicity, and other characteristics help to expand the types of questions that are asked and the approaches used for answering them. Remember, the introduction of women's and minorities' perspectives have brought about the development of whole new disciplines, all of which have greatly enriched postsecondary education.

### Burden of Being in the Numerical Minority

Students from historically underrepresented (people of color and females) groups can feel particularly isolated or alienated from other students on campus, especially if the composition of a program is highly homogenous (predominately white male academy). There are a number of negative consequences of being the only cadet from a social identity group, such as:

- Being perceived in a more extreme manner (that is, if you perform well, it is seen as outstanding, whereas if you perform poorly, it is seen as awful)
- Having reduced concentration ability. Distraction and worry about one's own group membership can direct cognitive power away from the actual subject matter or the task at hand
- What an underrepresented cadet says and does might be of little interest to peers as they try to figure the cadet out, which can be tiring for the cadet who is solo and unable to connect with his/her peers

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) Remember that a minority cadet may feel or experience increased performance pressures, heightened visibility, increased stereotyping, increased vulnerability, exclusion, isolation, and marginalization.
- 2) Introduce cadets to peers or faculty with complementary interests.
- 3) Inform cadet of organizations within or outside the academy that might provide them with a sense of belonging. Some examples are cultural and religious groups, as well as reading groups and professional associations.
- 4) Think about what it must feel like to be 'the other.' Imagine yourself in the position of being in the minority and having very few peers or role-models that look and think like you. Think about the isolation and loneliness that might result.

5) Be aware of cadets who seem to be finding it difficult to take active roles in academic or social settings and find ways to include them. Take the initiative to talk with them. Ask them about their interests, hobbies, and activities outside of the academic arena.

## **Burden of Being a Spokesperson**

Students from underrepresented groups often expend a lot of time and energy speaking up when issues such as race, class, or gender arise or are being ignored. These students point out how most of their peers have an advantage in not carrying such a burden. Conversely, being a single spokesperson can make one feel totally alienated. For example, consider an African American female cadet majoring in engineering at the predominately white male academy. Now imagine that she must cope with being a solo (that is, being the only or nearly only African American female in the class). Thus, being a spokesperson can further exacerbate feelings of being isolated in a PWI.

### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Don't assume your experiences are the norm. Question how race, gender, or other characteristics provide different perspectives from your own.
- 2) When you see cadets taking on spokesperson roles, tell them and others what you have gained from their contributions to class discussion. These words of appreciation can lift someone's spirits.
- 3) Understand that white cadets can say things without implicating their group; that is, give a stupid answer without fear of the answer reflecting on the group. Conversely, some minority cadets feel pressure to always perform well for the sake of the group.

## **Broad Stereotypes: a faulty lens**

Ragins (2002) indicates that stereotyping can be defined as “a cognitive structure that contains the perceiver’s knowledge, beliefs and expectancies about some human group” (p. 33). Stereotyping is a basic human tendency that helps us to gain a sense of control over our environment by enabling us to label and categorize large chunks of information. Stereotyping can unfortunately lead us to “typecast a person into a limited set of behaviors and expectations, and we respond to that individual based on a relatively narrow set of expectations and preconceptions” (Ragins, 2002, p. 33).

As a mentor, stereotyping can cloud our perceptions and result in faulty assumptions about the cadets we daily encounter. For example, stereotyping at

USAFA may lead a mentor to view females and minority cadets as less competent than their white male counterparts. Conversely, female and minority mentors may also internalize these stereotypes and form faulty perceptions of their minority cadets; thus, impairment of healthy mentoring relationships and inability to leverage diversity are likely to result.

#### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Ragins (2002) states that we tend to respond to members of other groups in one of three ways: category-based responding, differentiated responding, or personalized responding.
- 2) Category-based responding is the most rigid; views out-group members as different and is not inclusive.
- 3) Differentiated responding is less rigid; views in-group differently from out-group but can appreciate individual differences of members within a group.
- 4) Personalized responding provides the greatest amount of differentiation and the least stereotyping; therefore, mentors should view every cadet as distinct and complex, regardless of their particular group identity. Mentors should leverage diversity, interact with each individual cadet, and cognitively resist defaulting to stereotypes that may have been built upon faulty perceptions.

### **Too Competitive and Not Very Friendly**

In addition to stereotypes affecting cadets from minority groups and creating a cold climate, academia is often a very alienating place for cultures that are less competitive and more collective (Ting-Toomey, 1999). Shor (1992) indicates that “this competitive orientation leads to isolation and alienation among students, encouraging a handful of ‘winners’ while depressing the performance of the many, especially female students and minorities, who withdraw from the aggressive affect of the classroom” (p. 24). Cadets from many cultures value a more collaborative, cooperative, supportive, group-oriented environment as opposed to what is often found in many academic settings, especially a more hierarchical, competitive, individualistic environment.

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) Convey your acceptance of a more supportive, collaborative style when feasible. Be responsive to your cadet if more encouragement and support are needed.
- 2) Promote an atmosphere that is participatory and/or collaborative.
- 3) By promoting a democratic and cooperative process, realize that cadets may experience conflict; however, conflicts and complaints can be expressed openly and negotiated mutually, which increases the possibility of solving them or at least maintaining a working relationship among cadets.
- 4) Remember that many traditional educational settings and learning processes promote competitiveness, hindering mutual dialogue that enables all cadets to negotiate their positions.

## Setting Low Expectations and Standards

There is evidence suggesting that because of stereotypes that are often unconsciously held, a mentor might withhold support and help until the mentee proves worthy of an investment of a mentor's time and effort. Instead of automatically giving a student the benefit of the doubt (as a mentor might a student from the majority group), the mentor might sit back and wait for signs that the student is going to be a worthwhile investment (Lindsey, Robins, & Terrell, 2003). Conversely, the student from the minority group might be sitting back as well, waiting for the mentor to demonstrate their personal commitment and trustworthiness. Ironically, then, if neither party breaks the standoff, then both parties lose and the mentoring relationship never fully develops (Frierson, 1997).

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) Make sure that you are not perceived as withholding your support and help. Do what you can to build the cadet's trust and confidence in you.
- 2) Even if you feel the cadet is remaining distant or holding back, keep your hand open and extended toward them. Sometimes it is only when the cadet reaches a crisis that the cadet will dare to reach out a hand and trust in you to be their advocate.

## Self-fulfilling Prophecy

"I would not have seen it if I had not believed it" is an expression that has been used to describe a self-fulfilling prophecy. Research has shown that expectations have the power to increase the likelihood of a person actually confirming your expectations of them (Tatum, 2007). That is, you help to bring out the very behavior you are expecting to occur.

How is this relevant to interacting with a cadet? Many stereotypes for students come from backgrounds that center around expectations for poor performance. A faculty mentor who holds such beliefs is likely to unconsciously set low expectations for the mentee. Such low expectations are often indirectly conveyed to the cadet's actual performance. If you have ever been around another individual who you feel doesn't think highly of you, it is clear the myriad ways that their expectations for you can affect your behavior. Studies on student grades, for example, have shown meaningful differences (that is, going from a B+ to a C) when the teacher had a negative expectation for the student's performance. Often, too, there are nonverbal messages that give clues about negative expectancy.

Although a large part of your perception of another person might be accurate, there is still a lot of room for bias to affect outcomes for cadets. Low expectations can interfere with your cadet's achievement toward his or her real potential.

#### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Examine and make explicit those beliefs that you still hold about groups that are relevant to your cadet.
- 2) Research has shown that it is possible to correct for bias if made aware of it. Therefore, keep vigilant and correct for any biases you might notice creeping in.

### **Stereotype Threat**

The worry that a cadet has about confirming a negative stereotype, such as proving his or her group is less intelligent, makes it more likely the cadet will fulfill the negative stereotype, such as performing badly on a test. Stereotype threat particularly plagues cadets who care about the domain (that is, math majors taking a mathematics test. For example, Steele and Aronson (1995) had African American and white students taking part of the GRE. African American students who were told it was an intelligence test performed worse than white students told the same thing, whereas African American students taking the same test portrayed as a test to understand how certain problems are solved performed the same as white students told the same thing. Similar studies have shown that women's performance in mathematics suffer if they are left susceptible to stereotype threat.

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) In light of the literature on stereotype threat, mentors need to be particularly careful in conversing with a cadet. Tatum (2007) has shown that conveying high expectations coupled with a strong belief in their mentee's competency and ability to succeed has been beneficial in allowing mentors to then critically appraise their mentees (that is, point out where they need to improve their performance).
- 2) This approach to appraisal allows cadets to realize that you are their advocate, even while you necessarily have to be their appraiser. It permits cadets to stop worrying about you ascribing negative stereotype to them and allows them to accept your criticism in the spirit of trust and good faith that you want what is best for them, believe in their ability to succeed, and have their best interest at heart.

### Attribution Biases

Literature (Weiten & Lloyd, 2003) has highlighted that individuals explain ambiguous behaviors differently depending upon whether they are performed by ingroup (those we describe as “similar” or “like me”) or outgroup members (those we describe as “dissimilar” or “not like me”). One recurrent finding is that participants consistently favor the ingroup in how they explain behaviors. We are willing to give ingroup members the benefit of the doubt with negative behaviors (such as, they must be smart because they got an A). In contrast, we are less willing to give outgroup members the personal benefits of positive behaviors—perhaps they got an A because it was an easy test. And we are more willing to ascribe the negative behavior to something about them, personally—they failed because they aren't that smart.

### THOUGHTS TO PONDER OR TIPS FOR ACTION

- 1) Try to think about giving your cadet the kind of consideration that you would want for yourself or a close friend when making explanations for behaviors.
- 2) If you missed a meeting, would you prefer that someone give you the benefit of the doubt and decide you were merely forgetful that day or decide that you are irresponsible?
- 3) If you need to have a discussion about some negative event or behavior on your cadet's part, ask questions so that there is little or no ambiguity as to why the behavior occurred. Before you ask the question, though, be prepared to listen—at length even—to their explanation of how and why something occurred. That way, their perception of the event or behavior has been heard and you leave little room for any stereotypic assumptions to unknowingly creep into your judgment of the cadet.



## **Women Cadets**

### **Assertiveness**

While traditionally women have been raised to be polite and soft-spoken, it is clear that successful female cadets need to assert themselves both in-and-out of the classroom. Research indicates that many women—and international students as well—experience difficulties speaking up in class. Too often, they find that in order to say something in class, they have to interrupt another student. Women often see interjecting themselves in this manner as being rude and disrespectful. Some fear that their lack of participation in discussions will be wrongly interpreted as their not having any thoughts at all. On the other hand, research indicates that some women feel that when they assert themselves, they are subjected to criticism in a way that men are not, even though it is the same behavior.

### **Competitiveness**

Research has verified that many students, but especially women, can feel alienated by the competitive and critical atmosphere that pervades many educational programs. Women are certainly capable of being critical of others' work when they think it is appropriate, but they think some students are being overly critical in order to appear intellectually superior. Women, and other students, too often see that the educational system does not reward one for praising the contributions of other students. Some female students suggest that education would be less competitive if there were more opportunities to do collaborative work.

### **Importance of Positive Feedback**

Both men and women cadets can find that they do not receive much clear positive feedback on their work in school. Although this is problematic in its own right, it also appears that the lack of positive feedback leads female cadets, more so than male cadets, to end up doubting their capabilities (Nerad, 1992). In addition, female cadets may begin to think that any negative experiences they have at USAFA are due to personal deficiencies in themselves, while male cadets may tend to attribute negative experiences to insufficient guidance or to problems within the department (Nerad and Stewart, 1991). Moreover, men are more content than women with mentors who are impersonal but offer instrumental advice. Women tend to interpret a professor's distance as an indication that the professor has a negative opinion of them.

### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Consider talking to the cadet about what is going on in-and-out of the classroom that makes it difficult for her to fully participate. Suggest specific ways to make it easier for her to participate in class discussion or within the squadron.
- 2) Inform the cadet that if a professor only engages in brief conversations with her about a task at hand, do not jump to the assumption that this person does not value you as a cadet. Help the cadet to understand this may just be the way this person is, or that s/he may not have time for more interaction, and this is not necessarily a reflection on the cadet.
- 3) Try to change the tenor of discussions that become overly critical. For instance, you can remind people that it is always easier to criticize a work than to produce one. You can then follow up with: "What contributions does this particular piece make?"

### **III**

## **Racial and Ethnic Minority Cadets**

The literature and my encounters with students of color indicate many issues that are incredibly important. Among these issues, the one often cited was their lack of role models. There is a dearth of faculty of color at USAFA, which reduces the chances for a cadet of color of finding someone who "looks like them." The research on students of color indicates that campuses with low numbers of faculty of color sends a subtle message that the academy remains an unwelcoming environment for many who are not white. In addition, the research suggests that there are other systemic problems that exist at PWI and a big one is stereotyping

### **Stereotyping**

Many minority students, especially African American and Latino students on American campuses sometimes feel other students and faculty assume they are less qualified to be in higher education. On the other hand, Asian American students are burdened by the "model minority" myth, which assumes they are exemplary students particularly in math and science. Stereotyping in either direction has negative consequences for students of color.

### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) Even though your cadet may be competent, be aware that over time stereotyping can undermine his/her confidence in his/her own abilities (Steele, 1999). Should your cadet start to feel a dip in self-confidence, don't delay discussing these feelings with the cadet.
- 2) Understand that different minority groups face different issues and experiences than your own. Yet do not assume that all cadets from one minority group will share the same thoughts and perspectives. Remember that social class and geographic origin play an important role in shaping people's behaviors and attitudes.
- 3) You can help erase stereotypes by recognizing each cadet's unique strengths and contributions.
- 4) Think about the ways you have been socialized concerning ideas of race and make efforts to increase your awareness and knowledge about these issues.
- 5) Understand that cadets may have acquired coping skills for protection from everyday negative outcomes of being subjected to the "isms" (sexism, racism, etc.).
- 6) The negatively stereotyped cadet may demonstrate increased vigilance in their environment for cues that they need to protect themselves against prejudicial attacks and avoidance of situations where they might be at risk for prejudicial attacks.

## **V**

### **International Cadets**

#### **Issues of Culture and Language**

Choosing to study in the United States means that many of our international cadets now need to function in a second language and adjust to a new set of cultural and educational norms (Trice, 1999). For instance, many international students find American classes to be unnecessarily competitive. Students from East and Southeast Asia, who were trained in educational systems where the student's role is to be passive, are shocked to see American students speaking up without being called upon and challenging the remarks of professors and peers (Ting-Toomey, 1999). They fear that if they do not exhibit these behaviors, the faculty will judge them to be less capable and/or less intelligent. Many international students also state they are unclear about academic rules and

regulations. Lastly, some international students have expressed disappointment with the fact that their classes incorporate very little in the way of international perspectives and that American faculty and students undervalue the experiences they bring into the classroom.

## **Social Stresses**

While many cadets experience the stress of having moved away from families and friends, international students have an even greater sense of displacement. In addition, a significant number of international cadets may experience the following: loneliness, not knowing how to socialize with Americans, and being unable to find people patient enough to speak with them (Trice, 1999). A further complication is that upon returning home, international students find that because of their different dress, talk and behavior, they have become “foreigners.”

### **THOUGHTS TO PONDER OR TIPS FOR ACTION**

- 1) If you have ever traveled to another country, recall how you had to rely on assistance from others as you became acclimated to the language and customs. Offer international cadets the same courtesies you found you needed.
- 2) Demonstrate your interests in international students by reaching out to them at academic and social occasions. Ask about their hobbies and interests.
- 3) When you have the opportunity to work with international students on projects, take the time to learn about their experiences and perspectives. If you are so inclined, offer to meet with them so they can practice their English with you. Do not assume, however, that all international students have difficulties with English, since a number were trained in English-speaking institutions.

## PART THREE: WRAPPING IT UP

I have received a wonderful education from the faculty and students at University of Denver. I wish to continue my learning about mentoring and diversity issues from USAFA colleagues and staff; thus, I welcome your diverse perspectives and suggestions. Feel free to contact me a 719-472-9848 or [Jlscwilks@comcast.net](mailto:Jlscwilks@comcast.net).

In closing, I realize I have provided you with a lot of information and yet I have only skimmed the surface, regarding pluralistic mentoring. Coupling diversity and mentoring forces one to draw from deep wells of knowledge in such diverse areas as: psychology, sociology, anthropology, management, leadership, et cetera, et cetera. With all the important facts I've tried to convey, you may ask: "Can you distill pluralistic mentoring down to its nuts and bolts?" No, not really. Pluralistic mentoring is not a first semester event but is an on-going process that only improves with increased knowledge, awareness, and human sensitivity. However, I will conclude by paraphrasing Clutterbuck's (2002) "*twelve habits of the ineffective mentor*" in hopes that you will reflect upon them and never apply these habits to your mentoring encounters.

- Start from the point of view that you—from your vast experience and broader perspective—know better than the cadet what is in his or her absolute best interest
- Be determined to share your wisdom with the cadet—whether they want it or not—remind them frequently how much they still have to learn
- Decide that what you and the cadet will talk about and when; change dates and themes frequently to prevent complacency sneaking in
- Do most of the talking; check frequently that they are paying attention
- Make sure the cadet understands how trivial their concerns are compared to the weighty issues you have to deal with
- Remind the cadet how fortunate he or she is to have your undivided attention
- Neither show nor admit any personal weaknesses; expect to be their role model in all aspects of career development and personal values
- Never ask the cadets what they should expect of you—how would they know anyway?
- Demonstrate how important and well connected you are by sharing confidential information that they do not need (or want) to know
- Discourage any signs of levity or humor—the academy is serious business and should be treated as such
- Take them to task when they do not follow your advice
- Never, never admit that this could be a learning experience for you, too

I hope your pluralistic mentoring will be deeply rewarding and exhilarating during this fall semester.

## PART FOUR: GLOSSARY

**Acculturation:** The process that occurs when an individual is placed in a culture different from the one he or she previously lived in. Though early models of acculturation focused on the loss of one culture to gain the new culture, more recent research has proved that loss and negative interactions are not a requirement in this process and that individuals learn to adapt without loss of their culture of origin (Torres, Howard-Hamilton, & Cooper, 2003).

**Cognitive dissonance:** Intra-psychic-internal conflict between two beliefs.

**Culture:** At the macro-level, culture provides individuals with an identity and value orientation that represents a society (such as country). This broad level can contain micro-cultures that focus on customs, values, traditions, and histories from different broad cultures (Torres, Howard-Hamilton, & Cooper, 2003).

**Discrimination:** The denial of opportunities and equal rights to individuals and groups because of prejudice or for other arbitrary reasons.

**Ethnicity:** A social identity based on a person's historical nationality or tribal group. For this reason, any one racial group comprises many ethnicities (Helms, 1994).

**In-group/out-group:** A cognitive distortion that people use to make categorical judgments. Individuals tend to perceive those like themselves as being members of their *in-group* ("us") and those who are dissimilar to be in the *out-group* ("them").

**In-group conformity:** the tendency to agree with group norms to ensure group acceptance.

**In-group favoritism:** Tendency to believe people similar to ourselves are better than people different from us.

**Minority group:** A subordinate group whose members have significantly less control or power over their own lives than that held by the members of the dominant or majority group. See also underrepresented groups.

**Pluralism:** Mutual respect between the various groups in a society for one another's cultures, allowing minorities to express their own culture without experiencing prejudice or hostility.

**Praxis:** Joan Wink (2000) defines praxis as the constant reciprocity of our theory and our practice. Theory and critical reflection inform our practice and our action.

**Prejudice:** “An antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he/she is a member of that group” (Allport, 1954). Ting-Toomey (1999) indicates that this antipathy comes from an aversive or negative feeling toward out-group members based on very quick and inflexible overgeneralizations above and beyond existing evidence.

**Race:** How humankind socially categorizes the hereditary traits of different groups of people, thus creating socially defined differences. These traits are biologically visible and deal mainly with skin color and physical differences (Torres, Howard-Hamilton, & Cooper, 2003). From a sociological perspective, race is viewed as a social construct, created by society.

**Racism:** a doctrine or attitude that one race is superior to another.

**Self-fulfilling prophecy:** The tendency of individuals to respond to an act on the basis of stereotypes, a predisposition that can lead to validation of false definitions.

**Social group:** Used to describe membership in a socially defined segment of the population that is not the majority, including membership groups according to gender, social class, or sexual orientation (Torres, Howard-Hamilton, & Cooper, 2003).

**Social identity:** “That part of one’s self-concept that derives from knowledge of membership in a social group, together with the value and emotional significance one attaches to that membership (e.g., race, ethnicity, nationality, culture, religion, appearance, age, language, education, socioeconomic class, occupation, etc.); social identity is developed over time, negotiated with others, and shifts with the times/situation/context” (Robin Denise Johnson).

**Stereotype:** an oversimplified evaluative opinion or judgment about a group of people applied to an individual. Stereotyping occurs when we attribute behavior, attitudes, motives, and/or attributes to a person on the basis of the group to which that person belongs.

**Underrepresented cadets:** Cadets that have not traditionally been in the majority and may have been historically marginalized or made to feel invisible in a predominately white institution (PWI). Examples include the following: (1) cadets who self-identify as African American or Black, Asian American, American Indian (Peoples of the First Nation) or Alaska Native, Latino or Hispanic American, Native Hawaiian, or Pacific Islander, (2) cadets who are female, (3)

students from lower socioeconomic background, or (4) cadets who represent the first generation of their families to attend college or the academy. See also minority group.

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# APPENDIX G

## (Power Point for Session 1 Workshop)



### Pluralistic Mentoring

**United States Air Force Academy**  
*Integrity – Service - Excellence*  
**Training Workshop**  
HQ USAFA/DFR



Briefing by Major Jack Wilks,  
DFR



### Pluralistic Mentoring Overview

"Ecologists tell us that a tree planted in a clearing of an old forest will grow more successfully than one planted in an open field. The reason, it seems, is that the roots of the forest tree are able to follow the intricate pathways created by former trees and thus embed themselves more deeply. Indeed, over time, the roots of many trees may actually graft themselves to one another, creating an interdependent mat of life hidden beneath the earth. This literally enables the stronger trees to share resources with the weaker so the whole forest becomes healthier."



Laurent A. Parks Daloz



### Pluralistic Mentoring Overview

"Similarly, human beings thrive best when we grow in the presence of those who have gone before. Our roots may not follow every available pathway, but we are able to become more fully ourselves because of the presence of others. 'I am who I am because we are,' goes the saying, mentors are a vital part of the often invisible mat of our lives."



Laurent A. Parks Daloz



### Pluralistic Mentoring Objectives

#### Session One (Mentoring)

- Mentoring definitions & characteristics
- Benefits to the mentor and the protégé

#### Pluralism

- Diversity defined
- Primary & secondary dimensions
- Differentiate: assimilation and pluralism



### Pluralistic Mentoring Objectives

#### Pluralism Continued

- Socialization (Four-class system)
- Social & cultural competency model
- Concept of pluralistic mentoring
- Benefits & support of diversity at USAFA



### Pluralistic Mentoring Definitions

#### Definition of Mentor



*A mentor is a trusted counselor and guide.*



### Pluralistic Mentoring Definitions

#### Definition of Protégé/Mentee



A protégé is one who seeks to learn and grow with the guidance of a more experienced or knowledgeable person.



### Pluralistic Mentoring Characteristics

#### Effective Mentors



**Socially & Culturally Competent... Value Diversity & Promotes Inclusiveness!**



### Pluralistic Mentoring Benefits

#### Mentee:

- Improved self-image / identity development
- Increased confidence
- Learn by example (emulate role model)
- Enhanced trajectories
- Expanded opportunities for women/minorities
- Expanded networks
- Effective USAFA integration (socialization)



### Pluralistic Mentoring Benefits

#### Mentor & Air Force:

- Elevates proficiency/productivity
- Improves cadet retention
- Develops leadership & people skills
- Personal satisfaction...give something back...legacy!
- Greater insight of human development
- Ensures continuity...pass on values, ethics, standards
- Key impact on secondary socialization process

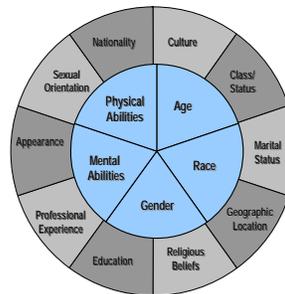


### Pluralistic Mentoring Diversity

Diversity refers to those human qualities that are **different** from our own and **outside the groups** to which we belong, yet are **present in other individuals and groups**.



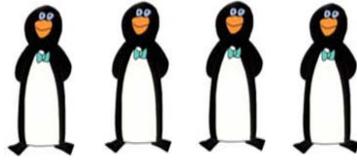
### Pri-Secondary Dimensions Diversity Wheel





**Pluralistic Mentoring**  
**Differentiate**

**Cultural Assimilation**



Become like the majority & discourage individuality



**Officer Development System**  
**Four-Class System—Socialization**



**Pluralistic Mentoring**  
**Differentiate**

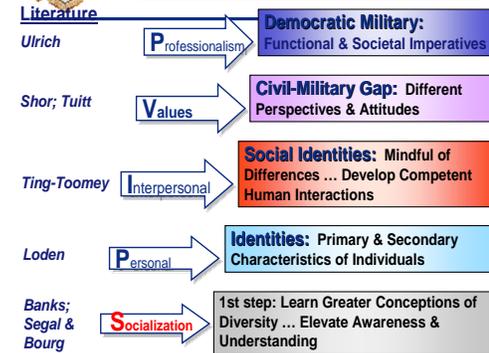
**Cultural Pluralism**



Accept and promote individuality



**Pluralistic Mentoring**  
**Social & Cultural Competency Model**



**Pluralistic Mentoring**  
**Concept**

*A form of mentoring that places value on diversity and promotes equality for all people.*

- Reconciles different cultural values
- Goes beyond just observing differences
- Integrates opposing values & perspectives
- Leverages diversity
- Enhances creativity & innovativeness
- Empowers cadets to flourish & grow in multiple dimensions

Pratte, 1979; Cox, 1994/2001; Clutterbuck & Riggins, 2002



**Pluralistic Mentoring**  
**Benefits**

**Cultural Pluralism**



*Will leverage diversity to provide:*

- Different ideas / perspectives
- Increased creativity / innovativeness
- Enhanced human dynamics /relationships
- Possibility of increased cohesiveness



*Pluralistic Mentoring*  
*Ways to Support*

*Diversity*

- Eliminate barriers
- Support key measures at USAFA
  - ODS
  - Pluralistic mentoring
- Enhance secondary socialization process

Graduate Officers of Character



*... and ensure Air Force culture is embedded with socially and culturally competent leaders!*

# APPENDIX H

## (Power Point for Session 2 Workshop)



### Pluralistic Mentoring

#### United States Air Force Academy

Integrity – Service - Excellence

Training Workshop: II

HQ USAFA/DFR

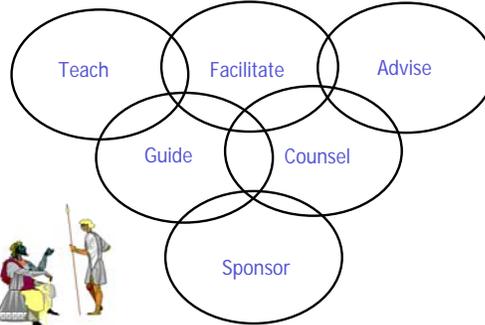


Briefing by Major Jack Wilks, DFR



### Pluralistic Mentoring

#### Purpose / Roles



### Pluralistic Mentoring

#### Characteristics of Mentor

- Approachable
- Available
- Care & concern
- Sensitive
- Trustworthy



### Pluralistic Mentoring

#### Characteristics of Mentor

- Knowledgeable & expertize
- Good communicator
- Motivating, encouraging, and empowering for *all* cadets
- Sensitive to the needs of the cadet
- *practices mindfulness: socially & culturally competent!*



### Pluralistic Mentoring

#### Phases of Mentoring

##### Dependency

- Cadet needs and/or seeks help
- Cadet demonstrates less initiative
- Mentor is more of an authority figure
- Mentor needs to build-up cadet's confidence
- Mentor will share more information & past experiences
- Mentor Role: teacher/counselor



### Pluralistic Mentoring

#### Phases of Mentoring

##### Development

- Cadet is making progress
- Confidence & rapport have been established
- Cadet is becoming a little more independent
- Cadet may ask more questions
- More dialogue takes place
- Mentor Role: sponsor





*Pluralistic Mentoring*  
**Phases of Mentoring**

**Flight**

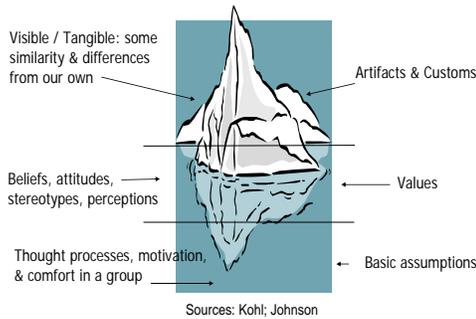
- Cadet may be ready to declare a major
- Cadet is more confident
- Mentor acts mainly as a sounding board
- Mentor Role: more supportive



Our key to diversity is cherishing the uniqueness of each individual, while providing the 'sameness' which builds a team."



*Pluralistic Mentoring*  
**Culture**



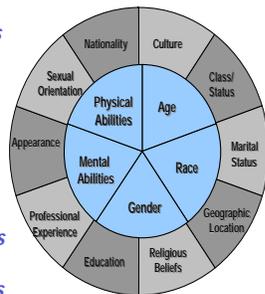
*Pluralistic Mentoring*  
**Identity Theory**

Males (Erickson, 1964)	Female (Josselson, 1987)	Multigroup (Atkinson, Morten & Sue, 1989)	Whites (Helms, 1992)	Blacks (Cross, 1995)
Infancy	Foreclosures	Conformity	Contact	Pre-Encounter
Childhood	Identity Achievers	Integrative Awareness	Disintegration	Encounter
Childhood	Moratoriums	Resistance & Immersion	Reintegration	Immersion-Emersion
Adolescence	Identity Diffusions	Introspection	Pseudo-Independence	Internalization
Early adulthood		Integrative Awareness	Immersion	Very High
Middle Adulthood			Emersion	Internalization-Commitment
Late Adulthood			Autonomy	



*Pluralistic Mentoring*  
**Social Identity**

*Visible & invisible differences*



*Similarities & differences*



*Pluralistic Mentoring*  
**Competencies**

*Awareness of Own Cultural Values & Biases: Attitudes & Beliefs*

**Mentor**

- Has moved from being culturally unaware and sensitive to her own cultural heritage to valuing and respecting differences
- Is aware of how his own cultural background, experiences, attitudes, values and biases influence his perceptions
- Is comfortable with differences that exist between herself and cadets in terms of race, ethnicity, culture, and beliefs



### Pluralistic Mentoring Competencies

#### Awareness of Own Cultural Values & Biases: Knowledge

##### Mentor

- Has specific knowledge about his own racial and cultural heritage and how it affects his definition of normality-abnormality
- Possess knowledge and understanding about oppression, racism, discrimination, and how stereotyping affects the mentoring process
- Possess knowledge about his social impact on cadets. He is knowledgeable about communication style differences, how his style may clash or foster the mentoring process, and he can anticipate the impact it may have on a cadet



### Pluralistic Mentoring Competencies

#### Awareness of Own Cultural Values & Biases: Skills

##### Mentor

- Will seek out ways to improve her understanding and effectiveness in working with culturally different cadet populations
- Is constantly seeking to understand himself as a racial and cultural being and he actively seeks to develop a nonprejudicial identity



### Pluralistic Mentoring Social Intelligence

S	P	A	C	E
Situational Awareness	Presence	Authenticity	Clarity	Empathy
Ability to read & interpret behaviors in varied situations.	The verbal and nonverbal behaviors that define you in the minds of others.	The behaviors that cause others to judge you as honest, open & "real."	The ability to explain your ideas & articulate your views	The ability to "connect" with others.

Source: Albrecht, 2006

### Graduate Officers of Character



... and ensure Air Force culture is embedded with socially and culturally competent leaders!

# APPENDIX I

## (Power Point for Session 3 Workshop)



### Pluralistic Mentoring

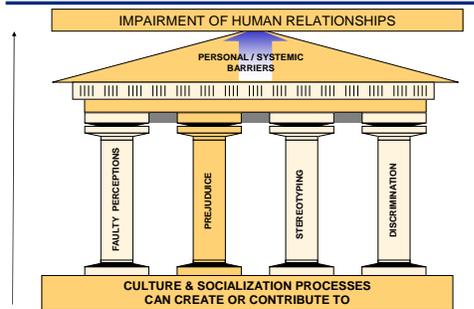
**United States Air Force Academy**  
*Integrity – Service - Excellence*  
**Training Workshop: III (Barriers)**  
 HQ USAFA/DFR



Briefing by Major Jack Wilks, DFR



### Pluralistic Mentoring Barriers



### Pluralistic Mentoring Perception

*Transformation from Chrysalis / Monarch Pupa*



### Pluralistic Mentoring Perception

*A Quick Story*



Wow, I can't believe it!



*to a Beautiful Monarch Butterfly*

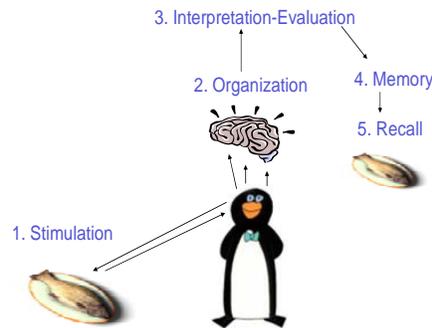


### Pluralistic Mentoring Perception

- **Perception** is the process by which you become aware of objects, events, and cadets
- The five stages of perception are: 1) stimulation; 2) organization; 3) interpretation-evaluation; 4) memory; and 5) recall

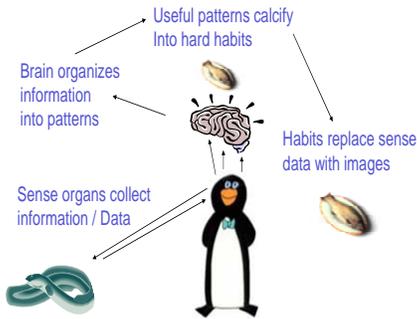


### Pluralistic Mentoring Perception





### Pluralistic Mentoring Faulty Perception



### Pluralistic Mentoring Barrier

**Prejudice:** "Prejudging' something or someone on biased cognitive and affective preconceptions" (Ting-Toomey, 1999).



### Pluralistic Mentoring Prejudice

- **Prejudice** is ubiquitous; it affects all of us -- majority group members as well as minority group members
- **Prejudice** is dangerous, fostering negative consequences from lowered self-esteem to genocide



### Pluralistic Mentoring Barriers

#### **Stereotyping and Discrimination**



### Pluralistic Mentoring Stereotyping/Discrimination

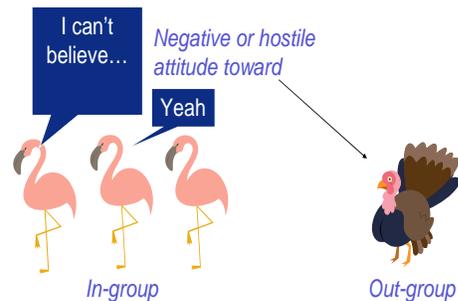
- "**Stereotyping** is an exaggerated set of expectations and beliefs about attributes of a group membership category. ... An overgeneralization about an identity group without any attempt to perceive individual variables within the identity group."
- **Discrimination:** "verbal/nonverbal actions that carry out prejudiced attitudes."

Ting-Toomey, 1999



### Pluralistic Mentoring Prejudice

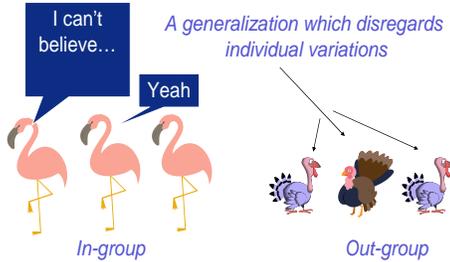
#### The Affective Component





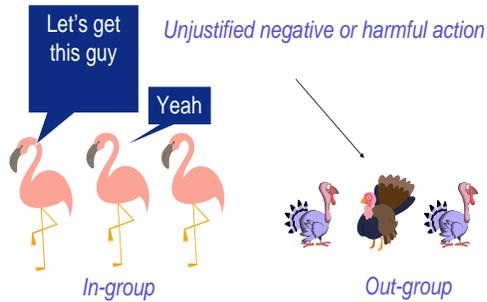
### Pluralistic Mentoring Stereotyping

#### The Cognitive Component



### Pluralistic Mentoring Discrimination

#### The Behavioral Component



### Pluralistic Mentoring Barriers

### How Can Prejudice Be Reduced?



### Pluralistic Mentoring Reducing Prejudice

#### The Contact Hypothesis

- The *contact hypothesis* is the idea that merely bringing members of different groups into contact with each other will erode prejudice
- A situation where two or more groups need each other and must depend on each other to accomplish a goal that is important to them defines *mutual interdependence*
- Allport (1954) suggested that six conditions are necessary for intergroup contact to reduce prejudice



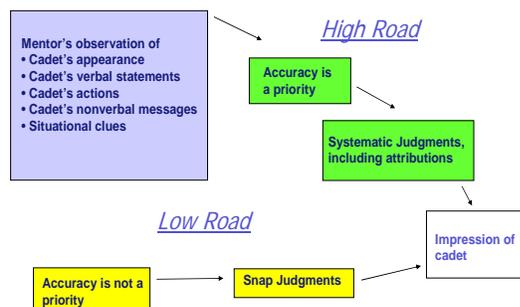
### Pluralistic Mentoring Reducing Prejudice

#### The Contact Hypothesis

- Mutual interdependence
- A common goal
- Equal status of group members
- Having informal interpersonal contact
- Having multiple contacts with several members of the outgroup
- When social norms are in place that promote equality



### Pluralistic Mentoring Take the High Road





## APPENDIX J

### (Workshop Handouts (Session 1, 2 & 3))

#### KEY POINTS ON PLURALISTIC MENTORING RELATIONSHIPS

- Recall the diversity wheel: The academy is a virtual mosaic of cadets, who differ on race, ethnicity, gender, class, religion, and other group memberships that influence their view of the world, the academy, and each other
- Pluralistic mentoring relationships are defined as relationships comprised of you and cadets who differ on the basis of race, ethnicity, gender, class, religion, or other group memberships associated with power within USAFA
  - You and the cadet do not leave group memberships behind when you enter a mentoring relationship, but rather you bring these group memberships with you into the relationship. Some group memberships carry greater power than others. Example: at a predominately white male academy, white males have greater power when compared to a black female cadet
- Multiple group memberships are not all equally weighted or visible, and the effects of these group memberships may vary over time. If you and the cadet vary on multiple group memberships, you may face greater challenges than if you varied on a single group membership. Example: It is likely that a white, Christian male mentor paired with a white, Christian female cadet would experience less challenges than would the same mentor who is paired with a black, Muslim female cadet
- Not all group memberships are equivalent. It is possible that a particular cadet because of his/her present group memberships, his/her past or current discrimination encounters, and the saliency of his/her group membership may create some mentoring challenges
- Don't assume that two cadets of similar ethnic backgrounds or two cadets who are in the numerical minority will view experiences the same. Cadets' cultural backgrounds and group histories may be greater than any shared experience of being within a numerical minority at USAFA
- What you see may not be what you get. The secondary dimensions or invisible characteristics of the cadet may be of greater importance to him or her. You may attempt to key in on a cadet's race or gender when in reality the cadet's main concern/emphasis is placed upon religion. Truly get to know the cadet and determine what she/he values
- Recall the religious intolerance scandal: understand that cadets who are members of non-observable or stigmatized groups may face different organizational climates than other cadets, and it may be very difficult for a mentor who is not a member of this group to understand the 'micro aggressions' and the daily challenges faced by the cadet
- Visible racial, gender, or other group memberships may be highly salient and have a strong impact in the early stages of your mentoring relationship. Both you and the cadet may rely on some stereotypical thinking to guide your perceptions and interactions. However, with the passage of time, the two of you will get to know each

other on a deeper level; you may discover other similarities or differences that transcend group memberships. In a sense you may move beyond knowing each other on the surface to truly knowing each other at a much deeper level. Hopefully, you will progress from simple ‘surface’ diversity to ‘individual’ diversity, and find that many values, attitudes, and backgrounds are more similar than dissimilar

## Pluralistic Mentoring Session II Handout

In attending to the uniqueness of each cadet, what can we do to provide our cadets with great mentoring?

- We can understand that the aim of education at USAFA is understood to be the development of the whole person, rather than a cadet simply acquiring greater knowledge and graduating from this institution
- We must understand that the central element of good teaching, both in-and-outside of the classroom becomes the *provision of care* rather than using teaching skills or transmission of knowledge. Because care is so profoundly a human activity, it is fully within the reach of all mentors at USAFA
- We can listen to our cadets’ stories, seeking to understand how their quest for education and military service fits into the larger questions and movement of their lives
- We can view ourselves as guides on our cadets’ journeys, challenging them to do their best, supporting them when they falter, casting light on the territory ahead
- We can sense the whole lives of our cadets, recognizing the aspirations, relationships, and values of their lives hold them in a web of forces enhancing or inhibiting their movement during the journey
- We can recognize the place our cadets have in our own lives, in our attempts to care for ourselves as we care for them
- Human developmental theory can help us. It can teach us to respect each cadet’s uniqueness while we illuminate common questions about meaning in their lives—questions to which, regardless of subject matter, we all hold relevant answers
- We can help our cadets frame their world in ever more inclusive and comprehensive ways. As mentors, we share responsibility for that process. Like guides, we walk at times ahead of our cadets’, at times beside them, and at times we follow their lead. In sensing where we walk as mentors lies our work of art. For as we support our cadets in their struggle, challenge them toward their best, and cast light on the path ahead, we do so in the name of respect for their potential and our care for their growth and development

**Source:** Paraphrased ideas borrowed from Laurent A. Daloz in *Effective Teaching and Mentoring: Realizing the Transformational Power of Adult Learning Experiences*, 198

## Pluralistic Mentoring Session III Handout

### Mentoring:

Paraphrase of Mal King's definition of mentoring in his book *Mentoring, the Only Way To Develop Leaders*

Mentoring is the demonstratively active involvement in the welfare of a cadet in such a way that one not only contributes to the survival of the cadet, but does so in a creatively enlarging manner, in a manner calculated to stimulate the potentialities of the cadet so that she/he may develop to optimum capacity. It is to communicate to the cadet that you are profoundly interested in her/him, that you are there to offer the cadet all the supports and stimulations he or she requires for the realization of his or her potentialities for being a person able to relate himself to others in a creatively enlarging manner, who gives the psychological support and sustenance the cadet requires, to nourish and to enable the cadet to grow not only in his/her potentialities for being a harmonic being but also to train him in the development of those inner controls that will make external ones unnecessary.

### Empowerment:

- Empowerment is a construct shared by many disciplines and arenas: community development, psychology, education, economics, and studies of social movements and organizations, among others. How empowerment is understood varies among these perspectives. In recent empowerment literature, the meaning of the term empowerment is often assumed rather than explained or defined. Rappoport (1984) has noted that it is easy to define empowerment by its absence but difficult to define in action as it takes on different forms in different people and contexts. Even defining the concept is subject to debate. Zimmerman (1984) has stated that asserting a single definition of empowerment may make attempts to achieve it formulaic or prescription-like, contradicting the very concept of empowerment
- A common understanding of empowerment is necessary, however, to allow us to know empowerment when we see it in people with whom we are working, and for program evaluation. According to Bailey (1992), how we precisely define empowerment within our projects and programs will depend upon the specific people and context involved
- As a general definition, however, we suggest that empowerment is a multi-dimensional social process that helps people gain control over their own lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important
- We suggest that three components of our definition are basic to any understanding of empowerment. Empowerment is multi-dimensional, social, and a process. It is multi-dimensional in that it occurs within sociological, psychological, economic, and other dimensions. Empowerment also occurs at various levels, such as individual, group, and community. Empowerment, by definition, is a social process, since it occurs in relationship to others. Empowerment is a process that is similar to a path or journey,

one that develops as we work through it. Other aspects of empowerment may vary according to the specific context and people involved, but these remain constant. In addition, one important implication of this definition of empowerment is that the individual and community are fundamentally connected

### **Culture:**

- Culture is a total way of life of a group of people. It is taught by one generation to the next through parents, educators, the media, and other influential institutions in society
- As the iceberg model of Robert Kohls suggests, there are certain things that are just under the surface and yet other things that are invisible until explored (deep within)
- Like Maslow's Hierarchy of needs, those things most visible supply our basic characteristics, needs, or behaviors. However, the deeper we go, the more things we find that really make us who we are. In fact, until we become aware of other people and different cultures, we're usually not even aware of our own culture's influence on us
- Every cadet, no matter what race, ethnicity, gender or religion, has a set of values that reflect his/her early socialization process. A cadet's upbringing is a result of his/her unique culture
- Perhaps the most fascinating thing about culture is that the beliefs, attitudes, and values our culture give us, often shape how we interact with others

### **Identity:**

- The central issue for emerging adults (cadets) is the development of an identity that will provide a firm basis for adulthood and military service. The cadet has been developing a sense of self since infancy. But adolescence to early adulthood marks the first time that a conscious effort is made to answer the now-pressing question "Who am I?" The conflict defining this stage is identity versus role confusion.
- Identity refers to the organization of the cadet's drives, abilities, beliefs, and history into a consistent image of self (self-concept: the composite of ideas, feelings, and attitudes people have about themselves; it evolves through constant self-evaluation in different experiences). It involves deliberate choices and decisions, particularly about work, values, ideology, and commitments to people and ideas (Marcia, 1987; Penuel & Wertsch, 1995). If our cadets fail to integrate all these aspects and choices, or if they feel unable to choose at all, role confusion threatens their full development.
- Different statuses:
  - **Identity achievement:** strong sense of commitment to life choices after free consideration of alternatives. Few students achieve this status by the end of high school; students who attend college may take longer; healthy stage
  - **Identity foreclosure:** acceptance of parental life choices without consideration of options. What happens with peer pressure, etc?
  - **Identity diffusion:** Uncenteredness; confusion about what you want. No exploration or commitment; no firm direction; vulnerable
  - **Moratorium:** Identity crisis; suspension of choices because of a struggle; healthy stage

- Remember the natural tendency of our cadets will be to “Try on” identities, experiment with lifestyles, and commit to causes; thus, this process is an important part of their establishing a firm identity.
- Human interaction difficulties and discord can result when we attempt a dialogue with cadets from various racial, ethnic, or social groups without having knowledge about the differences and similarities in the identity development of cadets within a particular group. Additionally, we run into problems when, as a mentor, we fail to consider how our own social group identity impacts the cadet
- The best way to improve intergroup interactions is to become cognizant and sensitive about the variety of opinions, behaviors, and perceptions of commonly held by a particular group
- However, because not all people are alike, it is important that we understand a cadet’s identity development process rather than make overgeneralized statements about group memberships
- Attitudes about differences are influenced by how cadets make meaning of their own race and ethnicity. By understanding the similarities and differences in the identity development process of diverse groups of cadets, we will be better able to dialogue about those differences

#### **Ethic Identity Development:**

- The number of racially and ethnically diverse students on college campuses has profoundly increased and will continue to escalate. What is more significant is the diversity within these groups. Students are becoming connected with their “homeland” and expressing this connection through their racial and ethnic identity. Concomitantly, the number is growing of biracial and multiracial students on campus whose identities blend and intersect with several cultures and contexts. The expansion and complexity of these groups necessitate a review of the current theories written for adolescent and college student populations. Reexamining foundational identity theories and expanding on the theories that address racial identity development can provide faculty with the ability to make appropriate application for students who attend USAFA.
- What often is not recognized is that demographic shifts are also occurring within the faculty ranks. Collegial interactions are changing with the influx of more women, people of color, and persons from other cultural backgrounds interacting with majority group members. Interactions in the classroom are changing as a result of students who have not had any significant contact or communication with racially or ethnically diverse professionals, which may create problems in the classroom and campus community. Everyone needs to be held accountable for enhancing his or her own level of multicultural competence and sensitivity to diverse groups
- Many of the foundational theories of identity development were developed on the values and assumptions of European Americans; thus, these theories do not encompass the development tasks of diverse student populations. In order to address these marked differences, theorists are creating new theories to better address ethnic identity development

#### **Social Identity:**

- Identity is an individual level of analysis issue because it's about what is important to you. With social identity we blend the individual, interpersonal, group and inter-group levels of analysis because it's not just how you see and value aspects of your identity, but also how others who share (or don't share) that identity interact with you.
- Identity development does not occur in a vacuum. Multiple issues always tend to impact our identity. As mentors, understanding the multiple facets of a cadet's identity development will help us better understand the whole cadet
- A useful metaphor for explaining a cadet's identity is a radio dial. A radio dial has many stations available but we usually tend to tune into one particular station. Sometimes a station is very loud and the reception comes in strongly. At other times, we need to turn up the volume in order to give our full attention to the station. At other times, we may listen more frequently to one station than another, but all stations are operating, even if we are only focusing on one particular station
- The stations are analogous to a cadet's identity (take home point): Few individuals will define themselves with just one identity; all of us simultaneously develop multiple identities throughout our life. We may be more aware of a particular identity and its effect depending on what is occurring at a particular phase in our life; nevertheless, multiple identities that make us the unique person that we are may lie silent in the background
- As noted at the last training session, the college-age years of 18-23 are a time of focus on the development of identity. Answering the question, "who am I?" is very important for our cadets and requires a substantial amount of reflection and action to try out new behaviors, consider alternative values sets, and become comfortable with the new roles cadets take on and are given at USAFA

## APPENDIX K

### (Information Sheet & Self-Report Instrument for Cadets)

#### *INSTRUMENT TO ASSESS CULTURAL DIVERSITY AT THE UNITED STATES AIR FORCE ACADEMY (USAF)*

You are invited to participate in a study that will assess attitudes toward cultural diversity. The study is conducted by Jackie Wilks. Results will be used to survey attitudes, analyze data, interpret data, and contribute to Jackie Wilks research and dissertation defense. Jackie Wilks can be reached at 719-472-9848 or at [jackie.wilks@usafa.af.mil](mailto:jackie.wilks@usafa.af.mil)

This project is supervised by the dissertation advisor, Dr. Frank Tuitt, College of Education, University of Denver, Denver, CO 80208, 303-871-3373, [ftuitt@du.edu](mailto:ftuitt@du.edu)

Participation in this study should take about 15 minutes of your time. Participation will involve responding to 19 questions about cultural diversity. Participation in this project is strictly voluntary. The risks associated with this project are minimal. If, however, you experience discomfort you may discontinue your participation at any time. We respect your right to choose not to answer any questions that may make you feel uncomfortable. Refusal to participate or withdrawal from participation will involve no penalty nor will it affect your grades, etc.

Please note: Your responses are anonymous through Sharepoint. No individual scores will be identified and reported within the final written study. All raw data will be held by the principal investigator and will not be distributed to any unauthorized individual. All personal identification on the survey forms will be removed. Your return of the survey will imply your consent to participate in this project.

If you have any concerns or complaints about how you were treated during this study, please contact Dr. Dennis Witmer, 303-871-2431, Chair, Institutional Review Board for the Protection of Human Subjects, or Sylk Sotto, Office of Sponsored Programs at 303-871-2121 or write to either at the University of Denver, Office of Sponsored Programs, 2199 S. University Blvd., Denver, CO 80208-2121.

You may print and keep this page for your records.

**(Note: This survey was approved by both the United States Air Force Academy Institutional Research Board on June 8, 2007, and the University of Denver's Institutional Review Board for the Protection of Human Subjects in Research on June 27, 2007.)**

***INSTRUMENT TO ASSESS CULTURAL  
DIVERSITY AND PLURALISM AT  
THE UNITED STATES AIR FORCE ACADEMY (USAFA)  
Cadets***

**(For Sharepoint)**

**Purpose of Survey:** This survey is intended to assess the attitudes of the four-degree (freshmen) class in the area of diversity and pluralism. This survey is anonymous, and will only be used for Jackie Wilks' research and dissertation project at University of Denver.

**Instructions:**

- In order for you to remain anonymous on this survey it is important that you create your own unique identifier that is known only by you, the subject
- In the event that you should be asked to accomplish an additional survey in the future, *it is crucial that you remember your unique identifier* Although the researcher will not be able to identify you (your anonymity is protected), the unique identifier will enable the researcher to match responses provided by you on two or more surveys
- To create your own unique identifier, the survey will ask you to accomplish the following: (1) use the last two digits of your zip code of the residence you came from immediately before reporting to BCT. For international cadets, please use the last two digits of your postal code, (2) use the two-digit month and two-digit day of your birthday (Example: October 17, 1961 would be entered as *1017* on the survey; do not use year), and (3) use the last two digits of the phone number you had immediately before reporting to BCT.
- Example: Birthday: October 17, 1961; Rossville, GA zip code: 30741; Rossville home phone number: 706-866-0683. The unique identifier would be as follows: 41101783

Thank you for your participation.

### (Self-Report Instrument for Cadets)

**Demographic Directions:** Please fill in the appropriate demographic information & indicate the ethnicity you identify with:

Special Identifier: \_\_\_\_\_ Last four of SSAN: \_\_\_\_\_ Group: \_\_\_\_\_ Gender: \_\_\_\_\_

**Indicate Ethnicity:** Caucasian: \_\_\_ Black: \_\_\_ Asian: \_\_\_ Pacific Islander: \_\_\_

Latino/a: \_\_\_ Native American: \_\_\_ Other: \_\_\_

**Directions:** Please circle the response that most closely matches your feeling regarding the following statements. There are no right or wrong answers. Key: strongly disagree = 1; disagree = 2; neutral = 3; agree = 4; strongly agree = 5

1. Each cadet should have an equal opportunity to succeed at USAFA. 1 2 3 4 5
2. Cadets should be taught to respect those who are different from themselves. 1 2 3 4 5
3. The faculty (educator-mentors) should help cadets develop respect for others. 1 2 3 4 5
4. At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed. 1 2 3 4 5
5. Cadets should give up their cultural beliefs and practices to fit in with other cadets. 1 2 3 4 5
6. Each minority culture has something positive to contribute to American society. 1 2 3 4 5
7. Cadets should feel pride in their heritage. 1 2 3 4 5
8. All cadets should learn about cultural differences. 1 2 3 4 5
9. I enjoy being around people who are different from me. 1 2 3 4 5
10. Cultural diversity is a valuable resource and should be appreciated. 1 2 3 4 5
11. USAFA activities should be representative of a wide variety of cultures. 1 2 3 4 5
12. USAFA should plan activities that meet the diverse needs of its cadets. 1 2 3 4 5
13. USAFA should plan activities that develop the unique abilities of cadets from different ethnic backgrounds. 1 2 3 4 5

14. Minority individuals should adopt the values and lifestyles of the dominant culture. 1 2 3 4 5
15. The perspectives of a wide range of ethnic groups should be included in the curriculum. 1 2 3 4 5
16. USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country. 1 2 3 4 5
17. I am uncomfortable around cadets whose ethnic heritage is different from my own. 1 2 3 4 5
18. Cultural diversity is a negative force in the development of American society. 1 2 3 4 5
19. Minority cadets are difficult to work with in USAFA activities. 1 2 3 4 5

---

**Posttest Question**

**Directions:** *Please circle the response that most closely matches your feeling regarding the following statement. There are no right or wrong answers. Key: never = 1; rarely = 2; sometimes = 3; very often = 4; always = 5*

20. How often did you discuss aspects of mentoring with your fellow cadets? 1 2 3 4 5

**Thank you for your participation.**

## APPENDIX L

### (Self-Report Instrument for Mentors pre-test)

**Demographic Directions:** Please fill in the appropriate demographic information & indicate the ethnicity you identify with:

Special Identifier: \_\_\_\_\_ Last four of SSAN: \_\_\_\_\_ Gender: \_\_\_\_\_

**Indicate Ethnicity:** Caucasian: \_\_\_ Black: \_\_\_ Asian: \_\_\_ Pacific Islander: \_\_\_

Latino/a: \_\_\_ Native American: \_\_\_ Other: \_\_\_

**Directions:** Please circle the response that most closely matches your feeling regarding the following statements. There are no right or wrong answers. Key: strongly disagree = 1; disagree = 2; neutral = 3; agree = 4; strongly agree = 5

1. Each cadet should have an equal opportunity to succeed at USAFA. 1 2 3 4 5
2. Cadets should be taught to respect those who are different from themselves. 1 2 3 4 5
3. Educator-mentors should help cadets develop respect for others. 1 2 3 4 5
4. At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed. 1 2 3 4 5
5. Faculty should give up their cultural beliefs and practices to fit in with other colleagues. 1 2 3 4 5
6. Each minority culture has something positive to contribute to American society. 1 2 3 4 5
7. Faculty should feel pride in their heritage. 1 2 3 4 5
8. All USAFA members should learn about cultural differences. 1 2 3 4 5
9. I enjoy being around people who are different from me. 1 2 3 4 5
10. Cultural diversity is a valuable resource and should be appreciated. 1 2 3 4 5
11. USAFA activities should be representative of a wide variety of cultures. 1 2 3 4 5
12. USAFA should plan activities that meet the diverse needs of its cadets. 1 2 3 4 5
13. USAFA should plan activities that develop the unique abilities

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| of cadets from different ethnic backgrounds.  | 1 | 2 | 3 | 4 | 5 |
| 14. Minority individuals should adopt the values and lifestyles of the dominant culture.  | 1 | 2 | 3 | 4 | 5 |
| 15. The perspectives of a wide range of ethnic groups should be included in the curriculum.   | 1 | 2 | 3 | 4 | 5 |
| 16. USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country. | 1 | 2 | 3 | 4 | 5 |
| 17. I am uncomfortable around people whose ethnic heritage is different from my own.  | 1 | 2 | 3 | 4 | 5 |
| 18. Cultural diversity is a negative force in the development of the American society.  | 1 | 2 | 3 | 4 | 5 |
| 19. Minorities are difficult to work with in USAFA activities.  | 1 | 2 | 3 | 4 | 5 |

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**Thank you for your participation**

**(Self-Report Instrument for Mentors post-test)**

**Demographic Directions:** *Please fill in the appropriate demographic information & indicate the ethnicity you identify with:*

Special Identifier: \_\_\_\_\_ Last four of SSAN: \_\_\_\_\_ Gender: \_\_\_\_\_

**Indicate Ethnicity:** Caucasian: \_\_\_ Black: \_\_\_ Asian: \_\_\_ Pacific Islander: \_\_\_

Latino/a: \_\_\_ Native American: \_\_\_ Other: \_\_\_

**Directions:** *Please circle the response that most closely matches your feeling regarding the following statements. There are no right or wrong answers. Key: strongly disagree = 1; disagree = 2; neutral = 3; agree = 4; strongly agree = 5*

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1. Each cadet should have an equal opportunity to succeed at USAFA.   | 1 | 2 | 3 | 4 | 5 |
| 2. Cadets should be taught to respect those who are different from themselves.                              | 1 | 2 | 3 | 4 | 5 |
| 3. Educator-mentors should help cadets develop respect for others.  | 1 | 2 | 3 | 4 | 5 |
| 4. At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed. | 1 | 2 | 3 | 4 | 5 |
| 5. Faculty should give up their cultural beliefs and practices to fit in with other colleagues.             | 1 | 2 | 3 | 4 | 5 |
| 6. Each minority culture has something positive to contribute to American society.                          | 1 | 2 | 3 | 4 | 5 |
| 7. Faculty should feel pride in their heritage.   | 1 | 2 | 3 | 4 | 5 |
| 8. All USAFA members should learn about cultural differences.   | 1 | 2 | 3 | 4 | 5 |
| 9. I enjoy being around people who are different from me.   | 1 | 2 | 3 | 4 | 5 |
| 10. Cultural diversity is a valuable resource and should be appreciated.                                    | 1 | 2 | 3 | 4 | 5 |
| 11. USAFA activities should be representative of a wide variety of cultures.                                | 1 | 2 | 3 | 4 | 5 |
| 12. USAFA should plan activities that meet the diverse needs of its cadets.                                 | 1 | 2 | 3 | 4 | 5 |

13. USAFA should plan activities that develop the unique abilities of cadets from different ethnic backgrounds. 1 2 3 4 5
14. Minority individuals should adopt the values and lifestyles of the dominant culture. 1 2 3 4 5
15. The perspectives of a wide range of ethnic groups should be included in the curriculum. 1 2 3 4 5
16. USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country. 1 2 3 4 5
17. I am uncomfortable around people whose ethnic heritage is different from my own. 1 2 3 4 5
18. Cultural diversity is a negative force in the development of the American society. 1 2 3 4 5
19. Minorities are difficult to work with in USAFA activities. 1 2 3 4 5

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**Directions for General Questions**

*Please circle the response that most closely matches your feeling regarding the following statements. There are no right or wrong answers. Key: not helpful = 1; slightly helpful = 2; helpful = 3; moderately helpful = 4; very helpful = 5*

- Did you find training in pluralistic mentoring helpful? 1 2 3 4 5
- Did you find the Pluralistic Mentoring Handbook useful? 1 2 3 4 5
- Do you have any concerns or problems with pluralistic mentoring? 1 2 3 4 5
- Do you think pluralistic training should be offered to the larger Academy audience? 1 2 3 4 5

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What suggestions do you have to make training workshops or handbook better? \_\_\_\_\_

Do you have any comments or suggestions? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Thank you for your participation**

**APPENDIX M**

**(Invitations to participate in study)**

**Valued Four-degree Cadet,**



You are invited to assist the Office of the Registrar (DFR) in a survey focused on mentoring and cultural diversity by taking 3-5 minutes of your time to accomplish an on-line survey. This survey is being conducted in partnership with Jackie Wilks, a former colleague and a doctoral candidate at University of Denver. Your input on the survey will not only assist Mr. Wilks in his research, it will also enable DFR to optimize its services and extend its cadet outreach.

Your participation is completely anonymous. If you click on [http://spirit/registrar/pluralistic\\_mentoring/default.aspx](http://spirit/registrar/pluralistic_mentoring/default.aspx), click 'Cadet Survey' on the lefthand toolbar, then click on 'Respond to the Survey,' you'll be at the start of the survey. The suspense date for this survey is **September 7, 2007**.

As we say often in the military, thanks for "leaning forward" to assist us in this important research endeavor.

**Valued Four-degree Cadet,**



You are invited to assist the Office of the Registrar (DFR) in a survey focused on mentoring and cultural diversity by taking 3-5 minutes of your time to accomplish an on-line survey. This survey is being conducted in partnership with Jackie Wilks, a former colleague and a doctoral candidate at University of Denver. Your input on the survey will not only assist Mr. Wilks in his research, it will also enable DFR to optimize its services and extend its cadet outreach.

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As we say often in the military, thanks for "leaning forward" to assist us in this important research endeavor.

**Cadet Squadron 29 Class of 2011,**

**8/16/07**

The Office of the Registrar is conducting a study focused on mentoring and cultural diversity. Your opinions, thoughts, and ideas are important to us and at the heart of our inquiry. We're asking a small percentage of the incoming Class of 2011 to complete an on-line survey, but your participation is wholly voluntary and your responses will be completely anonymous. If you click on [http://spirit/registrar/pluralistic\\_mentoring/default.aspx](http://spirit/registrar/pluralistic_mentoring/default.aspx), click 'Cadet Survey' on the lefthand toolbar, then click on 'Respond to this Survey', you'll be at the start of the survey; my estimate is that the survey will take you about 5 minutes to complete.

Thanks in advance for your time and participation (if you choose to complete the survey).

LtCol Hal Taylor

Office of the Registrar

Chief, Academic Affairs

**Squadron 8 Class of 2011,**

**12/02/07**

If you haven't already received the postcard below in your squadron, you should receive it soon. We're inviting you again to take a 5-minute survey (link below). Please take that postcard to the Arnold Hall Subway for \$1 off your purchase when you've completed the survey. Thx,

LtCol Taylor

Office of the Registrar

**Class of 2011,**

We appreciate every cadet who completed the survey on mentoring and cultural diversity at the start of the fall semester. The Office of the Registrar needs your help, once again, by completing a SECOND survey, closing out the research study. Your survey responses are important to us and at the heart of our inquiry.

We're asking a small percentage of the Class of 2011 to complete an on-line survey. Your participation is wholly voluntary, and your responses will be completely anonymous. However, your participation is very important. If you click on [http://spirit/registrar/pluralistic\\_mentoring/default.aspx](http://spirit/registrar/pluralistic_mentoring/default.aspx), click 'Cadet Survey' on the left hand toolbar, then click on 'Respond to this Survey', you'll be at the start of the survey; my estimate is that the survey will take you about 5 minutes to complete.

**Important: Upon completion of the survey, take this card to Subway in Arnold Hall for a \$1 off of your total purchase.**

**-- Expiration Date: 12 December 2007.**

Thanks in advance for your time and participation (if you choose to complete the survey).

APPENDIX N

*Pluralistic Mentoring*



*Competency Assessment*

# Pluralistic Mentoring Checklist

*Mentor Should...*

*Mentor Does...*

	Rarely	Occasionally	Sometimes	Often	Usually
<b>Assessment of Cultural Knowledge</b>					
Provide opportunities for cadets to describe and celebrate their cultural groups to others.	<input type="checkbox"/>				
Teach cadets the effect that their ethnicity and gender have on those around them.	<input type="checkbox"/>				
<b>Value for diversity</b>					
Display materials that have culturally diverse images.	<input type="checkbox"/>				
Promote activities that value the commonalities and differences among cadets.	<input type="checkbox"/>				
Promote activities that recognize that there are differences within ethnic groups.	<input type="checkbox"/>				
Promote activities that recognize that each social group has its own strengths and needs.	<input type="checkbox"/>				
<b>Ability to manage the dynamics of difference</b>					
Teach cadets how to ask others appropriately about their cultural practices.	<input type="checkbox"/>				
Acknowledge that conflict is a normal phenomenon	<input type="checkbox"/>				
Teach collaborative problem-solving techniques.	<input type="checkbox"/>				
Use effective strategies for intervening in conflict situations.	<input type="checkbox"/>				

# Pluralistic Mentoring Checklist

*Mentor Should...*

*Mentor Does...*

## Adapts to diversity

I seek to enhance the substance and structure of the mentoring I do so that it is informed by the principles of pluralistic mentoring.

I recognize the unsolicited privileges I might enjoy because of my expertise, gender, age, ethnicity, etc.

I know how to learn about cadets and cultures unfamiliar to me without giving offense.

## Institutionalizes Cultural Knowledge

I work to influence the culture of USAFA so that its policies and practices are informed by pluralistic principles.

I speak up if I notice that a policy or practice unintentionally discriminates against or causes an unnecessary hardship for a particular group of cadets at USAFA.

I take advantage of teachable moments to share my cultural knowledge or to learn from my cadets and peers.

I seek to create opportunities for my cadets, peers, and superiors to learn about one another.

	Rarely	Occasionally	Sometimes	Often	Usually
I seek to enhance the substance and structure of the mentoring I do so that it is informed by the principles of pluralistic mentoring.	<input type="checkbox"/>				
I recognize the unsolicited privileges I might enjoy because of my expertise, gender, age, ethnicity, etc.	<input type="checkbox"/>				
I know how to learn about cadets and cultures unfamiliar to me without giving offense.	<input type="checkbox"/>				
I work to influence the culture of USAFA so that its policies and practices are informed by pluralistic principles.	<input type="checkbox"/>				
I speak up if I notice that a policy or practice unintentionally discriminates against or causes an unnecessary hardship for a particular group of cadets at USAFA.	<input type="checkbox"/>				
I take advantage of teachable moments to share my cultural knowledge or to learn from my cadets and peers.	<input type="checkbox"/>				
I seek to create opportunities for my cadets, peers, and superiors to learn about one another.	<input type="checkbox"/>				

Questions, comments, or concerns:

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Name (Optional): \_\_\_\_\_

## APPENDIX O

### Distributions of Items on Subscales

	Mean	Std. Deviation	Variance	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Each cadet should have an equal opportunity to succeed at USAFA	4.78	.638	.407	-4.133	.212	20.107	.422
Cadets should be taught to respect those who are different from themselves	4.52	.847	.717	-2.540	.212	7.582	.422
The faculty (educator-mentors) should help cadets develop respect for others	4.16	.947	.896	-1.332	.212	2.041	.422
At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed	4.73	.805	.648	-3.638	.212	13.422	.422
Cadets should give up their cultural beliefs and practices to fit in with other cadets	4.28	.908	.825	-1.732	.212	3.654	.422
Each minority culture has something positive to contribute to American society	4.16	.861	.741	-1.134	.212	1.709	.422
Cadets should feel pride in their heritage	4.47	.695	.484	-2.066	.212	7.763	.422
All cadets should learn about cultural differences	4.18	.870	.756	-1.016	.212	.855	.422

I enjoy being around people who are different from me	4.08	.778	.605	-.349	.212	-.705	.422
Cultural diversity is a valuable resource and should be appreciated	4.32	.739	.546	-.949	.212	.671	.422
USAFA activities should be representative of a wide variety of cultures	3.92	.915	.838	-.447	.212	-.368	.422
USAFA should plan activities that meet the diverse needs of its cadets	3.93	.818	.670	-.561	.212	.438	.422
USAFA should plan activities that develop the unique abilities of cadets from different ethnic backgrounds	3.68	.924	.853	-.527	.212	.291	.422
Minority individuals should adopt the values and lifestyles of the dominant culture	3.75	.981	.962	-.437	.212	-.555	.422
The perspectives of a wide range of ethnic groups should be included in the curriculum	3.52	.891	.794	-.214	.212	-.392	.422
USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country	3.54	.925	.855	-.383	.212	-.494	.422
I am uncomfortable around cadets whose ethnic heritage is different from my own	4.07	1.240	1.538	-1.446	.212	1.099	.422

Cultural diversity is a negative force in the development of American society	4.49	.729	.531	-1.682	.212	3.830	.422
Minority cadets are difficult to work with in USAFA activities	4.48	.661	.437	-1.547	.212	4.682	.422
Each cadet should have an equal opportunity to succeed at USAFA	4.82	.495	.245	-4.272	.212	26.880	.422
Cadets should be taught to respect those who are different from themselves	4.46	.799	.638	-1.958	.212	4.926	.422
The faculty (educator-mentors) should help cadets develop respect for others	4.17	.873	.762	-1.190	.212	2.093	.422
At USAFA it does not matter if a cadet is rich or poor, everyone should have the same chance to succeed	4.76	.568	.323	-3.588	.212	17.753	.422
Cadets should give up their cultural beliefs and practices to fit in with other cadets	4.42	.691	.477	-1.338	.212	3.400	.422
Each minority culture has something positive to contribute to American society	4.05	.819	.671	-.701	.212	.604	.422
Cadets should feel pride in their heritage	4.33	.709	.502	-1.239	.212	3.145	.422
All cadets should learn about cultural differences	3.99	.911	.829	-.860	.212	.712	.422
I enjoy being around people who are different from me	4.01	.752	.566	-.346	.212	-.292	.422

Cultural diversity is a valuable resource and should be appreciated	4.16	.745	.555	-.728	.212	.524	.422
USAFA activities should be representative of a wide variety of cultures	3.74	.928	.861	-.399	.212	-.100	.422
USAFA should plan activities that meet the diverse needs of its cadets	3.76	.922	.850	-.229	.212	-.805	.422
USAFA should plan activities that develop the unique abilities of cadets from different ethnic backgrounds	3.58	.979	.959	-.319	.212	-.269	.422
Minority individuals should adopt the values and lifestyles of the dominant culture	3.75	1.012	1.024	-.535	.212	-.392	.422
The perspectives of a wide range of ethnic groups should be included in the curriculum	3.27	.971	.942	-.101	.212	-.602	.422
USAFA educators are responsible for teaching cadets about the ways in which various cultures have influenced society in this country	3.30	.929	.863	-.105	.212	-.293	.422
I am uncomfortable around cadets whose ethnic heritage is different from my own	4.12	1.125	1.266	-1.525	.212	1.690	.422
Cultural diversity is a negative force in the development of American society	4.33	.811	.657	-1.475	.212	2.680	.422

Minority cadets are difficult to work with in USAFA activities	4.32	.726	.528	-.811	.212	.222	.422
Valid N (listwise)							