

THE ETHICS OF CARE AS A FRAMEWORK FOR
HIGHER EDUCATION PHILOSOPHY AND IMPLEMENTED POLICY:
CAN MENTORING MICRO CONNECTIONS
PRODUCE POWERFUL MACRO EFFECTS?

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE UNIVERSITY
OF HAWAI'I AT MĀNOA IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

EDUCATION

MAY 2016

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Keywords: ethics of care, micro connections, mentoring,
academic advising, higher education, resilience

ACKNOWLEDGMENTS

It is a long road to obtain a Ph.D. and no one walks that path alone. I certainly did not. For the sublime path that guides my life, there are no words with which to adequately offer my gratitude. Please accept this Ph.D. as a small attempt. To the sparkling multitalented love of my life, you know who you are and you know what you did (and do)! Go raibh míle maith agaibh as bhur gunman, grá mo chroí!

To my friends and my community, you know who you are, and I hope you also know how much your friendship and support has uplifted me. Thank you so much. To Tess and Petra, your equal vision all those years ago of a disenfranchised young misfit in a stratified society gave me permission to open my own eyes and dare to imagine something, anything better. I remain ever grateful. To Hannah, it is impossible to imagine a better advisor and Chair wrapped up in a truly humanitarian and extremely talented scholar, educator, and intellectual. How lucky was I? Extremely! (And so are many others.) Many thanks. To Beth, your belief has given me wings many times when I have felt totally unable to fly. Your dedication, unstinting skill, and wisdom have brought me (and many others) comfort and joy. Many thanks. To Curtis, I started the journey with you in this College all those years ago, and your kindness and support helped me to make it all the way here. Many thanks. To Patricia, since we met, your exceptional caring, skill, and high expectations in the field of education have been so motivating. Many thanks. To Tom, your dedication to creating true conversation on equal terms for the development of meaningful and lived philosophy for children is inspiring. Many thanks. To Gay and Eileen, you have both transitioned to a new and wonderful phase in your lives, but know that each of you has left such a distinct and individual impression upon my heart and mind. I would not have made it here without you both, and without you both being the truly amazing educators that you are. Many thanks. To Rachel, your unstinting support and your shining heart and creative intelligence were pivotal. Many thanks. You have all mentored me, and I am so much the better for it.

There are people, both colleagues and other, who have taught me that a moment's kindness lasts a lifetime. Many thanks. To those who have mentored me, even if for a brief time, you have played a role in this moment. You have shown me why caring matters and how caring and mentoring can affect a life so positively. Many thanks.

Finally, I am grateful for the incredible character and strength of the students in Ireland, England, Hawai'i, New York, and Washington, past and present who have entrusted me with their stories and process during our meetings and in my courses. May you always commit to self-belief, honesty, hard work, and no matter what, bravely identify and then pursue your dreams. I look forward to seeing all of the wonderful things you will do to make this world a better place for everyone, including yourself.

ABSTRACT

Do we care because we are ethical, or are we ethical because we care? This is a philosophical argument deserving of contemplation and in reality may never be fully resolved. Are the ethics of care and the philosophy of caring in higher education in America an antinomy? Can, and should, the caring principle co-exist and interrelate as an implemented and sustainable policy in the often corporatized and quantitatively driven American higher education landscape? It is proposed that there is an ethics to caring, and there exists in society a shared social responsibility for the betterment of all. An ethics of care framework as a foundation for mentoring programs in higher education has not been well studied.

The purpose of this qualitative design dissertation study, which also contains some quantitative demographic elements, is to propose that mentoring, situated within an ethics of care policy framework, be an institutionalized and go-to tool used in higher education upper level policy to positively affect the undergraduate student experience and progress to degree. Existing data obtained from the mentoring program Puahia: Inspiring Emerging Educators was analyzed in order to attempt to discover themes, patterns, and self-perceived effects upon the participants, both mentor and mentee. In addition, the mentoring programmatic design, funding, and institutional support was examined. From this, the researcher examined the possible efficacy of utilizing mentoring programs in academic settings as part of a holistic solution designed to improve student persistence, institutional caring, interdependence, and an enhanced higher educational experience.

Specifically, if the caring principle is successfully applied to individual student success and educational attainment through responsive, high level institutionally resourced and

sustainably supported mentoring program encounters and micro connections (Hartley, 2004; K. A. Johnson, 2003; Lander, 2004; Zevallos & Washburn, 2014), caring may have a potentially powerful positive global impact and macro effect upon the student experience, American higher education recruitment, retention, and graduation, and upon society as a whole.

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PREFACE

If a seed of a lettuce will not grow, we do not blame the lettuce. Instead, the fault lies with us for not having nourished the seed properly. ~ Buddhist Proverb

Hallowed Halls

The ethics of care and mentoring may be perceived as separate areas of study and practice, and in truth, there may be distinct identities and elements belonging to both. In this dissertation they are seen as two parts of a whole that can effectively support one another to deliver a targeted mentored care that has potential to uplift the practitioner and the receiver. In essence and in this context, articulated care and articulated mentoring are loops that cross back and forth to weave and create a strong and sturdy framework for student success that follows meaningful application and engagement. This synergy is not confined only to undergraduate student success, but the examination of such is a primary focus in this dissertation. As can be seen in the discussion of resilience in Chapter Two, mentoring interventions based on care are an intrinsic part of the psychology of recovery and form a bedrock for those whose life chances have not been replete with typical protective factors (B. Brown, 2016; Garnezy, 1991; Henderson, 2003, 2013; Kent, Davis, & Reich, 2014; Leary & Derosier, 2012; A. Masten, 2011, 2012; A. S. Masten, 2001; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992)

These are not solely academic interests or only related to the daily work of compassionate and appreciative academic advising, student affairs, or working in a “caring profession.” The positive effect of caring is a lived reality that has affected me personally both positively and negatively by its absence, and has affected the lives of many people whose lives have intersected with mine. I am who I am today because someone believed in me at pivotal moments in my life.

I now recognize that I was mentored, even if the specific term was not used at the time, and even if the mentoring was not a sustained formalized mentoring relationship. It may have only been a one-time caring encounter. The consequences of the absence of caring is a lived reality for millions of American children living at or below the poverty line, and for the tens of millions who will never enroll in higher education (Brooks-Gunn & Duncan, 1997; Bureau, 2012; PBS, 2008).

The ethics of care in my life does not exist only in academia as an intellectual pursuit divorced from an ongoing practical or lived experience. As a faculty member at the University of Hawai‘i whose core remit is to provide students with individualized, personal, educational support, and who also teaches, I have come to believe that in the realm of education, and specifically higher education in America for the purposes of this study, an ethics of care policy framework and mentoring have genuine potential to positively influence the student experience and outcome for many students through person to person micro connections that could cause a powerful ripple effect not only in the lives of those students, but in the life of the institution as well. This study focuses on mentoring undergraduate students, although mentoring may offer promise to students at all strata and to faculty and other professionals. Higher education has been subsumed in a “sink or swim” Darwinian mentality that may be used, for example, to excuse excessively competitive high fail rate courses or to shrug off higher drop out rates as resulting from an apparent lack of innate student ability or a dearth of earnest effort on the part of the student (Lee Young, 2016).

To be clear, there is no question that applying oneself is a key element of success in any venture. Learning resilience and persistence are daily habits that help us navigate the guaranteed to be sometimes choppy waters of academia, career, and life. To interpret that programs helping

students take responsibility through targeted caring support are a way to avoid needed lessons in maturity and development is counter intuitive (Mencimer, 2015). On the contrary, if administered well, the approaches of caring and mentoring examined and proposed in this dissertation can be concrete ways to activate those very skills (Appleby, 2008; Girves, Zepeda, & Gwathmey, 2005; Heisserer, 2002; Kuh, 2008; M. A. Miller, & Murray, C., 2005). Furthermore, the ethics of care and mentoring have promise to be a vibrant part of a holistic solution to troubling retention and graduation rates, which are a pressing economic issue for many public higher education institutions.

Students, and all on campus potentially, will benefit from an articulated policy supported, respected, encouraged, and implemented by upper level University administration. A policy that embeds care as part of the University vision and mission statement, and that situates care as a critically considered and included component of higher education planning and policy affects business as usual for the better. This could apply to budget decisions, staffing and resources, student to faculty ratio, assessing high-fail rate courses and making positive changes, non-instructional faculty and personnel benefits, working conditions, autonomy, union negotiations, academic advising, student success, and more. Care has the potential to activate in a practical way the environment needed to foster thriving, growth, innovation, and demonstrable student success. This perspective matters because students need to be awarded the degrees that they seek in the most caringly efficient timeframe possible (D. Allen, 1999; Bowen, Chingos, & McPherson, 2011; DesJardins, Kim, & Rzonca, 2003; M. C. King, 1993; Spight, 2013; Statistics, 2014; Stewart, 2010; Sullivan, 2010). All those involved in the pursuit of higher education deserve and will be better supported by a policy action framework that centralizes and actively values care.

Care does not have to be a gendered proposition (Gilligan, 2011; Held, 2006; Nel Noddings, 2007, 2013; Sevenhuijsen, 1998, 2003; Tronto, 1987, 1993, 2002; Tronto, 2009, 2011; Tronto, 2013; Zembylas, Bozalek, & Shefer, 2014), although it often does play out that way on the national and global stage. Care does not “belong” to women per se, or to socio-economically fragile populations to perform and pursue, based either on perceived biology or culturally and fiscally motivated ideologies. Sevenhuijsen (1998) addresses this entrenched social perception:

Care is important to everyone. Most of us would agree that adequate provision of care is a valuable social good. However, it is exactly this self-evident value of care that raises a problem. For a long time, it seemed natural for women to be responsible for care, in families as in social services. (p. vi)

Nor should one view care as “freely given” with the reward based on intrinsic happiness motivation, and therefore not deserving of equitable compensation. This reflects the bias that care is not seen as a valuable or respected commodity when compared to, for example, stock market trading, financial services, business, engineering, technology, professorship, driving race cars or vigorously throwing balls around on a field, commonly known as “sports.” Billions of dollars of unpaid care (often provided by the females in family and larger social contexts) create a false economy that keeps economic equality and stability out of reach for many women (Eisler, 2014; Jolin, 2007). Unpaid care also underlies the current elderly and Alzheimer’s care epidemic (Eagle, 2015). The continued existence of this type of false economy clearly demonstrates how little care there is about the true cost of those billions of dollars of “free” care.

Care is not an emotional weakness that undervalues true education and student growth. There can be an attitude in higher education circles that “real” education can only come from

facing intellectual and social hard knocks head-on thus proving one's individual merit, which then determines the quality of the education gained. If only all students arrived at the starting line in the same state of educational and personal readiness (J. Bean & Eaton, 2002; Hooker & Brand, 2010; L. A. Schreiner, Noel, Anderson, & Cantwell, 2011; Thomas, 2011; Tinto, 2007) that might be a different story. However, U.S. society is not yet equitable or equal so it is a fallacy to think that all of the educational arrivals at our University doors are equally equipped to make the most of their specific talent and potential profile in their academic field and endeavors. At some point, any previous generation's version of what is a useful or appropriate yardstick needs to be reexamined and deconstructed. Pettersen (2008) discusses the ethics of care in this way:

The fact that emotion plays a part in caring does not mean that the caring response is a spontaneous and affective reaction. Mature care does not mean acting on impulses; it is based on a reflection of how to act in order to prevent harm or restore health and promote well-being and flourishing in human interaction. Mature care can be comprehended as a cultivable, relational virtue with social, intellectual, and moral aspects. (p. 59)

Importantly, the ethics of care framework as expressed through insightful mentoring may help to create a higher education experience that aids students in experiencing an enhanced sense of wellbeing and fulfillment. This approach supports the development of personal fortitude that comes from both the personal and economic reward of persisting, graduating, and the experience of being valued and truly cared for. Specifically, this dissertation will examine the Puahia: Inspiring Emerging Educators Program which was revamped in the summer of 2012 with a primary focus on mentoring first-years, and also sophomores, in the UHM College of Education (COE). The Puahia program targeted students entering the COE for the first time, and transfer

students. Previously to the fall of 2012 the UHM COE had only admitted upper division students to the UHM COE, both teacher licensure track programs and Kinesiology and Rehabilitation Science (KRS) programs. The UHM COE KRS program became a “direct admit” UHM COE program, and first year and transfer students interested in becoming teachers or interested in obtaining a KRS Bachelor of Science degree were officially housed in the UHM COE as pre-licensure students. Education majors still needed to complete their upper division licensure track application after reaching 55 credits and other associated requirements. Those students who applied to the program and were selected as mentors to these incoming students were also mentored by the researcher, and in some cases, one another as some mentors were seniors and some were sophomores. The mentoring that began for first-year students and sophomores became a circle of caring interventions.

This very significant structural admission policy change meant that students had the UHM COE Office of Student Academic Services (OSAS) as their advising home once they declared their major to be either KRS or pre-licensure, and thus were able to avail of targeted student support value-added services. Previously, students did not necessarily interface with the UHM COE as frequently in their first two years and therefore could not be supported as directly by UHM COE student services. It is more difficult to offer retention support to students in the general population when the primary way that student services know of their interest is if the student chooses to come and be advised in preparation for their upper division licensure track application.

The Puahia Mentors were matched with at least one new first year student in their focus area. The researcher created the “Our Story – Your Story” video series that featured stories of mentors and mentees, is posted on the UHM COE You Tube channel, was shown at recruitment

and outreach events, and linked to the UHM COE Facebook page and website. In addition, the Puahia mentors posted on an interactive blog hosted and created by the researcher in conjunction with the UHM COE webmaster the first year of the program. The Puahia Mentor program was new, and not robustly or sustainably funded in terms of permanent University funding. This program subsisted on term limited soft grant money. In terms of staffing and human resources, the researcher selected, supervised and trained 30 students to become successful mentors in addition to the researcher's other full time student services and direct advising duties at the time. The researcher created mentor training curriculum, Puahia Program events and programs, and was the grant manager for associated fiscal processing. Advising is a bridge that allows direct contact with potential first year students and transfers mentees, which was a good fit for this program initiative. However, one faculty member running an entire mentoring program in addition to other full-time duties is not sustainable over time. The Puahia Mentoring program required more staffing to fully realize its potential and mission, which was to help retain the first year and transfer students who entered the UHM COE as direct admits or pre-licensure track students. The Puahia: Inspiring Emerging Educators Program will be examined in more detail in the following chapters of this dissertation.

In the next pages, the researcher will recount some experiences growing up and living as an undereducated teenager in Dublin, Ireland. These experiences are shared in a creative narrative format. This autobiographical element will illustrate, from the action research perspective, why the researcher is so vested in the ethics of care, micro connections, and about the delivery of care to others overall, and specifically in higher education.

Autobiographical Narrative

I waited for my friend for a long time as I leaned against the iron railings strung along the sides and front of the beautiful, portico entrance to Trinity College, Dublin. The irony did not strike me then. It was perfectly normal and utterly everyday that I would wait there for my friend, as this was the most popular meeting spot in the city. But the irony strikes me now. Trinity College was, and remains, the première University in Dublin, Ireland. I could stand at the gates, but I could never enter as a full citizen, a little akin to the polis of Rome or America where freedom and the defense of such was hotly defended and debated by slave owners. We waited for our friends at the gates of Trinity College because Bewley's, the stately, polished wood paneled coffee shop was up the road on Grafton Street. Students walked past me as I waited. I smoked as if cigarettes were a talisman for wealthy success, and not a potential death sentence. These privileged students were a million miles away, yet crossing the path right in front of me. The barrier between us was invisibly palpable.

University was for "them," and not for the "likes of us." The backpacks, cashmere jumpers, and corduroy jackets with leather patch elbows, the "West Brit" blonde hair, and Lacoste shirts, were the uniform of the privileged, the lack of which flagged me as an interloper. I knew there was no path for me to University. But how did I learn this so well that it suppressed my ambition, and rendered me hopeless? Who exactly had taught me this belief? It started with "streaming" in the schools in which students were ranked, and if you ranked in the lowest stream, sweeping roads or cleaning other people's houses was your destiny. Or if you were lucky maybe you could work at the supermarket, or more unlikely, the bank. One religious entity ran Irish public school education on behalf of the Irish Government after the 26 counties became independent in 1922, and ran it with an iron fist, and a persistent agenda.

It was impossible not to be indoctrinated by this institution as it touched all facets of life. If it labeled you, then you labeled yourself the same way. The losers were segregated, and the winners attended Trinity College. The holes in my socks, the hand-me-down clothes, the shoes with the soles falling off, and the furtive looks of longing mixed with a crushed defiance gave me away. The anguished potential in my eyes was cruelly quashed by the stern and unyielding glance of the privileged. Shop assistants stared you out of their shops, terrified that your poverty would spread like a virus, or that you would steal their goods. In reality, all I wanted was a safe place to sleep and a chance at something, but that proved much more difficult to obtain. If I, or we, got what I wanted (and needed), then the whole stratified mess would fall on its face and we might all get to have a chance at college.

When you managed to scrape together a few pence, you could find yourself slinking past the tables of the fur coat rich as they sipped their Bewley's Coffee and delicately ate their half a puff pastry, their damning gaze brushed you off more effectively than a horse tail flicking off biting flies. As with much socialization, the cues were often non-verbal. It strikes me as astonishing how energy can repel and categorize as much as words, if not more. That sense of hopelessness breeds a certain defiant anger, where you hide the pain and hurt. You mix with the other "disenfranchised" and make fun of the "stuck up snobs." But I did not belong with my disenfranchised peers either and they knew that I was not one of them.

My father's large working class Dublin family with their mechanic's hands, their scrub the floors until your knees bleed, their rubbish pick-up lorry men with red raw knuckles and their bunion feet, did not encourage the urge to go to higher education. But whilst the world let me know that I was without a ticket to the show, I refused to lie down, even though I barely knew how to stand up yet. For some reason I had been born with a thirst for a knowledge beyond my

class standing, and found myself fixated on the distant dream of attending university. Subliminal and stealthy, class conditioning sinks so deep into the substratum that you cannot fully grasp or articulate that you are less than, that the gates are closed, and the doors barred. The world was chillingly stratified and depressingly, that seemed perfectly normal, if numbingly and distantly miserable.

I finally was able to enter the auditorium on the first day of classes at my first American college after key interventions had propelled me there, clutching my books in terror until my knuckles whitened with pale pink edges. The auditorium was enormous! The sheer size of the room intimidated me, having never been in an academic setting before of this type and scale. I quickly scanned the auditorium for social clues. How were people acting, where were they sitting, and with whom? Nobody in my family had ever gone to university and there were no role models for me, no helpful hints, nobody waiting for me at home or waiting for my call, wondering how the first day went. There was no training, no preparation, and no sense of confidence instilled. I was a first generation student, alone, and in a foreign country.

I have white skin, but I did not have what might be termed as a more typical white (middle to upper class) experience. My white skin tends to inspire some people in America to assume that I have had a privileged white experience and to assign certain characteristics to me. Perhaps they are unwittingly assuming that I may know nothing of the pain of racism, poverty, colonialism or loss of one's identity on a personal level. Or perhaps this "whitewash" is intentional. White people of privilege often assume that I am "one of them," at first glance. Looks can be deceiving. These were not my realities. Groups clustered together in the college auditorium, white, very American girls in their long haired blonde or sun kissed brunette pony

tails, eye-makeup, tan skin, bleached white or plaid shirts, Levi jeans, and short skirts or shorts, the whole ensemble finished off by expensive runners or leather pumps.

To me, they were from another planet, which I now know is called middle to upper class America. But at the time I had no intimate knowledge of this. These young women looked alike to me, homogenized and packaged. My palms glistened with sweat as I sat in the back row, relieved to finally be able to fade away, as tightly packed and compact as I could manage, all the way in the back and all the while hoping no other students would sit beside, or even near me. A few of us managed to subvert the script, to jump the stream we had been condemned to, and cast off bone-deep lack and disenfranchisement. One day we walked through the hallowed doors of higher education. It may not be Trinity College, but it is college. This dissertation seeks to examine exactly how the implementation of substantive programs embodying and utilizing a framework and philosophy of the ethics of care can shape how higher education policies and practices may encourage many more prospective students to subvert the script of failure.

CHAPTER 1: WHY CARE?

Introduction to Chapter 1

Each of us would not be where we are today if someone had not believed in us at one or more key points in our lives. This has certainly been the case in my life. Even those individuals who did have more traditional protective factors in their earlier lives (Henderson, 2013; A. S. Masten, 2001; Thomsen, 2002) such as strong family, parenting or guardians, socio-economic advantage, early childhood education, stable nutrition, and healthy housing to name some may benefit tremendously from mentoring. That belief is essentially an act of caring. Mentoring can be seen as the concrete form of acts of caring and as an approach that is typically imbued with care. Can one state that all mentoring stems from recognized and consciously applied care? Perhaps not, as in truth mentoring can be an enforced modality in certain business enterprises, for example. Mentoring can look great on paper, but without proper resourcing (Ensher, 2005; Murray, 2001), those asked to mentor may find the endeavor overwhelming and see it as just another box to have to check.

As Dubois (2002) indicates, the results of mentoring can be mixed based on the logistical and fiscal support that a mentoring program is created with and sustained by. Planning, front loading, and capacity are crucial issues in a targeted mentoring approach and program. Mentoring as an articulated and supported best practice has the capability to profoundly positively affect lives, as we will examine further in Chapter Two, but that potential is best supported by thoughtful, long term, well implemented active policy decisions, not as a superficial Band-Aid solution to larger issues that may look pleasing in a report, but whose effect

may simply be temporary or piecemeal (Arora & Rangnekar, 2014; Colvin & Ashman, 2010; Connie R Wanberg, 2003; Cranwell-Ward, 2004; Crisp, 2009; D'Abate, 2009; Daloz, 1986; Desimone et al., 2014; Direnzo, Linnehan, Shao, & Rosenberg, 2010; Fletcher & Mullen, 2012; Frierson, 1997; Girves et al., 2005; Hartley, 2004; L. J. Holt & Lopez, 2014; K. A. Johnson, 2003; W. B. Johnson & Andersen, 2010; Joseph, 2005; Klasen, 2002; Lander, 2004). Wunsch (1994) wrote about the mentoring in the context of higher education in this way:

Men and women enter institutions of higher learning to pursue degrees and careers. Most come with high hopes and aspirations for achieving personal and professional growth within a nurturing community. How do these yearnings for personal relationships fit with the life of the institution? Must the institution attend to the quality of its culture by attending to the quality of life among its student and faculty? (p. 9)

Wunsch (1994) goes on to propose that mentoring needs to be firmly part of formalized higher education culture. I would concur. An ethics of care framework can provide the basis for fiscal and policy decisions that establish and sustain best practices micro connection mentoring that has the potential for significant macro connections. For example, even if an institution should choose to primarily focus resources and efforts on building alumni relations and the funding and credibility that can result, insightful mentoring programs are an excellent approach to cultivate that cyclical perpetuating relationship. I am not advocating that approach as a strategy per se, but am illustrating the applicability of defined mentoring on a number of levels in higher education, specifically at the undergraduate level.

Mentoring is an act of belief to start with. While the mentor and mentee may or may not “know” one another (Zachary, 2014), the concept of belief is present because there is an idea that the transmission of wisdom, knowledge, understanding, and the acquisition of both life and

personal discipline tools can, and should, occur. This can be seen as an ethical, moral, and philosophical stance, which can operate within different ideological systems (AIME, 2012; Cranwell-Ward, 2004; D. DuBois, Holloway, Valentine, & Cooper, 2002). At the start, this understanding and perspective may be more present and apparent in the mentor's frame of reference as typically a mentor has advanced further along the desired pathway than the mentee. In addition, mentors have often been mentored, which we will see expressed in the data studied in this dissertation.

The ethics of care as manifested in mentorship and academic advising can blossom into a significant micro connection which can prove to be pivotal at critical junctures in the mentee's academic and personal developmental journey. This person to person connection, this micro connection that involves a certain level of interdependence may create a ripple effect that has the power and potential to positively affect both individual lives and the larger world. This dissertation project is inspired by the researcher's personal experience of the positive power of mentorship. By extension, the project was inspired by the researcher's own interest and work in the field of student support, specifically in academic advising, teaching, and the development of mentor/mentee programs during the last ten years. During the researcher's years working with students in Washington State, New York City, and Hawai'i, the researcher has been impressed by what appeared to be an emerging theme. Time and again there was a story related to a powerful influence in the life of a student. This often took the form of a mentor or mentors who had made a difference in helping that student develop a life-long and crucial belief in self, and who had assisted the student in achieving meaningful short and long-term goals. This phenomenon has not been limited to students, in the researcher's experience, but appears in all areas of life if one listens and watches closely enough.

Exploring the powerful connection between the one starting out and the one looking back to offer a hand has set the tone and topic for this dissertation. The researcher has served as a mentor, teacher, guide, and advisor, and has created a more formal mentoring program from the ground up. On a university campus, there are areas and students that mentoring can reach that faculty cannot. The concept of approaching faculty terrifies many students, especially first-generation and underrepresented students. But this type of ability to deeply engage is what allows students to truly avail of the multiple layers of opportunity that complement academic coursework in the academy. Mentoring supports students to become conversant with the social capital and vocabulary needed to approach faculty and interact. This is just part of the mentoring menu. Implementation in a university setting allows insightful mentoring and the ethic of care to have the opportunity to contribute directly to student success, recruitment and retention, and is a next step that the researcher hopes will be implemented in future university policy. But what does it mean to care?

The Meaning of “Care”

The Merriam-Webster dictionary defines “care” as “effort made to do something correctly, safely, or without causing damage; things that are done to keep someone healthy, safe, etc.; things that are done to keep something in good condition.” These are certainly qualities most of us would relate to when caring for someone or something. The ethics of care is an ethical theory about what makes actions morally right or wrong. The *ethics of care* emphasizes the importance of *response*: people have varying degrees of interdependence and dependence on one another (in contrast to other theories that view people as having independent, separate interactions and interests); people vulnerable to one's choices and their outcomes deserve extra

consideration to be measured according to their vulnerability to one's choices. The *ethics of care* considers as fundamental the importance of addressing contextual details of situations in order to safeguard and promote the actual specific interests of those involved (Bailey, 2008; Delworth & Seeman, 1984; Gilligan, 2011; Slote, 1998; Tronto, 1987; Tronto, 2009; Tronto, 2013). In order to further study the viability, context, and application of an ethics of care based mentoring framework in higher education undergraduate life and process, the researcher will further discuss related issues in the larger higher educational landscape in the following chapters.

Problem

When student weakness is the focus of attention, a vicious cycle of low expectations is initiated among students, faculty members, and staff alike. In short, deficit-based remediation largely fails to address the most fundamental challenge in producing high academic achievement: student engagement in his or her own learning processes (L. Schreiner & Anderson, 2005).

Attaining and possessing a Bachelor's degree in America is a demonstrated pathway to securing upward social mobility, higher income, potential retirement security, health benefits, and is linked to such positive social benefits as more active community volunteerism, and increased health and vitality (S. Baum, Ma, J., & Payea, K. , 2013; Ross & Mirowsky, 1999). It is imperative to successfully graduate in order to have the opportunity to fully reap the fruits of academic labors (Bowen et al., 2011). Graduation is not a guarantee that these tangible and intangible potential benefits will materialize, especially when situated in a stratified society such as America, but matriculation places the graduated student in a much better position than the non-graduated student to be able to participate and find a seat at a table, if not always "the table." Therefore, graduating is the ultimate goal not simply because it is the natural and expected progression when undertaking the undergraduate academic journey at a Bachelor degree granting University, but because not graduating severely curtails life chances on so many levels.

Educational attainment becomes clearly distinct from educational aspiration, which may seem like an obvious and de facto distinction, but given the significant resources poured into recruitment, especially recruitment of underrepresented students, in reality, “getting in” is just the beginning (DesJardins et al., 2003; Hooker & Brand, 2010; Nutt, 2003; L. A. Schreiner et al., 2011; Tinto, 2007; Jerry Trusty & Niles, 2004). This “beginning” as a first year student enrolled in an institution of higher education, especially a four-year degree granting institution, started a long time before this first entry point, and can be traced all the way back to the student’s pre-school opportunities and enrollment (Hicks, 2008). Schreiner and Anderson (2005) wrote about the problem in this way, turning the focus from deficiency to sufficiency:

Even those not designated at risk find that their advisors are focused primarily on areas in which the student needs assistance to meet the expectations placed on her or him in the college environment. Advisors may discuss students’ strengths in the assessment process, but too often this discussion remains rhetoric, a postscript offered as the student leaves the office... Those in American higher education are not unique in a deficit-based philosophical approach to improved success. Gallup surveys conducted in countries around the world show that the majority of people surveyed believe that addressing weaknesses will help people improve more than will an emphasis on their strengths (Hodges & Clifton, 2004). As we as well as Hodges and Clifton have seen, addressing weaknesses can result in at least short-term improvement: performance often improves, but not to levels of excellence and often at a very high price. (p. 4)

Research shows that college students from under-represented, first-generation, minority ethnic groups and/or lower socio-economic status, deal with factors such as college affordability and access, social and academic adjustments, and financial imperatives that limit both their

pursuit of higher education and aspiration to attain an education (D. Allen, 1999; Berliner, 2006; Bowen et al., 2011; Inkelas, Daver, Vogt, & Leonard, 2007; Palmer, Davis, & Thompson, 2010; Ramos-Sanchez & Nichols, 2007). These students, such as Hawaiian/Part-Hawaiian, Hispanic, African-American, Filipino, and Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI), may not have the resources or social capital to perceive their potential (Choy, 2001; Lugg, 2003). Often these particular student groups would not even see themselves as “college material” in the first place (Clark, 2008; Heisserer, 2002; M. A. Miller, & Murray, C., 2005; Sickles, 2004). As the National Institute for Early Education Research (2011) succinctly put it, “Most American children are not achieving their potential prior to school entry, and those who start behind tend to stay behind. America cannot afford to squander the talents of so many of its children by leaving them behind at the starting gate (page 2).”

Access and equity, or the lack thereof, are broad social phenomena that adversely affect and touch a very large segment of the population in the United States, Hawai‘i, and globally (Astin & Oseguera, 2004; Dickert-Conlin & Rubenstein, 2007). To effectively address this phenomenon, rooted in the unequal distribution of societal assets, benefits, and privilege, requires a multi-faceted, solution-based approach, especially in the landscape of higher education. For example, as Vedder & Denhart (2014) point out, 22 Universities in America hold 50% of total endowments and enroll only 5% of students (para 1) while spending \$96,000 per student compared to the average of \$25,000 at state schools. Truly making significant inroads regarding this complex reality in America requires massive structural interventions at many societal junctures such as establishing pre-school accessibility for all students, not just economically advantaged students, and enhancing public school funding to equal that of private schooling at all levels.

The ethics of care as seen in a mentoring program alone is not necessarily going to solve all of the complex issues embedded in such entrenched social inequity, or even offer the same macro societal potential that a supported, well planned, and robust ethics of care policy framework might. However, insightful and effective mentoring may offer a structured way to pursue and perceive results programming interventions for student success and inform societal change, and possibly offer some measure of personalized and directly experienced remediation to those who thus far have not been able to benefit from targeted scaffolding and support on their academic and personal journey to date (Colley, 2003). In more typical classroom educational practice and in educational psychology, scaffolding is based on the concept that students are taught at a level just beyond their current grasp of material subject matter, or other modality that is being attempted to be taught in a transfer of knowledge in formal settings (Sternberg, 2010).

In the context of this study, scaffolding is the concept that a mentee who is reaching for that next level of knowledge, acumen, confidence, and awareness be afforded a mentor who can essentially provide a type of scaffolding support. As the mentee acclimatizes to what they need to know but do not yet know and starts to assimilate knowledge, the mentee “learns the ropes” on many levels. Being assigned a mentor will help mentees seeking successful entrée into, and perseverance in an educational setting, discipline, field, phase of life, or other formal undertaking with predetermined requirements and processes (Girves et al., 2005; Ward, Thomas, & Disch, 2012).

College students who took high school Advanced Placement (AP) classes, and/or attended International Baccalaureate high schools, or college preparatory private K-12 institutions (all of which tend to correlate with succeeding in college and possibly becoming an Honors student) have a very different sense of their own potential, abilities, and future options,

especially in regards to pursuing higher education (Grant-Vallone, Reid, Umali, & Pohlert, 2004; Don Hossler, 1999). Other student groups such as under-represented, minority student groups may be deprived of the social, personal, economic, and academic capital and the resulting personalized undergraduate academic advising, post-baccalaureate success, higher income, and networking that student graduates typically may experience.

The researcher would posit that sustained inequity correlates to a societal and individual ability to disassociate from care and caring, to be able to cultivate a purposeful avoidance and lack of empathy with and for other human beings (DesJardins et al., 2003; Goleman, 2013; Kraus, 2009). Research indicates that how one uses and spends money is a key factor in whether money helps to create and sustain meaningful happiness (Hamburgh, 2016). The attitude of entitled self-sufficiency and distrust of and/or dismissal of those whose income disallows resource rich lifestyles may be supported by and stem from an economic and moral philosophy that allows a small percentage to increasingly excessively profit while the rest of society does not profit. In fact, not only do people not profit, they lose more of their economic resources and prospects. The über rich upper classes often display total disregard for or care about this clearly blatant disparity (Economist, 2013).

The economist Galbraith (2002) wrote about this, “The modern conservative is engaged in one of man’s oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness” (Galbraith, 2002). Hence “caring” as an implemented policy in an American higher education system situated in a society that cleaves to a quantitative economic efficiency model may be a hard sell. Recent leaked remarks reportedly made by the now departed St. Mary’s College President and venture capitalist Simon Newman are a good example of this type of thinking (Lee Young, 2016). In order to cook the retention books, Newman

allegedly advocated cutting struggling first-year students very early in the semester, apparently saying this to assembled faculty in a meeting, “This is hard for you because you think of the students as cuddly bunnies, but you can’t,” the president of Mount St. Mary’s University in Maryland said to a group of professors. “You just have to drown the bunnies ... put a Glock to their heads” (Lee Young, 2016).

It is worth noting that Newman fired and/or demoted faculty, but he himself was not fired for these incendiary remarks. Newman did eventually choose to resign, but prior to that had been given a total vote of confidence by the University trustees. In addition, the current American fiscal system appears increasingly mono-capitalistic driven, and this directly impacts higher education funding and spending. Conservative Wisconsin Governor Scott Walker’s deregulatory efficiency based education policies have gutted what was once a well renowned Wisconsin higher education system (AFT, 2016; Thomasan, 2015). Implemented caring costs money, time, allocation of resources, and perhaps most difficult of all to inculcate, requires self-effort, empathy, and a willingness to see all students as deserving of the opportunity to dig deep into their own talents and abilities.

In certain segments of influential and political American society there is a prevailing political attitude, an attitude and stance that while prevalent at other times in American history, has once again become powerful starting in the nineteen eighties during the presidency of Ronald Reagan (Krugman, 2009). This is the belief that regulation is anathema to the capitalist enterprise, and that taxation should not fund government and by default, not fund public higher education (Altbach, Berdahl, & Gumport, 2011; Mitchell, 2014). The pernicious global recession of 2008 only further bolstered this type of policy, as evidenced in savage austerity budgets. A lack of robust funding destabilizes the activity and premise of comprehensive educational access,

and reinforces the inequity and growing chasm between public and private higher educational institutions (Main, 2015). In addition, the ideology that select students are deserving of their success through their (often inherited) merit, and the remainder of students, typically from diverse backgrounds, are somehow at fault for being underprepared, under informed, and not ready to succeed, further perpetuates and reinforces this growing divide. Hesitant legislators and the general public's growing lack of support for tax dollars funding public education at all levels (Kingkade, 2012; Mitchell, 2014) is causing once thriving State higher educational systems to fall behind.

Yet at the same time, American universities are pressured to graduate their students in four years (DesJardins et al., 2003). This is evident in the University of Hawai'i's "15 To Finish" campaign instigated in 2012, which encourages students to register for 15 credits each semester in order to graduate "on time" (UH, 2015). As Bowen notes, "American higher education has been challenged in recent years, as never before, to prove that it is producing 'good value'" (Bowen et al., 2009). Increasingly all students lucky enough to enter higher education and enroll in bachelor's degree programs in America are expected to graduate in four years or less. However, graduating students in four years, and successfully graduating students in the first place, requires some type of supportive scaffolding beyond being thrown into a Darwinian higher education soup.

Purpose

The purpose of this qualitative design dissertation study, which will also contain some basic quantitative demographic elements, is to propose that mentoring situated within an ethics of care policy framework be an institutionalized and go-to tool used in higher education upper

level policy to positively affect the undergraduate student experience and progress to degree. This application endorsed and facilitated by upper level administration can then potentially positively affect bottom line issues such as educational attainment, retention, and graduation rates for undergraduate students enrolled in higher education programs in America.

In reality, the scope of a dissertation requires that there be focus, and the undergraduate population is that focus. But it should be stated that an ethics of care framework is a viable option when addressing the lived experience and outcomes of all on a University campus. Existing data obtained from a previous mentoring program, Puahia: Inspiring Emerging Educators, will be analyzed in order to attempt to discover themes, patterns, and self-perceived effects upon the participants, both mentor and mentee. In addition, the mentoring programmatic design, funding, and institutional support will be examined, and the data obtained from this analysis is hoped to reveal both opportunity and obstacle. From this, the researcher will examine the possible efficacy of utilizing mentoring programs in academic settings as part of a holistic solution designed to improve student persistence, institutional caring, interdependence, and enhanced higher educational experience.

After analysis of these data, and a literature review of the field of mentoring; the ethics of care in the nursing field for comparison and as possible model; mentoring as an indigenous value; and exploring technology as a tool for mentoring, it is hoped that the researcher may be able to learn more about the perceived impact of mentoring, the potential of mentoring, and possible application of mentoring programs in order to propose the implementation of mentoring as a caring and substantially funded model in higher education.

Research Questions

This dissertation project attempts to explore whether mentoring based on a framework of the ethics of care may be able to positively affect educational attainment, retention, and graduation rates in higher education in America.

Research Question 1:

Can comprehensive mentoring programs rooted in an ethics of care framework and aimed at undergraduate students be successfully implemented in American higher education, especially in publicly funded institutions, and if so, what is required to support the institutionalization of an ethics of care mentoring program over time?

Research Question 2:

Can mentoring potentially positively affect educational attainment, retention, and undergraduate graduation rates in higher education, and if so, what might be an effective approach? Does the nursing field's theory of the ethics of care offer a potential approach for higher education implementation of intentional mentoring in an ethics of care framework, specifically for those working directly with students in a teaching and/or advising capacity?

Research Question 3:

What themes and implications emerged from the Puahia: Inspiring Emerging Educators Program data that could be useful in understanding and supporting the context, creation,

and implementation of an ethics of care intentional mentoring approach, and mentoring programs in higher education?

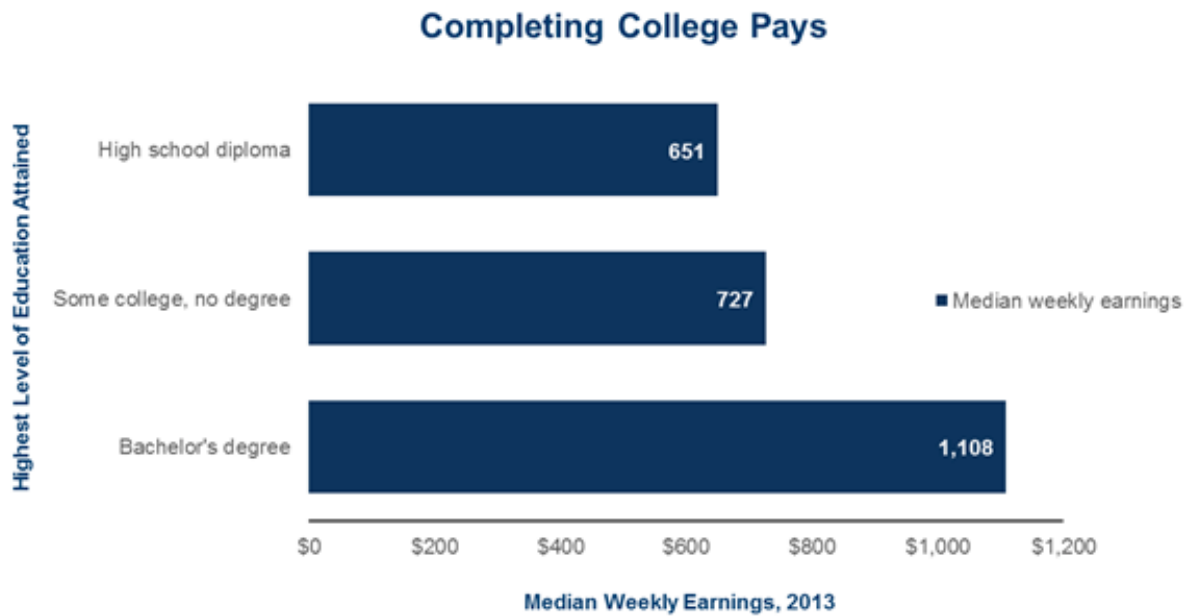
Significance

This project proposes that an ethics of care framework with mentoring as its focus may be of use in higher education as a modality to positively affect the overall faculty, staff and student life experience in applicable arenas, to promote a sincere sense and experience of belonging, self-knowledge, and community for students, and to help foster student academic success and support persistence and graduation. While there have been studies undertaken regarding the implementation, effectiveness, and usefulness of peer mentoring, peer advising, and/or mentoring of faculty in higher education (D. DuBois et al., 2002; D. L. DuBois, Portillo, Rhodes, Silverthorn, & Valentine, 2011; L. J. Holt & Lopez, 2014), and while mentoring is studied and implemented in a number of fields such as the military, education, and business (Connie R Wanberg, 2003; Desimone et al., 2014; W. B. Johnson & Andersen, 2010), the concept of an ethics of care framework utilizing mentoring programs in higher education has not been well studied.

The ethics of care and the philosophy supporting the implementation of caring through mentoring is a meaningful and socially responsible action pathway. This action pathway is based on a resource rich social and emotional investment in higher education that both serves the institutional goals of academic achievement, retention, and graduation, and goes beyond the basic patch, cover up, and temporary mend level fixes to which peer mentoring programs and initiatives can sometimes be reduced (Christie, 2014).

The ethics of care (Held, 2006) and the philosophy supporting the implementation of caring through mentoring possesses great promise to support personal, social, and economic undergraduate student success and access across a broad spectrum. Specifically, implementing targeted and sustainable mentoring programs as the vehicle for caring in American higher education, and potentially other higher education systems, may have the potential to positively and directly affect educational attainment, retention, and graduation rates. While increasing student persistence, retention and graduation rates can be viewed solely as an economically driven institutional goal, the effect of such success and rates of improvement has far greater societal reach when assessing the overall quality of life, longevity, satisfaction, income earned, health, and fulfillment (S. Baum, Ma, & Payea, 2010; Bowen et al., 2011; Choy, 2001; McCarron & Inkelas, 2006; Padgett, Johnson, & Pascarella, 2012; Sullivan, 2010; Jerry Trusty & Niles, 2004).

Increasing and supporting educational attainment in turn affects the larger social context as students graduate and enter the work force or post-baccalaureate institutions either as prepared or underprepared adults, having received the scaffolding care and support they needed for success, or not, as the case may be. The difference between a successful entry into the next phase of life after successfully graduating with a Bachelor's degree, and the failure to earn a Bachelor's degree can be assessed in many ways for an individual ranging from lifetime dollars earned, health capacity, access to post-graduate education and enhancement, geographic domicile, to food security, self-esteem, quality of life, and overall longevity (Dubos, 1968; M. G. Marmot, 2004; McMahan, 1999).



Source: Current Population Survey, U.S. Department of Labor, U.S. Bureau of Labor Statistics

BROOKINGS

Figure 1. College Pays. Reprinted from *Brookings*, by Venator, J. & Reeves, R., 2015, Retrieved from <http://www.brookings.edu/blogs/social-mobility-memos/posts/2015/02/06-college-education-equity-reeves>. Copyright 2015 by the Brookings Institution. Reprinted with permission.

Venator & Reeves (2015), writing for the The Brookings Institute (2015), illustrated and analyzed the economic advantages of college access and degree completion based on data from the U.S. Department of Labor Bureau of Labor Statistics. In that discussion they noted:

The wide gaps in college completion rates by family income background is a stark reminder of the deep inequalities in America's post-secondary education system.

President Obama's recent proposal for free community college has reinvigorated the debate over college access. Good: but we need to remember that it is not enough to get students into the lecture hall – they must walk out with a diploma as well. (*para 9*)

The emotional impact of denied opportunity resonates in the individual’s life, and affects society at large. Individuals denied the opportunity for educational attainment and all that this achievement brings with it, may experience difficulty developmentally, employ negative coping behaviors, traits, and develop emotional toxicity associated with stunted life pathway options (Brooks-Gunn & Duncan, 1997). Economic wellbeing in a capitalist society is intrinsically linked to enhanced life chances and success, and as is evidenced by the data below provided by the U.S. Department of Labor Bureau of Labor Statistics (2016) regarding wages and education, access to higher education is an important part of that equation.

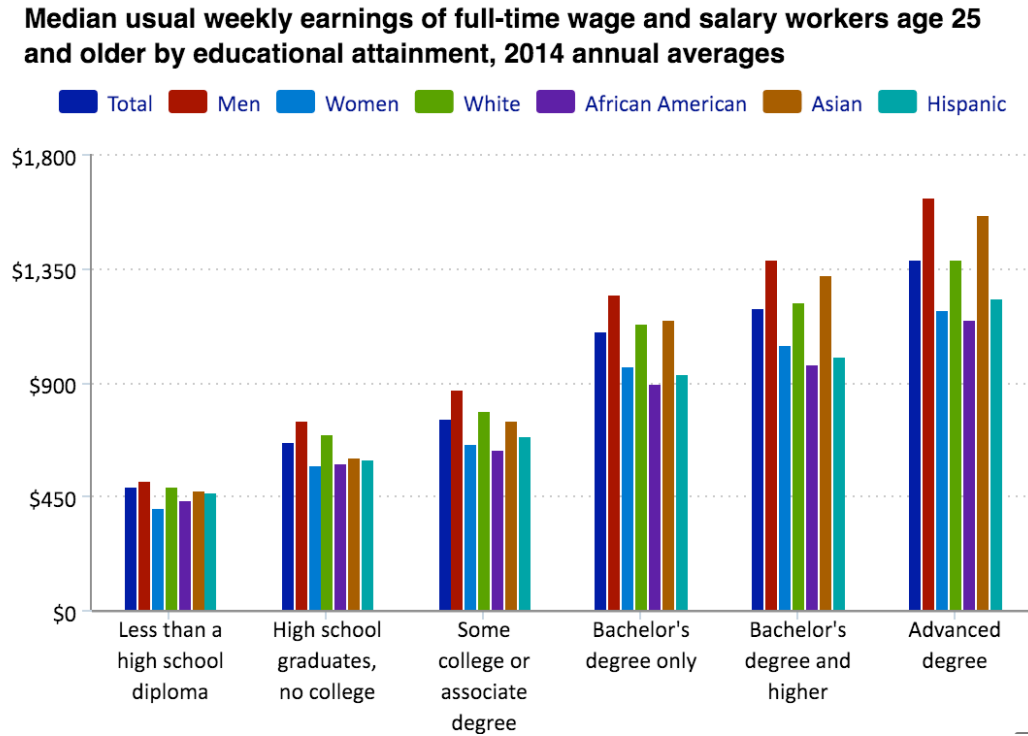


Figure 2. Bureau of Labor Statistics, U.S. Department of Labor, *The Economics Daily*, Median weekly earnings by educational attainment in 2014 on the Internet at <http://www.bls.gov/opub/ted/2015/median-weekly-earnings-by-education-gender-race-and-ethnicity-in-2014.htm> (visited March 31, 2016).

Therefore, exploring intentional mentoring as a caring and institutionalized higher education policy platform that may positively affect educational attainment, student persistence,

retention and graduation rates may benefit more than just the student or the higher education institute. There is the potential to positively affect the greater good on a number of levels.

Summary of Chapter 1

The structure of this dissertation is as follows: introduction, literature review, methodology, interpretation of the data, and answering the research questions. Yet some components of the research itself took place at the same time and informed each other such as literature review and data analysis. As have most of the components of this study, the literature review has been taking place for several years. This project has been evolving as long as the researcher has been involved in student services in university settings, and cumulatively, that amount of time has been over twenty years.

Chapter One presented the main themes of this study by defining them: what it means to “care,” the ethics of care, mentoring and academic advising. While there has been extensive research on mentoring, using the ethics of care as a platform from which to build a mentoring program in a university setting is under-researched. The research problem further expanded upon the fact that care is an essential factor in people’s lives, and without this acknowledgment and inclusion in praxis, so much that is vital to being human can be lost. The purpose of the project was presented, which is to propose mentoring programs for universities that are grounded in the ethics of care. The first chapter then described how existing program analysis data would be combed for themes and implications, and a literature review would be conducted. The research questions were then presented, and the significance of the study was discussed.

The literature review of Chapter Two will take the reader on a journey of in-depth analysis of related themes, further cementing the importance of care, and supporting the proposal

of this project. Chapter Three will present the qualitative and quantitative research methodology, and the action research setting in which much of the program analysis data was collected. The researcher has played the part of both the program developer and manager, and the researcher of this study.

Data analysis will be presented in detail in Chapter Four, with data from surveys and interviews. Chapter Five will answer the research questions, explore theory development, propose mentor programs, and suggest future research, thus concluding this dissertation project. All data analysis methods and pathways have brought one repeated overall conclusion: the support of a mentor can be a powerful micro connection in the student academic and personal life cycle, sometimes serving as one of the crucial factors that helps take a student to the next level of development. Both mentors and mentees alike have reported the powerful effect that this relationship has had on their lives. The ethics of care principles naturally manifest in mentoring. To formally institutionalize an ethics of care mentoring program, with all of the attendant structural, upper administration, and financial support, could bring mentoring to the next level for students, thus providing more students with this transformative opportunity, improving their lives, and the overall health of the university, and society at large.

CHAPTER 2: REVIEW OF LITERATURE

Introduction to Chapter 2

Ethics of Care

The ethics of care starts from the premise that as humans we are inherently relational, responsive beings and the human condition is one of connectedness or interdependence.

~ Carol Gilligan (2011)

The Oxford Dictionary defines “ethics” as “moral principles that govern a person’s or groups’ behavior” (Oxford). In essence, for millennia, humans have been asking questions about the best way to live successfully with other humans while preserving resources and community, and having meaningful lives. To be clear, this discussion is referring to moral theories of the intellect. There are distinctly spiritual answers and methodologies that examine and address this question also. This does not imply per se that moral and spiritual theories are either at odds with, not compatible with, and/or need to be conflated with one another. There may well be significant interplay and/or synergy between the two. Foundational theories of moral action and action range from Aristotle to Kant to Locke, Hobbes, Mill, and on (Fuglsang & Mattsson, 2009; Gilligan, 2011; Held, 2006; Kittay & Meyers, 1987), and illustrate aspects of the human dilemma such as self versus other versus commonality versus autonomy. For the purposes of discussion in this dissertation, an abbreviated survey of established theories will follow.

A significant number of established theories argue that ethics, and therefore moral behavior, are either justice based, virtue based, should stem from rational thought, are a duty rather than a sentiment and therefore based on principles, utilitarian, or are a self-serving social

contract that allow both liberty and general social equilibrium to exist to a functioning degree. Of course, in a totally non-contextual sense, these theories all sound very equal and possibly admirable. In simple every day language, humans do need to get along to survive, and these theories give us ways to do that on a local, national, and global scale. Undoubtedly, these theories offered fresh ways to conceive human relations and suggested ethical behaviors that elevated human life. These theories provided a way forward when sometimes there had been little light before.

Yet ironically, for moral theories that purport to be universal, many persons were and are excluded from these moral theories. And so many have been asked to submit to a moral theory or the interpretation of a moral theory that may have no relation to their culture, race, gender, sexuality, history, social reality, or economic reality (Kittay & Meyers, 1987; Nel Noddings, 2013; Tronto, 1987, 1993, 2002; Tronto, 2009, 2011; Tronto, 2013). Until the twentieth-century, one notable fact about all of the established theories that have been accepted into the philosophical canon is that these theories were formulated by and submitted for consideration to the ruling class, which typically consisted of white men in a Western tradition.

In this dissertation, the ethics of care is under primary discussion. To care is to be human, because we are human we care, and as humans we have all been cared for. Of course, certain medical and psychological conditions can cut some individuals off from care. We hold that care memory in our cells, in our biology, in our psyche, and in our emotions, a care that informs us, creates empathy, and can guide us morally. This is the philosophical point of view that some proponents of care ethics would propose (Gilligan, 2011; Held, 2006; Nel Noddings, 2001, 2007; N. Noddings, 2010; Nel Noddings, 2012, 2013; Slote, 1998; Tronto, 1987, 1993; Tronto, 2009, 2011; Tronto, 2013). One might postulate that humans may even possess a care gene based on

the fact that care is a biologically driven phenomenon that all creatures experience in some form or other (S. D. Edwards, 2011), and to some extent or other in order to successfully develop and hopefully eventually thrive. Even given this premise and the factual nature of the argument, care has been and continues to be a very gendered topic, and usually in a negative sense. Held (2006) described the ethics of care in this way:

Care seems to me to be the best basic of moral values. Without care as an empirically describable practice, we cannot have life at all since human beings cannot survive without it. Without some level of caring concern for other human beings, we cannot have any morality. These requirements are not just empirical givens. In every context of care, moral evaluations are needed. Then, without some level of caring moral concern for all other human beings, we cannot have a satisfactory moral theory. (p. 73)

The ethics of care, in this case, is a societal based moral responsibility as versus care as a preferential or emotional process through which related members of a family, clan, group, tribe, or society will “naturally” be more inclined to care for those closer to oneself, or for those within one’s own “care sphere,” even if not biologically related. In another example, people can care for those of their own cultural, religious, or racial group, but not for people from other cultural, religious, or racial groups. This conditional care can be extended through nepotistic or preferential hiring, recommendations for college admission, donations to a specific entity, and so forth. Here, one is caring and the other is cared-for (Nel Noddings, 2013), and even mentored. But this type of selective care, and one could posit this to be true in any like circumstance, does not form the basis of a moral decision making process which seeks to root care at the core of an ethics of care moral framework that holds equality and equity as a core value. There is debate in terms of the ethics of care being a viable moral theory due to the very fact that care is so private,

and if so, how can there be a just dispensation of a moral code so subjective? This apparent dichotomy is discussed throughout this dissertation. In addition, other criticisms stem from care gendering women into care providers and givers by those who adhere to a more Kantian theory, which could be ascribed to as a “male” model of the rational autonomous individual decision maker who is morally viable in a universal way (Held, 2006; Nel Noddings, 2013; Pettersen, 2008; Slote, 1998; Tronto, 1987, 1993; Tronto, 2009, 2011; Tronto, 2013). Many scholars, theorists, researchers, and academics in the fields of ethics, justice, psychology, and feminism lay the creation of the field and philosophy of the ethics of care three decades or more ago at the feet of Carol Gilligan. Gilligan’s (1982; 1993) seminal research in the field of moral developmental psychology as detailed in the book *In A Different Voice* which examined the different and more contextual ways women process moral and apply moral judgments. Gilligan pointed to a disturbing gender bias in the work of psychologist Lawrence Kohlberg, Gilligan’s mentor and teacher.

Kohlberg (1981) sought to develop a theory of the stages of moral development ranging from the very young, titled stage one, to the pinnacle of moral reasoning and action at stage six, the mature and most just stage (Kohlberg, 1981). There may be much to learn from Kohlberg’s (1981) work at this time and in succeeding decades, but it would be difficult to dispute the fact that Kohlberg’s (1981) theory and findings relegated young women and girls to an immature moral developmental stage due to the apparent fact that their survey and interview responses were not based on male rational ideas of just and fair reasoning.

In this study, young girls were caught being female when asked to comment on and pose their own solution to fictional moral dilemmas posed by Kohlberg (1981.) They simply did not give the “right” answer according to male precepts, and this lack of correct reasoning and a lack

of universal justice rendered young girls less morally mature than young boys. As Kittay and Meyers (1988) described in reference to Gilligan's (1981) work, "For these women, moral problems do not result from a conflict of rights to be adjudicated by ranking values. Rather, moral problems are embedded in a contextual frame that eludes abstract, deductive reasoning" (p.7).

Why was Gilligan's (1982) work so significant? Precisely because it placed the way that women view moral decision making in context of how women may perceive social relations and justice, as versus comparing women and/or girls solely to a rational autonomous universality that was held to be superior, just as women were held to be inferior for centuries in philosophical thought and conception. Gilligan's (1981) research and findings also situated care as a valid and robust framework within which and through which moral actions could be filtered and acted upon.

There are those who disagree with Gilligan (1981) completely (Sommers, 1994, 2000) or who disagree on a number of points but not all, and for different reasons. But it is widely agreed that Gilligan's work was a game changer in the field of moral theory. The introduction of a viable female philosophical paradigm in moral theory, a paradigm that challenged the male bastion of rationality, which had rejected "female emotion" and motivation as weak, hysterical, illogical and supposedly dangerous, seems to have taken centuries. Hekman (1995) discusses this:

In almost every branch of intellectual life, the twentieth century has witnessed a move away from the universalism and absolutism of modern epistemology toward conceptions that emphasize particularity and concreteness. The linchpin of this move is the attack on modernist, Enlightenment epistemology: "man," the rational, abstract, autonomous

constitutor of knowledge. In opposition to this conception of the subject, many twentieth-century thinkers posit a subject who is embedded and situated, constituted by language, culture, discourse, and history (p. 2).

But it is not that women did not meaningfully contribute to or fully develop philosophical thought and theory throughout the centuries and beyond (Lindemann, 2015; McAlister, 1996; Pagila, 2005; Waithe, 1987). Rather it is that the contributions of female philosophers were routinely dismissed, negated, or ignored as part of the academy on the basis of the subjugation of woman to man. In other words, based on socially constructed gender roles, women's apparently emotive selves were anathema to rationality and the "public sphere." Hence care, considered "private, familial, and female," was never seriously considered as part of moral theory, nor part of real or rigorous philosophical thought. Overall, female thinking has been rejected as a permanent, established guiding framework in society, in policy, and in politics for centuries (Kittay & Meyers, 1987; Tronto, 1987, 1993; Tronto, 2009, 2011; Tronto, 2013). Held (2006) wrote, "Dominant moral theories seem to have been modeled on the experience of men in the public life of state and market" (p. 61).

To consider care as a foundational element in moral action and thinking is to begin to scrub out the artificial lines drawn between the private (female) and public (male) sphere, and to place value on caring not simply as a woman and mother centered "natural instinct" (Nel Noddings, 1984, 2013), but establish care as a societal and personal responsibility. As Pettersen (2008) wrote, "The ethics of care, however, not only challenge the private/public distinction, it cuts across this traditional dichotomy. This ethical perspective is directed towards the relational process-at any level" (p. 45). The idea of care being of social value and a societal responsibility is a very different concept to the idea of individual liberty and self-determination, or a justice

model granting certain rights, classic examples being the American Bill of Rights and the American Constitution. This type of individualism does not necessarily include or suggest any wholesale or personal moral responsibility to care for other members of society (Kittay & Meyers, 1987).

This is not to infer that the justice ethic inherently advocates abandonment of community principles, but it protects more than it provides. Hence there is the ongoing and quintessentially American debate and tension about socialism, big government, taxation, personal liberty, education for all, equity, and access. This tension has resulted in very disturbing socio economic stratification and an ethos for some that is perfectly willing to tolerate and rationalize morally unacceptable levels of poverty, and all that poverty brings with it (Economist, 2013). A justice ethic is a critical component of a well-functioning society, but this ethic alone does not provide or encourage a caring imperative framework. Tronto (2013) succinctly summarized the connection between care and social responsibility, “A care ethic provides a substantive basis for applying the ethics of responsibility” (p.55).

Snapshots of care, and the not so caring

In the following section I will examine care in more detail in a societal context, in a popular cultural setting, and in the nursing and medical field. Utilizing an ethics of care framework within a higher education setting offers the opportunity to situate and pursue policy through the lens of active engaged care. Why does this matter at all? Why is it not enough to have programs and initiatives such as currently exist? Why would higher education benefit from an articulated policy informed by an ethics of care? One reason is that the ethics of care in the university setting ameliorates the functionalist aspect of education. The current paradigm for higher education is disparate strangers gathering in spaces together without necessarily having or

discovering mutuality or shared social spaces. In particular, this question is addressed to higher education in American public universities. The bottom dollar efficiency model permeates public education in America, and higher education in America has not escaped this sea change. Perhaps this is a global reality now due to the effort of American neo-liberals over the past decades to spread their version of society far beyond their own shores. In reality the hierarchical nature of capitalist gendered work relies on care, just as the entire economy relies on underpaid or unpaid care-givers in education, health care, child care, janitorial services, agriculture, and of course, in the home (Tronto, 2002; Zembylas et al., 2014).

Care is already busily running things on both the private and public level, but is not being valued or included as a grown up member of the policy making team. For such a huge commodity, it is consistently amazing how chronically undervalued care actually is. Is that because it would cost modern mono-capitalism so much to actually factor in the true value and cost of care? It would be a much truer economy when the real costs of lopsided subsidies are added to the cost of fast food, to the cost of non-organic vegetables, and when the true cost of 24 hours a day care is acknowledged and accounted for.

Care is relied upon to keep things afloat, to fill in the gaps, to smooth things over, to “make nice” for free, for depressed or little pay, and/or for no over-time compensation. Institutions and capitalism bet on the fact that most overworked women will make time for one more student/patient/client/voter because women “naturally” care, women will bring a “woman’s touch” to the drab industrial technocratic hierarchal complex that we increasingly are being forced to work in, and which is creating so much stress and soul erosion. Or if you are a gay man, you “naturally” like design so you will spruce things up in the office or for the client area, another gendered perception. Does care “belong” solely to women? I would posit that while it is

a biological reality that women give birth and care, as Noddings (2013) so aptly notes, care in an ethics of care framework does not necessarily have to nor should it belong to any gender (Tronto, 1993). Care is a shared common good, an experiential reality that can enhance life for all involved, regardless of gender. Rather, care has become a gendered cultural reality in a male centric world, which protects privilege and often demeans women (Pettersen, 2008; Tronto, 2009), which results in a lose-lose for everyone.

If viewed just at a base level, human life could be described as a repetitive cycle of eating, cleaning, and sleeping. Housework is dull and exhausting, agricultural labor back breaking if one is engaged in that directly, cooking endlessly, and ironing clothes a lot less enthralling and socially applauded than book tours, being a captain of industry, being a general, running a country, leading a union, or dazzling students in lectures with scintillating academic knowledge. There are spiritual philosophical perspectives that would frame everyday life and the cycle of daily tasks in a different light, such as Zen Buddhism, Tibetan Buddhism or modern spiritual teachers such as Ram Dass or Eckhart Tolle, asserting that each moment is as precious and sacred as the next and each task an opportunity to connect with the present divine (Bstan 'dzin rgya, 1995; Bstan 'dzin rgya, Garthwait, Griffin, & Mystic Fire Video, 1996; Chödrön, 1994; Moyers et al., 2006; Ray et al., 2007; Ulrich & Dunn, 2013). I would not disagree with this interpretation, but in terms of this dissertation, the focused is on examining a more secular and scholarly intellectual philosophical tradition. This is not to imply there is only one version of scholarly and that various ways in which scholarly work is conducted outside of academe do not exist or should not have as important a place in society as the academy, but simply to ground this discussion.

In addition, it is important to note that there appears to be a nouveau riche distaste for simple, hard work and a lack of connection with those who are not rich and entitled (Berman, 2014). There is the perception that those who perform the menial task, which can often double as the caring task, are worth less than those who do not perform menial tasks for free or for (little) pay. The theory might be that if they had enough money they would not have to! If they were motivated to become educated enough they would not have to clean the bathrooms or be janitors. This can really turn into a blame the victim syndrome. It is ironic that one can perform work with one's hands and make a lot of money coding in the technology field, for example, which is highly valued work. But working with one's hands in employment such as dish washing, house or hotel cleaning, garbage collection, fruit or vegetable picking, nurses aid and so forth often involves some level of dirt, grime, grease, or slime on one's hands is not highly valued work.

This type of work usually does not pay well. Worse still, this work is devalued in and by society. This perception then leads to devaluing the workers who perform that work. One might never have become a millionaire working with your hands on the floor at the Ford factory in Detroit 30 years ago, but one might when employed at Google or Apple (BBC, 2015). Yet many with a moderate income could buy a house 30-50 years ago, and even send their children to college. Upward social mobility did not necessarily require a six figure income as a base line requirement. That is not so much the case now (Porter, 2013, 2016).

There appears to be a lack of interest in facing up to or contemplating the consequences of one's individual or collective actions amongst the current generation of rich elites and extreme profit plundering corporate executives (Lancaster, 2012). The belief appears to be that the world exists to serve them as versus being of service in a communally and personally supportive way, and treating "help staff" with contempt is a power play. This type of entitled person is caught in

a superficial and cruel version of social relations (Twenge, 2013). That version of power involves leave the dirty cups and plates on the table after a meeting, knowing that chronically underpaid care workers will clean it all up.

Power, in this particular world view, is the ability to have people at one's beck and call, to have long lunches while others toil, to own fifteen cars, five motorbikes, wear expensive suits or to wear jeans because you can. In this world decisions are based on an out of touch corporate bottom dollar "please the shareholder huddles," rather than based on the ground, in the field, day to day experiences of actual workers (Appleyard, 2013; Berke; Goleman, 2013; Neate, 2016). Power in this regard seems to be very ego-centered, very autonomous, and very narcissistic. Care is demeaned here as "care" means that you are not rich, and implies that being poor or even middle class devalues your humanity or negates it without any moral consequence. It is not always easy to fully unpack the repercussions of this type of stratification in plain view. Documentaries can offer this insight and access to viewers, and often do (Snee, Benson, & Project, 2015). Television and popular culture also offer a window into the mechanisms and realities of policies that affect us, but that are not always transparent. In many cases, there is no interest in utilizing an ethics of care framework that benefits.

In terms of popular culture studies in America, which reflect themes and trends in American society (Guins & Cruz, 2005), the popular television show *Undercover Boss* is quite revealing about care as policy, or a lack of care as a policy, in a number of ways. The premise is that CEOs, presidents, high-ranking executives, and/or owners enter their own workforce stealthily and in disguise in order to pretend to be a "worker" for a week. One has to ask if this implies that in their normal routine they are something other than a worker? These elites are in apparent pursuit of the "truth," and their "findings" always seems to surprise them. There is a

common theme and arc, oddly akin to Aristotle's Poetics in the hero or heroine goes on a journey, there is a reversal, and then there is the climax. But this is a carefully edited and scripted "reality" television show. The themes tend to cluster in this way: Hero/Heroine starts a business and works hard; Hero/Heroine now orders people around in pursuit of their ever expanding corporate vision; Hero/Heroine wants to get back to basics, and their roots (for a week) to play detective and get at the "truth" to improve business.

These élites are consistently surprised by circumstances such as machinery and technology that is outdated by decades in some cases, buildings in disrepair, non-existent safety gear, the effect of little or no health insurance, little or no family leave for illness, overtime with little or no extra pay, insufficient or no training, no feedback loops to the executive élites from the majority of the work force, and so on. It is quite fantastical that supposedly these élites possess little to no knowledge of these basic day-to-day realities. But it is not so fantastical when taking into account that in general, an applied ethics of care is not a framework used in business or capitalism. Instead, there is an ethics of profit, bonuses, shareholder stock market rewards, downsizing, distancing, and rationalization of excessive pay differentials, if these can be called "ethics" at all.

The climax in *Undercover Boss*, however, is not that élites have this "reversal" and then move on to grow from the experience. Although there is usually a confessional moment at the end of the week's "hard labor" before the ritualized royal gifting begins. The climax is that certain deserving employees are rewarded with sums of money they would not normally see in their lifetime in a lump sum. Paid vacations are doled out, as well as fantasy trips, health care costs are paid for (but no long term health care plan typically provided), student loan debt is paid off, cars are purchased, and houses for a lucky few. There are other sentimental and moving

short-term interventions by the millionaire élites. There is care demonstrated, emotion expressed, and hugs exchanged. There are often promises of some token corporate change, also. But too often there is no real structural change.

As a viewer and cultural observer, it is a fascinating cultural window into the forces at play in modern America and American commerce across a wide array of businesses ranging from pest control to home safety technology systems to house renovation and flipping to plumbing to franchises. It also begs a few questions. Is this television show an entertainment safety valve for the millions and millions of workers whose pay has decreased, whose benefits have been cut, whose middle class jobs have been out-sourced, whose unions have been decimated, whose workload has increased with little compensation, whose healthcare is not paid for, and who feel they have no voice (Porter, 2013, 2016)?

It is quite moving to see these human exchanges, to be sure. But these stylized and random gestures, however personally generous and life transforming in that moment, are not an institutionalized ethics of care. These actions are a temporary excursion by the élite into territory they never want to live in or work in again. The other side of the coin is that many of these featured workers are from lower socio economic backgrounds, are often women, and/or are from a racial or ethnic minority, such as the Hispanic community. These workers tend to feel very grateful for their jobs, and to demonstrate loyalty to extreme work expectations in under resourced environments.

The idea one is part of something and working at all, even if that something does not adequately care for the worker, apparently is reward in and of itself. This all appears to be a sincere, self-identified phenomenon, and there is no lack of respect intended in discussing these facts. This television show, which reflects quite a lot about current American mentality, is a band

aid and is not invested in comprehensive change or a system overhaul in favor of caring initiatives such as higher pay, better working conditions, healthcare, and vacation and sick leave benefits for all offered by the élite, nor asked for by the workers.

The “answer” in this television show is staged moments of possibly genuine generosity that do truly touch and transform lives, which is admirable. But how many lives? For the elites on the show, very little has changed. These élites still possess millions of dollars, wield extensive and final power, and exercise ultimate authority. There is no real attempt to establish true base line change because there is no moral imperative to do that, and certainly no ethics of care moral imperative. This is reflected in the banking and financial industries not truly being held accountable for the disastrous effects of their shady, borderline legal dealings, all of which led to a global economic disaster of epic proportions in 2008.

If one contemplates it, how successful would the plot from the film *Miracle on 34th Street* be today? The bankers lose face, are portrayed as greedy, and are banished, and the solution is both personal redemption and communal caring. An overarching social question is why does America tolerate the actual disparities between the élites’ working conditions and the rest of society’s working conditions, which are mind-boggling? It strangely echoes the constructed divide between the private and public, which has been used to regulate women’s meaningful involvement in public life. In a way, underpaid workers of today, especially care workers, are subject to the same boundaries (Tronto, 1993) that govern and limit women’s participation in constructing societal and political realities. If one were to implement an ethic of care, then American society would have something other than a profit margin or stock investment portfolios to judge social and moral values and behavior by. Tronto (1993) stated it this way, “Political ‘care work’ also requires that those responsible for the allocation of care

responsibilities throughout society are attentive to whether or not those processes of care function” (p. 55).

Formal education is not the only pathway to social and economic mobility in American society, but it is a primary one (S. Baum et al., 2010; Bowen et al., 2011; Choy, 2001; Graue & DiPerna, 2000; McCarron & Inkelas, 2006), and increasingly educational credentials are the gatekeepers. Entry into the world of social mobility and access to all that comes with upward social mobility such as higher pay and better working conditions, and is usually mediated by either inherited privilege or educational entrée. In general, this analysis excludes certain enlistees who enter military service in America. Military service is a distinct pathway that may lift some enlistees out of a world of abject poverty and little opportunity, as Werner and Smith (1992) refer to in their resiliency work. These enlistees may gain marketable skills without necessarily obtaining formal four-year educational degrees, especially now that the military is not tying four-year degrees to promotion prospects. However, it is important to include those who do pursue four-year degrees utilizing G.I. Bill benefits.

An ethics of care framework in higher education speaks to a formal commitment to support educational attainment in a culture that actively cares for all higher education stakeholders. An ethic of care embraces a shared responsibility to create policy not simply from a bottom-line efficiency model despite the pressures and current relentless objections to supporting higher education as both a common good and an economic booster that deserves tax dollar investment. Petersen (2008) discusses this in clear terms, “By taking care as a central value of public policy, the ethics of care suggests there is more to policy making and implementation than cost and benefit analysis. In education and health care, for instance, care ethicists would not let targets and performance dictate, but care” (p.179).

Mentoring is very congruent with an ethics of care framework for a number of reasons. An ethics of care is distinctly relational, inter-personal, contextual, and motivated by mutuality (Gilligan, 2011; Nel Noddings, 2013). Mentoring is an achievable strategy in a cash strapped public university that may offer great value and great returns (Connie R Wanberg, 2003; Grant-Vallone, Reid, Umali, & Pohlert, 2004b), if robustly implemented and supported. This could link directly to helping to improve institutional retention and graduation goals. In fact, valuing caring, in this case expressed specifically via mentoring, is good economic sense on many levels, but it does require investment to some degree and of some sort. The commitment involved with investment scares economists, decision makers, policy makers, and people in general, but without it, growth and even appropriate sustainability is not very probable. Growth is a prerequisite to success as it engages new modalities and pathways.

Ethics of Care in Nursing – a Model?

The ethics of caring has been championed by some as a distinct theory and philosophy in the field of nursing. This approach situates caring as one of the central foci and lens with which to evaluate, administer, and implement patient care, and also integrates a holistic view of treatment, intervention, and action for healing and patient success (Cameron, 1991; P. Cook & Cullen, 2003; S. D. Edwards, 2009, 2011; Finfgeld - Connett, 2008; Lachman, 2012; Leininger, Watson, University Of Colorado Health Sciences, International Association For Human, & National Caring, 1990; Owen-Mills, 1995; Parker & Smith, 2010; Watson, 1994; Watson & Leininger, 1990). As Edwards (2009) writes “The close connection between nursing and care is surely at least part of the explanation for the continued appeal of an ethics of care to nursing scholars” (p. 239). In other professional areas, care is not explicated as so clearly being part of

the expected professional practice. Lachman (2012) points to the fact that care is implicit in the nursing code of ethics used by the American Nursing Association (p. 113), as does Gastmans (2007) when discussing nursing professional practice standards in the Netherlands and Canada (p. 759-760).

For example, one could reasonably expect to find mentoring articulated in some fashion in the financial industry as mentoring is often studied and implemented in the corporate and business world (Arora & Rangnekar, 2014; Baranik, Roling, & Eby, 2010; Zachary, 2014, 2015), of which finance is an integral part. But would one find a “close connection” to caring cited by a researcher scholar or explicated in the applied code of ethics in the field of finance? As mentioned below, there does not appear to be one universal code of ethics adhered within this industry but if there were, the question still stands. At this time, selective financial service areas such as accounting are subject to standard and articulated codes of ethics in order to practice their profession. One can find statements in certain codes of ethics for specific institutions or professional associations in other areas of the finance services industry involving themes such as “trust, integrity, and obeying the law.” But care as a binding moral code does not typically appear to be explicitly mentioned in those financial sectors that have a specific code of ethics determined by their professional association or company that serves as a guide to the delivery of financial and/or investment guidance and advice, and other associated financial services (Morgan, 2016; NAIFA, 2016). However, it could be hugely beneficial to insert the ethics and theory of care into the financial industry as a practical guidepost for financial dealings and transparency.

The lack of a systematic ethical caring framework in the finance industry can be seen as a disturbing economic fault line in terms of the negative impacts that questionable financial

dealings and transactions may have on a global and individual level. The lack of a specifically caring ethical framework, which could potentially prompt and promote transparency and honesty, has been blamed in part for the financial crisis of 2008 and 2009 that plunged the globe into a huge economic free fall with devastatingly huge losses for individuals, governments, and businesses (Odie C. Ferrell, 2015; O. C. Ferrell, Fraedrich, & Ferrell, 2014; Lewis, 2010). Some may say that care does not mix with the stock market, capitalism, profit margins, or business. But clearly they should reconsider.

As Edwards (2009) indicates, the field of medicine distinguishes between those who cure and those who care for those who have been cured. Watson (1994, 2001) used the term “carative factors,” which was later changed to “caritas factors” circa 2001, to define the specific aspects of nursing practice that were founded on care and how that unfolded in nurse/patient interaction. In terms of curative, it would be hard to argue that a patient whose arteries were unblocked was not saved by medically curative surgical intervention, or that a needed heart transplant had not potentially saved a life. However, the surgical team’s main duties stop at the operating theatre and then skilled daily maintenance care, commonly known as nursing, begins. Healing is a complex activity. Curative may not simply be confined to surgical or pharmaceutical intervention. Is curative perceived as more important medicine than caring? If so, how does that perspective account for the patients whose curative interventions do not result in restoration to normal life functions? And perhaps more importantly as quantifying and attributing success and failure can be a notoriously difficult research endeavor in medical outcomes, does this perception and philosophy affect the allocation of institutional resources in medicine, especially in the U.S. insurance driven managed care health care landscape? Rosa (2016) wrote about this phenomenon, “Surgery is one thing, but it is the nursing care post-surgery that will determine

how quickly patients recover, the success or failure of the intended surgical outcomes, and the quality of life recovered during a tenuous post-operative phase” (*para 10*).

If so, that filter could negatively affect the support of nursing care delivery on a day to day basis as resources are required to train nurses in approaching the delivery of service through a caring lens and to calculate allotted time frames for expected per patient quotas. One could say that in the U.S. the investment in the medical arms race (Goozner, 2013; J. Gordon, 2007) also impacts care ethics as money is diverted into the newest technology and not into human centered nursing care. Medical technology can be very beneficial, of course, but since this type of purchase can tend to be clustered around more affluent socio-economic demographics areas, the purchase of same may not positively affect care given to less affluent patients.

One could compare the distinction in nursing between those who cure and those who care to a distinction between instructional faculty and others on college campuses, especially those not in upper level administration positions and including non-instructional faculty, who work in higher education. It could be stated that instructional faculty “create” new knowledge, which is the function of research, writing, publication, and the products thereof. Therefore, the role of all others on campus could be construed as existing primarily to support that knowledge production to successfully occur and be a continuous cycle. This is not to diminish the important nature of faculty work, nor the work of others on college campuses that support student success and graduation, but to potentially situate a demarcation found in the medical and nursing field, as cited above by Edwards (2009), in a higher educational context.

The ethic of care is not the only theory or framework given credence in nursing scholarship, and has in fact been challenged in whole or part by other nursing scholars (Crigger, 1997; S. D. Edwards, 2009; Gastmans, 2013). This stems, in part, from the idea that care itself is

considered an ambiguous principle that is interpreted differently by each scholar and person; therefore, how can care be an implemented or articulated principle? What activates and renders care “real?” It is not enough in and of itself to be moral or ethical without concrete action. Care requires some type of formalized action, as it is the practice and application of care that embodies what is essentially an intangible emotion or principle. Besette (2014) discusses the challenges of rendering care concrete in higher education this way:

Which bring me to my next point: how much good does “caring” do if you are not in a position to back up the emotion with any sort of concrete action? Adjuncts and other contingent faculty often lack the capital, both personal and institutional, to actually act on the fact that they “care” about their students. Beyond a sympathetic ear, what can an adjunct do to help the student feel more connected? What opportunities can they provide for the student beyond the three-credit-hours of the course, with no office, no time, no established place within the larger university or college (or multiple universities or colleges)? (*para 7*)

Institutional and personal resources are a huge part of the equation. It takes time and effort to operate from a different framework, to operate from something other than rote behaviors when doing similar tasks day after day, shift after shift, week after week or teaching the same material over and over (Kahneman, 2011) and surviving in the hurly burly of daily life, even when we want to buck the system and commit to truly embodying care. The increasing distance in the nursing field from a sense of personal ownership in regards to the vocational aspect of the nursing career choice has rekindled interest in the concept of care, at least in some quarters. The current climate of corporatization, bureaucracy, and market force reductionism creates an excess of minutiae, curtailing of professional judgment, and time spent with patient (and students).

Caring becomes less important when delivering care if a nurse is pressured to meet artificially imposed quotas, and if time spent with patients is tied to organizational fiscal balancing. This in turn reduces the sense of fulfillment and motivation in many aspects of life and career, especially in the fields of medicine and education. Tschudin (2013) writes about this:

Responsibility connects people. Only in specific circumstances are nurses responsible for patients and clients, but in all circumstances they are responsible to them, which is important to understanding care at every level. This includes the care given to colleagues, and especially to students, at every level. When care is shown in how we treat each other, the care becomes intrinsically ethical and care can spread further out. Rules and guidelines still play an important role, but personal support and adequate freedom to express professional care and to learn and improve care are hallmarks of an ethic of care. (p. 125)

Watson (2010) has spent decades developing a theory of the ethics of care in nursing, which some call a caring theory, that provides a framework for the premise, method, and application of care in nursing practice for both the one who gives the care and the one who receives the care (Lachman 2012).

This framework involves a number of foundational aspects:

1. The transpersonal caring relationship, which stems from the commitment to being present, open, calling on deeper processes of healing and seeing the “other” as ourselves in synergy as versus undertaking daily rote work that does not call on the relation or exchange between two or invite a greater healing space to open beyond the delivery of tangible medical interventions and processes.
2. The caring moment/caring occasion in which the transpersonal connection can occur

- to create a space beyond functionality and the discharge of basic duty.
3. A caring healing focus.
 4. The caratis factors/processes mentioned above and detailed below.

In the 1970s nursing began to establish itself as a theoretically reflexive discipline based on a unique philosophy and remit. Emerging theoretical frameworks both helped nursing to break away from the traditional medical gendered roles and occupations that had defined the stratified world of health care, and encouraged the translation of meaning out of what had often been traditional but unexamined, even unspoken, practice. Rendering and situating the science, principles, and ethics of nursing care and practice validated the vital role and particularity of this hereto underrepresented aspect of medicine. Watson's (1985, 1994, 2010) philosophy and theory has evolved to a more holistic worldview that encompasses the concept of care as a science, which has powerful potential to positively affect the environment beyond the nursing caring exchange. Watson (2010) described it thus; "My work now makes connections between human caring, healing, and even peace in our world, with nurses as caritas peacemakers when they are practicing human caring for self and others" (p.322). The ten caratis (previously carative) factors currently in use that were first formulated by Watson (1985), or processes as Watson (2010) later envisioned and further refined them, are the following:

1. Formation of a humanistic–altruistic system of values becomes the practice of loving kindness and equanimity within the context of caring consciousness.
2. Instillation of faith–hope becomes being authentically present and enabling and sustaining the deep belief system and subjective life world of self and one being cared for.

3. Cultivation of sensitivity to one's self. Cultivation of sensitivity to one's self and to others becomes cultivation of one's own spiritual practices and transpersonal self, going beyond ego self, opening to others with sensitivity and compassion.
4. Development of a helping–trusting, human caring relationship becomes developing and sustaining a helping–trusting, authentic caring relationship.
5. Promotion and acceptance of the expression of positive and negative feelings becomes being present to, and supportive of, the expression of positive and negative feelings as a connection with deeper spirit of self and the one being cared for (authentically listening to another's story).
6. Systematic use of a creative problem-solving caring process becomes creative use of self and all ways of knowing as part of the caring process; to engage in the artistry of caring-healing practices (creative solution seeking becomes caritas coach role).
7. Promotion of transpersonal teaching- learning becomes engaging in genuine teaching-learning experience that attends to unity of being and meaning, attempting to stay within others' frames of reference.
8. Provision for a supportive, protective, and/or corrective mental, physical, societal, and spiritual environment becomes creating a healing environment at all levels (a physical and nonphysical, subtle environment of energy and consciousness, whereby wholeness, beauty, comfort, dignity, and peace are potentiated).
9. Assistance with gratification of human needs becomes assisting with basic needs, with an intentional caring consciousness, administering "human care essentials," which potentiate wholeness and unity of being in all aspects of care; sacred acts of basic care; touching embodied spirit and evolving spiritual emergence.

10. Allowance for existential–phenomenological–spiritual forces becomes opening and attending to spiritual-mysterious and existential dimensions of one’s own life-death; soul care for self and the one being cared for. “Allowing for miracles.”

This list may seem very “New Age” to some in this world of corporate efficiency, bottom line dollar thinking, focus on and pursuit of capitalism. How can one running a University, hospital clinic, government, or workplace hope to implement such ideas as “intentional caring consciousness” and a “humanistic-altruistic set of values”? Watson (2010) contends that this theory of practice is indeed used in teaching and clinical settings across the globe, “The caring theory has been and increasingly is being used nationally and internationally as a guide for educational curricula, clinical practice models, methods for research and inquiry, and administrative directions for nursing and health-care delivery” (p.325).

One may think this may be wishful thinking on Watson’s part, but au contraire. The nursing ethics of care may seem very esoteric in some ways, but in practice, that delivery of care is rigorously studied and measured by proponents seeking to use this framework in every day application in clinical settings (Suliman, Welmann, Omer, & Thomas, 2009; Watson, 2009). The development and use of detailed survey instruments such as CARE-Q and CARE/SAT which ask patients to reflect and report on their perceived and actual levels of nursing care have been and are administered regularly, which should be pleasing to those who feel pressured to ruthlessly measure in order to validate. In fact, the surveys used are so detailed that they can seem at odds with the written philosophy of Watson’s ethic of care, the caring moment, the transpersonal connection, and even the caritas processes. For example, 50 questions are included in the CARE/SAT survey (P. J. Larson & Ferketich, 1993; Watson, 2009). One wonders if medical

doctors are assessed so rigorously regarding minute-to-minute performance and delivery of care to their patients? In addition, some question the use of survey instruments in hospital settings as the contention is that services can then be assessed or based more upon patient preference than medical rigor or necessity. Junewicz & Younger (2015) assert, “Patient satisfaction is important, especially when it is a response to being treated with dignity and respect, and patient-satisfaction surveys have a valuable place in evaluating health care. Nonetheless, some uses and consequences of these surveys may actively mislead health care” (*para 2*).

This overall focus on quantitative analysis points to an apparent dichotomy in people centered, interactional caring professions such as clinical psychology, social work, education and teaching, and nursing. For example, in terms of research, social work is quite scientific and quantitatively oriented. There continues to be tremendous pressure on the teaching profession to narrowly quantify learning, which certainly may have some reasonable basis in a country that has such a narrow standardized testing focus when defining successful learning and outcomes.

However, out of that focus came misguided Federal legislation that since 2001 has reduced learning in many U.S. public schools to a few “core” subjects, underfunding and essentially almost discarding as “core” other subject areas such as the sciences, language arts, music, and art (Diane Ravitch, 2010; Diane Ravitch, 2011). The former U.S. Assistant Secretary of Education Diane Ravitch (2011) made these comments during an interview with *The National Higher Education Journal*:

I have been thinking recently about how 12 consecutive years of multiple-choice, standardized tests affects children’s brains. I wonder what it does to them when they are repeatedly asked to address a question that can be answered by checking one of four boxes. Of course they know that two of the answers will be very wrong, and that they can

guess between the remaining two. But what happens to their ability to think when they are never asked to consider the validity of the question? What if the question is not the right question? (p. 111)

Qualitative analysis has fought to be recognized as a valid research modality across all areas of research (R. J. Berger & Feucht, 2012; Costello, 2003; Creswell, 2005; Denzin, Lincoln, & Russell Sage, 2011; Ferrance, 2000; Greenwood, 1999, 2007), and can offer deep and rich contextual understanding and information. The ethics of care as espoused by Watson (1985, 1994, 2010) points to and is underpinned by psycho-emotional, and even spiritual, life values and modalities, which can then infuse nursing practice and assist in healing. Yet as an applied theory the ethics of care is subject to very quantitative analysis and review. Does this turn the philosophical elements of the ethics of care into a checklist that measures nursing professional practice against an ideal of care? What happens if nurses are found “wanting”? Are nurses then deemed not caring enough? And is that checklist used for more “workplace related” assessment? One fundamental question is how can the effect of interactive caritas processes be truly measured in these capacities?

One could assume that nurses become nurses because they have some type of caring disposition, which is a significant motivator (S. D. Edwards, 2009; Horton, Tschudin, & Forget, 2007; Tschudin, 2013). But in the current and previous national, and now global marketplace, the decision might also be made because they can become a professional nurse without first obtaining a Bachelor’s degree (Grace, 2014), and as women, first-generation citizens, new immigrants, or if coming from some lower socio-economic strata, these prospective nurses would prefer the pay scale associated with being a Registered Nurse to that offered when becoming a Certified Nurses Aid or a Medical Technician. This does not imply that nurses do

not care per se, but it does ask the question regarding motivation and maintenance in a career that is very demanding, and points to the social and economic stressors that affect career choice and access. The caring approach toward service is also linked strongly to the pursuit of social justice (Rouse, 2011; Sacks, 2005; Slote, 1998; Stokes, Chaplin, Dessouky, Aklilu, & Hopson, 2011; Tronto, 2013; Van Hooft, 2011), which can help to fight against and ameliorate the effects socioeconomic access, stratification, and status. Rouse (2011) discussed social justice in terms of higher education, especially as applied to academic advising, in this way:

Our diverse student groups need empowered advisors and academic communities that understand the complex social, cultural, and political shifts of inequity and the battles students face in fighting sociocultural, sociopolitical and institutional inequality and inequity. Equally, our students need academic advisors enacting as advocates—standing willing to serve, to assist them in meeting such challenges. (p. 3)

Does the theoretical and practical model of the ethics and science of caring proposed by Watson (1985, 1996, 2010) that proponents have sought to implement in the field of nursing potentially offer some application as a framework for higher education policy? It could offer some application, in my experience as a practiced educator operating in both an instructional and advising capacity in the higher education landscape. This application is not limited to student services or teaching, but to all aspects of transaction within the higher education landscape. Through the *caritas* processes Watson (2010) provides articulated reference points and a framework with which to deliver service through a caring lens and with the intention to ground the professional practice of student interaction as an educator to create "... helping–trusting, human caring relationship..." which "...becomes developing and sustaining a helping–trusting, authentic caring relationship" (p.325)

In terms of articulated higher education policy, a code of ethics does not appear to be a uniformly accepted or formulated proposition. Oaths do not appear to be taken by those engaged in higher education endeavors, nor do professional binding codes apply as with doctors or lawyers. There seems to be a similar pattern to the previously discussed financial services industry with one exception; there appear to be well articulated student conduct codes at universities both large and small. But overall it appears to be left to higher educational professional organizations such as, but not limited to, The Council for the Advancement of Standards in Higher Education (CAS), hosted on the NASPA website, the American College Personnel Association (ACPA) and the International Association of Universities (IAU) to offer statements of ethical principle and behaviors that are not binding (ACPA; IAU, 2016; NASPA, 2016).

Therefore, an ethics of care does not seem to exist that can guide the service delivery, interaction, and policy formulation and implementation in American higher education unless a specific institution should choose to do so. There are few examples of caring being articulated in the American university platform. One example is the for-profit on-line National American University whose motto is “Quality higher education in a caring and supportive environment” (NAM, 2016). Some religiously affiliated universities make direct links to a type of virtue or service to be gained from the educational enterprise. For example, The College of Mount Saint Vincent has a motto that states, “Teach me goodness and discipline and knowledge.” The lack of an ethics of care creates a vacuum and in that vacuum, at least elements of Watson’s (1985, 1996, 2010) ethics of care could be repurposed. To further support this as a policy implementation one can utilize Tronto’s (1993, 2011) and Gilligan’s (1993, 2011) themes of care as responsibility and social engagement of a higher order in both the personal and political context. Tronto (1993)

raises an interesting question when discussing the morality and ethics of care, “We may ask, why are some people more powerful and more privileged in society?” (p.19). Tronto then goes on to pose another thought provoking question, “Finally, we may ask, why are essential activities of caring not well regarded, theorized, supported, and respected in our society?” (p.19)

The care approach can be linked to increasing retention rates as it emphasizes human connection, relation and caring (J. B. Berger & Braxton, 1998; Gardner & Upcraft, 1989; Stewart, 2010; Tinto, 1987, 1993, 2007; Upcraft, 2005). Feeling connected on campus is an important part of developing a sense of belonging, and a sense of belonging promotes longevity and social bonding. The socio-biological imperative to bond and belong is not limited to first years or transfers to college, but applies to humans in general (Eagleman, 2015). This sense of unity and sense of place may in turn ultimately positively affect graduation rates as those who are supported to stay and are then retained should also be supported to persist to graduation, with strategic interventions along the journey as needed and provided by the institution. But those interventions need to occur at those pivotal junctures.

For example, when a critical prerequisite or corequisite university course shows a high fail rate over time, not including incompletes or withdrawals, but only counting those students who stay enrolled but do not pass the course, it creates personal and academic bottlenecks. To clear the blocked pathway for the students who have failed and those who will follow requires different levels of institutional and personal intervention ranging from assisting the instructor with sounder pedagogical methods to providing more targeted tutoring to purchasing software that can better ascertain semester student progress to better assessing incoming students to linking to campus resources such as psychological services (if and as needed) to enhanced personalized academic advising to collaborating with student housing. This is an act of caring

intervention that potentially supports all in the situation in the short-term, and in the long-term can take aim at lowered retention and graduation rates.

The cycle of care is complex, but that should not forestall or interrupt the attempt to caringly respond to a pattern that is hurting students and the university. But more traditional and conservative higher education philosophies suggest that students should either sink or swim, that students should not be “mothered” or that funds should not be used for student services can cut off interventions that could allow students the chance to appropriately pick themselves back up and learn how to use the tools at their disposal. This sink or swim attitude can extend to newer faculty, to staff, to a lack of knowledge sharing stemming from long term institutional information hoarding, an organizational practice that is less than caring as it cuts off growth and “in the moment” positive action. If one does not know the “how to” and “why” on a campus, one is not empowered to fully act and step into a place of being cared for and caring. Tronto (1993) situates caring in a societal context:

On the most general level we suggest that caring be viewed as a species activity that includes everything we do to maintain, continue and repair our ‘world’ so that we can live in it as well as possible. That world includes our bodies, our selves and our environment, all of which we seek to interweave in a complex, life-sustaining web.

(p. 103)

Caring also matters in terms of public health and the theory of social determinants (M. G. Marmot, 2004). There is a longer life expectancy with increased socioeconomic access, which correlates with educational attainment. For example, the Marmot et al. landmark Whitehall study showed that the mortality rate of men in the lowest tier occupations such as doorman was three times higher than those in upper tier positions such as management. The field of public health

has studied what has become known as the social determinants of health for decades, uncovering a clear link between lower incomes, mortality rates, and occurrence of illness (World Health, 2003). The World Health Organization (2003), working closely with Marmot (2004), has further refined our understanding of the social determinants of health, and the inherent social justice issues. The ten social determinants recognized to be influential elements that either positively or negatively affect health and social outcomes are as listed below:

1. The social gradient
2. Stress
3. Early life
4. Social exclusion
5. Work
6. Unemployment
7. Social support
8. Addiction
9. Food
10. Transport

Many of the above are environmental factors can potentially be affected positively by public policies and funding that could address some fundamental problems, and likely intervene before the inevitable down grading of life chances starts to occur. This approach echoes what Tronto (1993) proposes. These initiatives could include increasing funding for early childhood education, investment in safe and clean housing, mentoring for those seeking work and opportunity, educational funding and access pathways, and so forth. Nussbaum's (Martha C. Nussbaum, 1999; Martha Craven Nussbaum, 2001) Central Human Functional Capabilities also

address the basic human dignity values of autonomy, life expectancy, body health, and a rich emotional life, to cite but a few. The message is clear on a number of fronts, care expressed equals lives improved, and micro connections can have macro results. Inequity and inequality are killers on a number of levels, of dreams, of hope, of opportunity, and of life itself.

Mentoring – The Power of Micro Connections

Mentoring can help people achieve their highest potential, and for that reason, it has a profound effect on the mentor, the protégé, the organization, and the profession. No matter what way one looks at it, mentoring is a gift (Lander, 2004).

In this dissertation, the researcher will specifically address the implementation of mentoring programs, which may consequently positively affect the higher education environment and student success, retention, and graduation. In particular, do mentoring program models hold some potential as a vehicle through which the principal of caring can be implemented in higher education in an organized, accessible, systematic, and targeted manner? Mentoring has been used as a tool to assist recruitment and positively affect retention and graduation in U.S. universities and globally. This choice tends to be based on the fact that mentoring is often situated in a socially based remediation paradigm that is intended to positively affect a given populations' outcomes in a certain area, endeavor, or field (AIME, 2012; Sinclair, 2007; Zevallos & Washburn, 2014). This type of intentional and focused interaction, which has become popular, occurs in the business world (Zachary, 2014, 2015).

In the private sector, the emphasis is not necessarily on aiding a specific underrepresented group, although it could be depending upon the context (Minkov & Hofstede, 2012). The mentoring activity is not intended to ameliorate social obstacles as much as impart experience, business acumen, and knowledge to the mentee. In the context of this dissertation discussion,

equity and transpersonal relating are an important part of the discussion when examining an ethics of care centered mentoring framework. This mentoring activity is consciously intended to encompass and acknowledge that stepping-stones are needed to cross over rushing water, especially where no stepping-stones had previously existed.

For example, Jack Manning Bancroft (2012) was inspired to co-create the Australian Indigenous Mentoring Experience (AIME) in 2005 due to the fact that indigenous Australian students were not supported and did not possess the needed social capital when entering privileged institutions of higher education. Bancroft (2012) described the inception of this program in an interview with the television series *Australian Story*:

And when I went along to the Indigenous Uni games that really lit a spark in my mind - this was something that not only should Australia be able to see but also indigenous kids be able to see that there was, physically, a brighter future in front of them - that they could see, touch, feel and know somebody that had been to university, somebody that had been successful, and look at an Aboriginal and Torres Strait Islander person and go, "You know what, I don't need to be just a rugby player or an AFL player, but I can be a doctor, a lawyer, a dentist. I can be a dancer, and that's in front of me." I looked around at all the Uni students I knew who'd be willing to help and make something happen, and thought, you know, there could be a chance for us to connect these guys with some Indigenous high school kids in a mentoring program. I was lucky enough at the same time to bump into a guy called Tom Ward who was having a similar idea. (*para 10*)

AIME started in 2005 with twenty-five student mentors from the University of Sydney and twenty-five indigenous high-school mentees, but has since grown exponentially (AIME, 2012). Currently, the AIME website reports that there are approximately 3,500 mentees and

1,250 mentors spread out across Australia, a huge increase in eleven years. Even more impressive are the positive interventions in the pipeline to university and high-school completion for indigenous youth which show that AIME mentees are five times more likely than their non-AIME indigenous peers to successfully move toward high school graduation and university attendance. Clearly, focused mentoring works in this scenario, and in others (Sinclair, 2007). Mentoring is a targeted outreach most typically aimed at younger, underrepresented and/or vulnerable populations. However, mentoring is also a part of organizational development and theory, and is implemented in the American military, certain higher education faculty, and varied workplace settings (Arora & Rangnekar, 2014; Hartley, 2004; W. B. Johnson & Andersen, 2010; Zachary, 2014).

The fact that mentoring needs to be set up as a particular activity in society can be viewed as both good and bad. Should society have to create special avenues and pathways to demonstrate and enact tangible care for one another? Should it not be de rigeur for members of society to care for and about one another in ways that matter and through consistent actions that empower and elevate? As discussed in the dissertation through the indigenous point of view, mentoring is often embedded in the fabric and thinking of primary cultures. The question is have we all lost something very special when money has become a primary mediator and tool of communication as versus more holistic and commercial free ways to offer one another intrinsic support?

One could counter that it is also unfortunate we need traffic lights just because we will not stop our cars for one another on our own, and politely take turns without being “ordered” to do so. Or sad that we need a police force because some of us steal and pursue other socially and personally damaging criminal activities. Of course, there may be other more suppressive reasons

that cause police forces to come into existence (J. Allen, 2004; Faubion, 2000). But at the ground level, it is about basic law and order. And to be fair, traffic lights do more than monitor stop and go situations as they moderate overall traffic flow.

Mentoring programs and initiatives attempt to bridge the gap between those who have and those who do not have just yet as stratification, access and equity remain real issues that affect real people on all levels (Baranik et al., 2010; Cranwell-Ward, 2004; Ensher, 2005; Fletcher & Mullen, 2012; Frierson, 1997; Girves et al., 2005; Grant-Vallone et al., 2004b; K. A. Johnson, 2003; W. B. Johnson & Andersen, 2010; Joseph, 2005; Klasen, 2002; Lander, 2004). In simple terms, one cannot know before one knows, and who can tell what to know and how to know it better than someone who already knows? There are certainly critics of what might be termed a burgeoning infatuation with mentoring. Colley (2003) examines mentoring through a critical lens, questioning motive, and presenting inconsistencies in data, validity, and inference. Colley (2003) writes:

However, Freedman (1995, 1999) suggests that broader policy considerations have driven both practice and research in this field. He argues that mentoring is popular with policy-makers because it resonates with a number of their concerns: the moralization of social exclusion; the drive of economic competitiveness which proclaims the need for “upskilling” and the threat posed by an underclass; the attraction of a cheap “quick fix” to social problems; and its facile affinity with the individualistic philosophy of the “American Dream”. (p.16)

It is absolutely true that smaller mentoring programs alone cannot structurally change and alter the inequity paradigm, nor should they be used to deflect from the larger social crevasses that millions are falling into during this time of increasing social and economic divide

(Appleyard, 2013; Economist, 2013; Galbraith, 2002; Goleman, 2013). It is absolutely true that mentoring cannot be a panacea for societal, governmental, or organizational ills, nor should mentoring be implemented haphazardly so that any good merits trail off due to poor resourcing, poor planning, or a lack of robust implementation (Cranwell-Ward, 2004; Ensher, 2005; Murray, 2001). However, none of that truth justifies suspending efforts to create a climate of caring expressed through mentoring that may positively affect some lives and key moments in those lives.

In terms of educational attainment, the fact remains that some populations in society, and in this case U.S. society, regularly outperform their peers and then proceed to reap the social and economics benefits that accrue from the exercise of those privileges once in the work force has been a troubling issue for many years, especially since education became formalized and eventually compulsory (Kliebard, 2004; LaFrance, 2004). Girves, J. E., Zepeda, Y., & Gwathmey, J. K. (2005) write that, “At present, however, college enrollment, persistence, graduation, and the pursuit of advanced study are all points where students of color and low-income students drop out in disproportionate numbers (Astin, Tsui, & Avalos, 1996; Ottinger, 1991; Thayer, 2000; USDE, 1998)” (p.450). There is often a tug of war between educational polices as to how to remediate this disparity, or for some, simply how to educate children en masse, with not that much attention given to the disparity of educational quality, equity, and opportunity.

One policy may aim to help all achieve a certain level of competency (Covaleskie 1994), but at the same time, not mitigate the fact that some students will achieve at a “lower” level whilst some will reach the upper tier. And another policy may advocate such initiatives as special education or cultural interventions (Green, 1997). But no policy to date in the U.S. has really

been the magic bullet, due in no small part to the hotly contested nature of education and educational opportunities in the United States (Kliebard, 2004). As René Dubos (1968) points out, “In the final analysis, individuality emerges progressively from the manner in which each person turns all experiences of the body and the mind into a knowledge so structured that it can be used for further growth and for action” (Dubos, 1968, p. 127). Individuals, families and communities can only be helped with interventions and services if they want them, if they identify that there is a problem that needs solving, and if the resources are consistent and effective. Help of any kind must be designed for the population they are serving, and the population themselves must be involved with the design and implementation in order for the benefits to be lasting and sustainable. Mentoring can be very applicable in this regard.

In the past few decades the field of mentoring as a theoretical and praxis modality has been established in the U.S. as witnessed by the establishment of numerous organizations and programs such as MENTOR/National Mentoring Partnership, College Now in Cleveland, and StudentMentor. Yet the literature, and to some extent the research, lags behind other fields (Crisp and Cruz, 2009, Malone, 2006). In terms of higher education, there has been mentoring in academia at the faculty, senior to junior faculty, peer advising, and academic mentoring level (Chandler, 1996, Simard, 2007). There are distinct differences between the types of mentoring in the categories cited above, which relate to the different strata of the professional attainment involved, and power and knowledge differential.

For example, an undergraduate peer mentor mentoring another undergraduate two years below will not have the same context as a tenure track instructor mentored by a professor who has been awarded tenure (Wunsch, 1994). Each mentor/mentee relationship will have an inherent attainment differential, but the potential power differential may have much greater professional

or potentially long-term impact for the non-tenure track faculty than for the first-year or sophomore being mentored by a junior or senior. The undergraduate student can move on more easily, depending upon the context, and the stakes may be less high in some ways. This may not be so much the case when mentoring occurs between those with less perceived social capital and those with the desired social capital needed to navigate the corridors of power and access. In this case, mentors and mentees closer in age may have significantly more investment in the exchange and the relationship, especially for the mentee who is building the bridge to entering university, which hopefully will lead to upward social mobility.

Specifically, the issue of lower student retention, graduation, and student persistence, which mentoring is aimed at improving as an interventional tool, has been addressed by a number of theoreticians such as Tinto (1993), Pascarella and Terenzini (1991), Braxton, Milem and Sullivan 2000, and Bean & Eaton (2001). One theme that runs through this literature is the need for upper level administrators of collegiate institutions to ensure that students find their niche and sense of belonging, or as the University of Hawai'i College of Education (UHM COE) puts it, find a "sense of place." The intention behind the UHM COE Puahia Mentoring Program was to facilitate students experiencing an active and reinforced sense of belonging leading to increased personal, academic, and career success, which potentially results in benefit for both the mentor and mentee. This support in turn tends to lead to higher retention and graduation rates as that connection fosters a sense of belonging and demystifies the relational process.

That connection also touches upon the area of motivation, which is often described as being either extrinsic or intrinsic (Carlton and Winsler, 1998, Ryan and Deci, 2000). It is worth examining in terms of students who may be having their first adult experience away from their parental home, for example, just how does one positively affect persistence and help create

desired outcomes such as retention and graduation? Carlton and Winsler (1998) write that, “Intrinsic motivation refers to the desire to participate in an activity merely for the pleasure derived from that activity (Pintrich & Schunk, 1996). Conversely, an extrinsically motivated activity would be one that is engaged in for the sake of a desirable outcome, such as praise or reward” (p.159). Or Ryan and Deci (2000) define it this way, “The most basic distinction is between *intrinsic motivation* which refers to doing something because it is inherently interesting or enjoyable, and *extrinsic motivation*, which refers to doing something because it leads to a separable outcome” (p.55). Mentoring may be implemented as a set of targeted interactive interventions, which may help students learn helpful habits from a successful peer role model, and one that may aid with the development of intrinsic motivation, the establishment of which offers a sustainable internal support to students learning to navigate their way through unfamiliar higher education systems, aids in knowledge acquisition and absorption, all of which may potentially lead to increased student persistence and higher graduation rates.

In America, despite the swirling, impassioned variance and complexity in the debates about and context of American education, debates about whom to teach, how to teach and graduation rates have been so much reduced to one main praxis, theme and rule of Federal law in American public schools, either at the elementary, middle or high school level or in higher education. This theme is a standardized testing format too often narrowly focused on a few chosen subjects. Testing has been a continual tension and reaction to “the crisis in American education,” and standardized testing held up as a favored modality of scientific management, social efficiency, and functionalism proponents. This debate has been ongoing in America for generations, starting in earnest at the turn of the 20th Century (Gould, 1996; Kliebard, 2004; Diane Ravitch, 2010; Rees, 2003). No policy to date in the U.S. has really proven to be the

magic bullet, due in no small measure to the hotly contested nature of education and educational opportunities in the United States.

In addition, pre-school is not comprehensively funded in America. A disproportionate number of teachers leave or transfer out of poorer schools with a higher population of minority students, as versus schools with better resources, more funding and higher student achievement (DeAngelis & Presley, 2011; Hanushek, 2009; Scafidi, 2007) placing the effects and burden of teacher turnover on already disadvantaged students who most need consistency, quality and longevity. These students may well be the very students without a hope of ever attending college unless there is a direct intervention in their young lives.

This focus on “efficiency and accountability” affects all of America, insinuates itself into all levels of education, affects the flow of public support for education, and ultimately affects access to higher education (Astin & Oseguera, 2004; S. Baum, Ma, J., & Payea, K. , 2013; Dickert-Conlin & Rubenstein, 2007; Readings, 1996; J. Trusty, Robinson, Plata, & Ng, 2000). In turn, it also affects the philosophy of higher education institutions judged according to almost impossibly narrow testing, graduation, and retention standards. It seems that the complexity of being human is anathema to a fiscally and efficiency driven social system, which thrives on repetitive consumption and minimal questioning of the status quo. This type of system also thrives on social isolation and commercial exchange, which curtails the experience of community, of care, of mattering beyond fulfilling a required check mark. As Noddings (2012) writes, “An isolationist society has by its very isolation risked its status as a democracy because it has lost ‘free points of contact’ and opportunities to inquire beyond its own borders” (p.37).

Recruitment and retention is a major issue for American Universities, as students and their fees, financial aid, and state supported legislative dollars are the bread and butter of many

non-elite Universities in America with less than robust endowments. Green (1997), in his theory of the system of education, refers to the syndrome of “the head of the snake” (p. 77). This refers to the hierarchical nature of higher education in America, and the world. The lower status Universities will aspire to the status of the elites above them, and so on. Mediums of exchange will be situated at the point of one’s status. Therefore, one could assume that Harvard University, founded by the pilgrims and with an endowment valued at 32 billion dollars as quoted by the Harvard Gazette (*para 1*), is at the head of the snake, and with a 6% admission rate, recruitment is not an issue, nor is retention (Gazette, 2011)

But that is not the case with most American Universities, especially for publicly funded universities. In particular, retention and graduation rates remain troubling. U.S News and World Report states that, “Among the 1,377 ranked schools that reported freshman retention data to U.S. News during the 2012 annual survey, the average retention rate is 75 percent” (*para 3*). This 75th percentile is actually lower for many colleges, including the University of Hawai‘i (Apple, 2012)(slides 27-29). These “drop-out” rates cost millions in aggregated monetary losses if one counts in the student’s family fiscal portfolio, the investment of the University itself, not to mention the interrupted career trajectory and potentially lowered personal satisfaction and happiness of the student who does not complete his or her four-year degree, who transfers, or who drops out after their first year of University (Daempfle, 2004; Hicks, 2008; Nevill & Rhodes, 2004; Sheehey, 2010; Sullivan, 2010).

It is not always a loss for a student to transfer to another University or to take longer to obtain his or her four-year Bachelor’s degree. It can depend upon that student’s personal and academic trajectory. But this may not be the case for the University that the student drops out of or leaves. In terms of nuts and bolts retention statistics, every non-completer could be considered

a graduation loss for an institution, and is typically considered an economic loss. Any business model, which higher education has been molded into during the last few decades, knows there will be losses. However, the trend and statistics point to a more pervasive pattern than a small percentage of individual student choice and variance might yield (DesJardins et al., 2003; Hagedorn, 2006).

In addition, many of the students not moving on to gain their four-year degree are from under-represented communities served by chronically under-funded public Universities (Kingkade, 2012). As the California Real Cost of College Study put it, “Socio-economic status tends to correlate with college readiness. On average, low-income students tend to have significantly lower levels of academic preparation. This is partly due to the significant inequities in access to quality K-12 education” (*The Real Cost of College: Time & Credits to Degree at California Community Colleges*, 2014).

Higher drop-out rates both mask, as the student’s progress and life chances are no longer being accounted for in the formal educational system, and reflect a serious issue of student access, equity, and success in American higher education, and society at large. In terms of emerging educator recruitment and retention, lower retention rates and longer lengths of time to graduation also impacts who will become a teacher and/or educational leader, and which teachers will populate the American public school system. As Sullivan (2010) points out, there are a number of higher educational policy areas linked to successful student retention. According to Sullivan (2010), one of them is to “...provide robust student support services to help students keep moving forward” (Sullivan, 2010).

But exactly how does a university create enhanced and robust student services for all students, to include academic advising and mentoring, that is both holistic, and possessing a

good propensity to produce lasting and effective results? And what is a university's philosophy when doing so? Is it an area where significant financial investment is made over the short and long term, including tenure track positions, significant support staff, appropriate physical space allocation, and technological infrastructure?

Or is higher education's institutional commitment to a robust student affairs presence and outreach, to include but not limited to academic advising, first year programs, specific culturally based outreach and support, and transfer programs, subject to pressure from competing interests such as tenured faculty values, legislative and other funding sources, and the quest to further the profile of the institution with academic or research "stars," especially in primarily research based institutions (Green, 1997)? Does the ethics of caring constitute a substantive philosophical modality in American higher education, guiding fiscal and resources policy decisions? Or does it play any real role at all?

American higher education is increasingly influenced by a profit motive, quality management ethos, and bottom line "just like any other business" models, especially in increasingly cash strapped public universities (Nichols, 2000; Schwartzman, 1995; Sullivan, 2010; Vedder, 2004). Student retention and graduation rates, reviewed by the Federal government, have become a primary focus of higher education strategic planning, evaluation, measurement, and perceived institutional strength, particularly for publicly funded institutions of higher education (Astin & Oseguera, 2004; J. Bean & Eaton, 2002; Bowen et al., 2011; DesJardins et al., 2003; Lenning, 1980; Nutt, 2003; Robertson & Taylor, 2009; Sheehy, 2010; Stewart, 2010; Thomas, 2011; Tinto, 1987, 1993, 2007).

In response to this focus, programs aimed at boosting retention and graduation rates have been set in place to lesser and greater degrees in many American universities, and aim at certain

student groups and employ various strategies (J. P. Bean, 1980; Daempfle, 2004; D. Hossler, 1990; Watt, Linley, Whitt, & Schuh, 2013). But a strategy or program does not necessarily create or constitute a cohesive, grounded, theoretical framework for an effectively implemented, holistic policy. Mentoring has been used as a tool to assist recruitment and positively affect retention and graduation in American Universities. Mentoring has been a part of many societies in one form or incarnation or another for generations. Foster (2001) reported this about mentoring and young people in the State of California, “Mentoring creates a relationship between caring adults and youth. A mentor provides support and guidance for a child or youth in his or her personal, academic, and other areas of life. As a public policy tool, mentoring is a positive youth intervention that reduces risky and negative behaviors” (Executive Summary, p.1). Specifically, the issue of lower student retention, graduation, and student persistence, which mentoring is aimed at improving as an interventional tool, has been addressed by a number of theoreticians such as (J. Bean & Eaton, 2002; Braxton, Milem, & Sullivan, 2000; Pascarella, 1991; Tinto, 1993).

Mentoring as an Indigenous Value

Mentoring is Not a Western Invention:

Native Hawaiian Values in Student Success Interventions

And we know why kids drop out. We know why kids don't learn. It's either poverty, low attendance, negative peer influences. We know why. But one of the things that we never discuss or we rarely discuss is the value and importance of human connection, relationships.

~ Rita Pierson

Mentoring is often the term used and referred to when a more experienced person assists a less experienced person in developing and gaining specific skills and knowledge that promises

to enhance and cement the less-experienced person's professional and personal growth, either formally or informally. In modern capitalist terms, that may be more narrowly related to a specific skill set or knowledge base, as in a financial internship on the New York Stock Exchange. But personal gain from knowledge passed on was not necessarily the goal for indigenous cultures, cultures that tended to be much more communally based. Edwards and Sienkewicz (1990) note this about oral cultures:

In societies which attach great importance to the written word, interaction outside the family is, for the most part, large-scale and centrally organized and individuals tend to form loose-knit social networks, which are able to exert control over behaviors only impersonally and directly (V. Edwards, 1991). In the communities which make up oral cultures, however, the structure tends to be more intimate and interpersonal (p.81).

This personal, supportive approach to imparting knowledge can be found all over the world in many different cultural contexts, and throughout human history. It embodies human heart to heart connection and warmth, and as Pierson (2013) references in the quote above, that is the thing that can be most overlooked in educational practices today, probably further exacerbated by narrowly based standardized testing "reform" which is arching ever upward to reach and impact the University level in the United States (Pierson, 2013). Perhaps the direct relationship and micro connection factor is overlooked or underutilized in student services and other educational arenas because it is an implicit and assumed behavior and activity rather than a stated, controlled and quantified one, as modern theories and processes tend to be. That is not to say that there were no subject matter experts, specialized roles or cultural or spiritual designates in indigenous and Hawaiian societies. Clearly there were (Menton, 1992; J. Osorio, 2007; J. K.

Osorio, 2002; Tough, 2012). As Lehua (2003) stated in a recent interview, “I think part of it is just the cultural thing of not wanting to identify yourself as the mentor.” (Lehua, 2003)

To the ancient Hawaiians, like many oral cultures, mentoring in some form or other was fundamental to how one learned and how one was taught. And today, the Hawaiian cultural value of mentoring can be successfully applied in the context of student success interventions at UH Mānoa. The history of mentoring in Hawai‘i is an arc that began in ancient times, and which evolved with exposure to outside influences such as the introduction of written language, and which faded as traditional Hawaiian cultural values were supplanted in the educational setting by a test performance based model. Today, and since the 1970s renaissance that sparked a re-awakening and re-connection to Hawaiian cultural values in many settings, including the educational setting, the value of the personal micro connection of mentoring is being rediscovered as a powerful tool.

The building and maintenance of the voyaging canoe Hōkūle‘a and the resurgence of the practice of Pacific Wayfinding is a perfect example of this, as Nainoa Thompson (2013) shared in a UHM COE Congress meeting (Thompson, 2009). The only way he was able to learn how to Pacific Wayfind and build canoes was to be taught and mentored by Papa Mau Piailug from Satawal, the youngest of the last six remaining Pacific Wayfinding masters. Without this direct personal mentoring and transmission of knowledge the Hōkūle‘a may never have been built and first sailed more than thirty years ago. Thompson (2009) on his visit to Satawal in 2009 says this in a video about his relationship with his kumu Mau:

In my mind Mau was a single man out of six billion on the planet who had both the grounding of his traditions and speaks from his grandfather, a tradition that goes back

three thousand years...I grew up in a world where Hawaiian values weren't valued and only western values were. (Thompson, 2009)

In roughly 300 to 800 CE Polynesian travelers settled the archipelago islands of what is now called Hawai'i. In this oral tradition setting and in a culture with complex social structures and advances in science and the arts, all that was needed to survive and thrive was not written, but practiced and passed down through mentoring. This human connection was fundamental to how knowledge was transmitted. The first known European contact occurred when Captain James Cook sailed into this previously isolated (although how isolated the island chain was can be debated as there is evidence of Hawaiian voyages to the West Coast of the continental U.S. and South America) society.

When King Kamehameha united the Hawaiian island chain in 1810 for the first time in its known history, it was an act that would help to ensure that any future developments would affect all of the islands. Incidentally, it was in this same year that the first known and recorded attempt at what could be termed modern classroom education occurred in Hawai'i when Jean Rives attempted to provide Liholiho (the future Kamehameha II) and his four brothers with a Western education. The project was abandoned after only three weeks. It was religious zeal, and survival since their East Coast parishes were shrinking as Tamura (2013) points out, that brought the American Calvinist missionaries to Hawai'i and that also inspired them to standardize Hawaiian as a written language using an alphabet of seven consonants and five vowels (Tamura, 2013).

They also brought with them printing presses, which made the mass-production of written Hawaiian available to many people in a relatively short period of time. But apparently, according to Buck (1965) and others, the Missionaries reduced the previously oral Hawaiian

language from twenty thousand words to approximately fifteen thousand words in the Calvinist Hawaiian dictionary. This reduction of words was a very critical change as the Hawaiian language is a language that uses metaphor and has multiple meanings for the same word or sentence.

Buck (1965) in a lecture delivered to Kamehameha Schools described aspects of the oral, historically based, and contextual nature of the Hawaiian language in this way:

Many Hawaiian names in use at the present have those whose poetic forms and convey special meanings to those who understand them. All of the figurative names given to children are given because of something which happened in the past. They may be understood only through a rather complete understanding of the past event, and also of the language itself. (p.164)

No longer was this an oral culture, and that hugely significant change, although preserving the Hawaiian language on one hand, also left it open to significant changes in the transmission of knowledge and ushered in the erosion of Hawaiian culture. One pivotal effect of this change was a move away from the mentor/mentee paradigm, the kumu/apprentice model. In 1840, King Kamehameha III established the Hawai'i public school system, and Princess Bernice Pauahi Bishop established a trust in 1884, which resulted in the establishment of Kamehameha Schools. The University of Hawai'i began as the College of Agriculture and Mechanical Arts in 1907. And while the establishment of these and many other formal places of learning helped to bring Hawai'i to a Western educational standard which some say the Ali'i had encouraged Hawaiians to learn as a protection against total cultural annihilation, traditional Hawaiian cultural values such as mentoring and the use of the Hawaiian language went into decline, and were even suppressed, especially after the overthrow of the Hawaiian monarchy in 1893.

The loss of the oral culture, in good part precipitated by the Missionaries taking advantage of the vacuum that the cessation of the kapu rules and values of the traditional Ali‘i structure caused, was the first death knell for a culture that sustained itself through the passing on of knowledge in a complex system of mentorship that involved close hanai and biological family ties. Kihe (1924) had this to share about his youth and being a teacher in the 1870s in Kekaha and the changes in Hawaiian culture:

In those days at the Hawaiian Government schools, the teachers were Hawaiian, and taught in the Hawaiian language. In those days, the students were all Hawaiian as well, and the books were in the Hawaiian language. The students were all Hawaiian... There were many, many Hawaiian students in the schools, no Japanese, Portuguese, or people of other nationalities. Everyone was Hawaiian or part Hawaiian, and there were only a few part Hawaiians... It was when they stopped teaching in Hawaiian and began instructing in English that big changes began among our children. (pp.46-47)

It was not until the 1940s that a concerted effort to revive the Hawaiian culture, language, and pride began through hula festivals and competitions, the establishment of Hawaiian cultural education and language as part of school and university curriculum, and Hawai‘i becoming the first bilingual state in the United States when both Hawaiian and English were recognized as official state languages in 1978. In discussing issues of English literacy in the State of Hawai‘i, especially as it relates to First Nation Hawaiian oral culture and then as it relates to the use of “power” and its nuances, Williams (1990) had this to say, “This incongruity between the things educators “seem to say” and “do” emanates from a view of literacy as an unwavering standard with no political connections as opposed to literacy as a construct negotiated by the power structure in a society.” (p.3) (D. Williams, 1990).

The University of Hawai‘i College of Education began as a teacher’s college in 1931, and what is now known as the Office of Student Academic Services (OSAS) was first known as Student Services. Based on the available OSAS records and documents residing in the OSAS office in the form of COE student graduation records, the UHM COE Student Services office appears to have been established somewhere in the late 1950s, and offered advising and graduation services to students wishing to become teachers in the State of Hawai‘i. Native Hawaiian values and modalities were not a part of the official remit. One deduces this because in these OSAS documents the Hawaiian culture and Hawaiian people are most notable for one thing, their conspicuous absence. If one did not know these documents were from Hawai‘i, one might think one was in Japan or New York.

This striking absence was echoed in a preliminary study of the archives of the Associated Students University of Hawai‘i (ASUH) ranging from 1931-1960. These records seem to indicate that for many decades at UH there were no centrally organized administratively supported dedicated student services at UH. This is again noted because of its absence. It also leads one to consider the fact that informal policies of exclusion and negation are harder to change because they are “invisible.”

The ASUH meeting minutes reflect a legislatively funded ASUH making many decisions that might today reside in the office of the Vice Chancellor for Academic Affairs and be part of a plethora of diverse but targeted student services. To examine but one irony from these archived meeting minutes, in 1960 the ASUH were partaking in the Fifth Model United Nations, and the topic for that debate was to be “Race Conflict in South Africa.” Apparently there was no race conflict happening in 1960 in either Hawai‘i or America that was worth debating. In brief, as the scope of this dissertation is not to examine the extended history of the development of student

services in America, student services developed over time as an organizational element in American universities and with that, a different philosophy could allow equity to become more front and center. UH was no exception.

In the summer of 2012, a mentoring program based in OSAS was created with the official mission of encouraging enrollment and retention in the College of Education. This program was entitled Puahia: Inspiring Emerging Educators. In Puahia, mentoring was a core value, philosophy, and intervention. Caring, relationships, and connection are a crucial aid to student persistence and a sense of belonging. First year students attending the UHM COE were offered peer advising, peer mentoring, student support programs for underrepresented students, and professional development workshops that supplement the academic curriculum. But the glue that held it all together was sincere care, not viewing any student as a number to retain, but as a person to help maintain and support. In a recent interview, Lehua (2013) talked about the importance of caring in student services:

I think that is one of the things that Maya Angelou says that always sticks with me. She always remembers how people make her feel. You know? And I think that is exactly what we need to embrace in student services across the nation. And it's funny, like when we talk about, you know, the sort of, this divide between how we do student services and how other folks do student services, because I think, you know, that we, they always defer to us and say, "Oh, you are Hawaiian, deal with the Hawaiians."

If you just treated all students like how we treat our kids, students, it's good practice across the board – you know what I mean? What's good for Hawaiian kids is good for all the students. So that's the thing I think that they don't get, like even when we go to... Like I go to a lot of conferences and I write a lot. I mean, inevitably, it's all the other native people showing up to your sessions. It's really annoying, because I am thinking, it's not that what I have to say is so important, but it's more that you need to be in this dialogue because what I am saying about needing to treat our students is really how you should be treating all our students – you know?

It is important to contextualize the concept of mentoring, the ethics of caring, and social support and care not as "new" Western inventions, but as core and fundamental cultural concepts

and practices that have endured and continue to endure, specifically in Hawai‘i. Whilst this contextualizing effort in no way implies any type of cultural expertise, it has been very important to learn more first hand from skilled and knowledgeable Native Hawaiian cultural practitioners and educators who infuse the practice of “modern” education and life with cultural knowledge and values. In addition, it is important to ground this effort in as much UHM student services historical background as was available to study and review both for this dissertation and for deeper examination in future extended research. Less than one year after Puahia’s inception, it began to appear that the intentional articulation and utilization of the Hawaiian cultural value of mentoring as a caring philosophy, as anticipated, was both very effective and emotionally powerful.

Nationwide, mentoring has been proven to be effective in assisting student recruitment and positively affect retention and graduation, which is also a goal of the University of Hawai‘i (Padgett et al., 2012). This targeted outreach is most typically aimed at younger, underrepresented and/or vulnerable populations. There is often a tug of war between educational polices as to how to remediate this disparity, or for some, simply how to educate children en masse, with not that much attention given to the disparity of educational quality and opportunity. In indigenous cultures, education and school tended not to be an official enterprise housed in a closed off building with a rigid, and often narrowly based, curriculum. Knowledge was transmitted informally, and whilst it had traditions, training, and specifics associated with that transmission, the transmission tended to be a direct transmission that involved years of apprenticeship, and one that utilized an oral tradition (Tough, 2012).

Colonialism, frequently either carried out or carried on by Christian missionaries, interrupted oral cultures, and also replaced the indigenous languages. Tough (2012) illustrates this phenomenon well:

In the late nineteenth century, when colonial rule began in what is now Malawi and elsewhere in East and Central Africa, most African cultures were overwhelmingly oral. Indeed, it can be argued that Malawian and Tanzanian culture remains predominantly oral today. The first written record keeping systems were those established by Christian missions during the second half of the nineteenth century. (p.246)

In Hawai‘i, the oral culture that had existed for centuries was gutted in a matter of a few generations, first ushering in a humorless Calvinist society diametrically opposed to the previously expressive Hawaiian modalities, and then another wave of capitalistic treasure seekers and land grabbers that changed the face of indigenous life forever (Hopkins, 2011; Menton, 1992; J. Osorio, 2007; J. K. Osorio, 2002). Oral cultures teach by both doing and listening how to do, and what to do. The noted Hawaiian historian John Papa Ii (circa 1830) set down this account of the Hawaiian Ali‘i and how their knowledge was passed to the next generation:

Whenever there was a meeting in the Ahuena house in the evening, the king instructed the heir carefully how to do things, describing the lives former rulers such as Keakealaniwahine, Kalaiopou, Koihala, Kamalalawalu, Kauhiakama, and Hakau. Thus Liholiho learned the results of abuse and disregard of the welfare of chiefs and commoners and about farming and fishing and things of like nature. (p.129)

In culturally interrupted societies, which can be seen globally, the traditional transmission of knowledge, caring and ways of being are disrupted by forces bent on an agenda that too often diverges entirely from the cultural values, methods, and mores being displaced (Adams, 1995;

Said, 1994). Across the globe over time, diverse human societies have been stratified and unequal in some measure or another. There is no claim that displaced cultures have been morally pristine or above reproach. Unfortunately, these human failings have too often been invoked as a cover by invading colonialists who steal and plunder in the name of “civilization.” Humans all over the world have fought with one another, have wrestled over land, and have battled for power. However, this human story does not excuse or rationalize the brutal colonial domination and imperialism that so many countries have been subject to and torn asunder by. It also does not negate the cultural riches and community that existed and thrived prior to the invasion by a foreign entity.

In an interview with a Native Hawaiian Hula practitioner, and this was true for the other Native Hawaiian educator and community organizer interviewed for this study, there was a clear demonstration of the value of caring as a tangible act and experience. But it is not “articulated” in the academic sense. It just “is,” and if one were asked to think of that paradigm in more modern terms, it is called mentoring. Alani (2013) expressed it in this way in her interview:

So, the mentoring thing – have I mentored people in the Native Hawaiian style? Yeah! Because it’s like, that Native Hawaiian style which is to see others outside of your blood core family, to see others, like your neighbor, classmate, your cousin’s best friend. They are all your family too. That’s all ‘ohana. All part of your family. And the idea is to take care of your own. Take care. So that is, I suppose, a Native Hawaiian value.

It may be a challenging, undertaking to retrieve and pass on the richness of an indigenous culture in as whole a way as possible, as with a shattered vase that one is gingerly piecing together, but there is no other morally and socially acceptable way to live in a post-colonial world. Rebuilding what was broken is a sensitive and courageous undertaking. Some seem to resentfully view much needed cultural reclamation as a duty reluctantly undertaken due to unwarranted pressure from those who were (and still are) oppressed. But on the contrary, it is a

privilege, a part of a socially educative restorative principle that one is lucky to even be associated with. One also ought to view it as a framework for current practices, especially socially based caring intervention practices that aim to ameliorate inequity and that aim to create a sense of community which is fundamental to individual and group success. Lehua (2013) had this to say:

...in Hawaiian culture we use always use the ku‘u aina, kaikaina model, and I felt like this was really what we were living. And it is the same thing with the other organization I had been in where everybody was so open to just learning from each other and not, and having humility enough to, regardless of where you were at in your intellectual or academic life, and even your age, people were wanting to learn from each other, and people were open to that.

Indigenous wisdom exists in a world that is pre-and post-intervention, inhabiting the space of implicit knowledge, a world where “we know what we know,” but where that knowing goes fundamentally unsaid and escapes clinical definition. Yet it is a daily value and practice, and a practice that any type of student services outreach effort or program that hopes or intends to positively touch the lives of students should not just consider, but a practice and philosophy that those programs should actually implement.

Academic Advising

The field of academic advising has evolved from being a proscriptively administrative function during the past four to five decades to a developing discipline that encompasses student learning theory, academic advising philosophy, teaching moments, and cognitive behavioral perspectives (V. N. Gordon, Habley, Grites, & National Academic Advising, 2008). Academic advising continues to be an integral part of higher education operations, evolving from prescriptive, process oriented modalities (Grites, 2013; Hendey, 1999; M. C. King, 1993;

Winston, 1984) to student-centered, developmental, holistic, service-based, or strengths-based advising models that are more common in the academic advising landscape of today (Appleby, 2008; Grites, 2013; Heisserer, 2002; N. S. King, 2008; Light, 2001; M. A. Miller, & Murray, C., 2005; L. Schreiner & Anderson, 2005; Tinto, 2007).

Academic advising intrinsically involves assisting students in either identifying an academic and consequently a post-graduate career pathway, and/or identifying matriculation requirements for a declared major. In addition, a typical advising protocol also involves being aware of, discussing, and suggesting additional pathways to support successful post-graduate goals and ambitions. This is especially true for, but not limited to, those students in their first four semesters. However, this type of advising is not simply paper pushing, a bureaucratic process, or compliance oriented, as the field can still be mistakenly viewed.

As an undergraduate I did not interface with academic advising in the way that I now routinely meet with students during the course of their academic journey. As a first-generation student I was hungry to learn, to excel and to achieve, even if I was not absolutely clear as to what I wanted to achieve academically, specifically and beyond getting educated to the highest level, whatever that actually meant or involved. In retrospect, I see that I was driven by what I did not want to be, while not knowing how to clearly articulate what I may want to be. The disenfranchised are not typically given a vocabulary with which to express, and I was no different. Seeking personal clarity but not yet having the tools, I have observed, is true of many students, seeming to almost equally affect those who arrive at college with social capital and those who do not. This has led me to contemplate deeply how best to reach diverse students and aid them in finding their own voice and their academic direction.

In Hawai‘i, there are a significant number of students who are first generation students

from lower income strata; therefore, outreach and support are especially crucial. The nuanced and direct effect of parental involvement, parental levels of education, and the actual needs of the first generation student as versus a student with inherited knowledge and preparation who does have cultural or social capital are all factors that affect student success, student persistence, and eventual graduation (Pascarella, and Terenzi, 1991; Bean and Eaton, 2001). These differences include the ability of the first generation student to interact comfortably with faculty, something that is more difficult for first generation first year students than for students who come equipped with social and cultural capital (Ghazzawi, and Jagannathan, 2011).

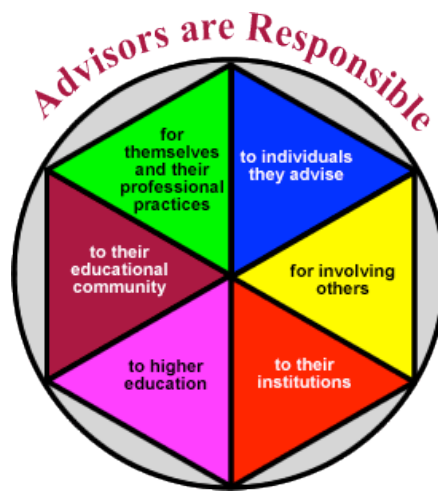
In essence, I would sum up my academic advising and student services philosophy as one based firmly in genuine caring (Carlisle, 2007, Noddings, 2000, Noddings, 2007) and empathy resting on a framework of academic advising best practices such as student-centered advising, developmental models, strengths-based advising, and appreciative advising with a dash of targeted proscriptive modality as and when needed. This caring is supported by a spirit of intellectual safety (Jackson, 2012) and encompasses appropriate caring, informed caring that transfers concrete, useful, and applicable knowledge, caring that empowers but does not enable, and is a caring that allows room for sustained student development and success. Jackson (2012) writes about the space of meaning making for all:

The content of little-p philosophy is the set of beliefs that we all possess to make sense of the world; the activity of little-p philosophizing is the process of reflecting on these beliefs as part of our larger interactions with the world. In important ways the content of little-p philosophy is unique to each of us. It is the result of the particularities of what some philosophers refer to as our “situatedness” in the world and our responses to them. We also differ in the extent to which we are willing to engage in little-p philosophical

activity, which is an on-going philosophical reflection on our life. Socrates referred to this as living an examined life. As a result of our efforts in pursuing little-p philosophy in intellectually safe communities, and with the creative input of teachers and students, we have learned more about how to develop discussions that deepen into philosophical inquiries. (p.5)

My teaching and advising philosophy is echoed in some of the *caritas* processes and tenets that Watson (2010) espouses and framed by an ethic of care perspective. The creation of safe spaces in which to unfold lived experience is also a recurrent theme, which is exemplified by the Philosophy for Children as implemented in Hawai'i by Jackson (2012). In terms of a code of ethics for academic advisors, as with other fields discussed, there is no systematically accepted and applied code of ethics that advisors swear an oath to. There does exist a voluntary professional core value code that can be adopted for use by either the institution and advisor, or just the advisor. These core values are provided by the National Academic Advising Association (NACADA), please see Figure 1.

Figure 3. NACADA Code of Values



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Responsibility is the foundational principle in these recommended values, and when reading the literature in the academic advising field, responsibility is a repeated theme (Fielstein, 1994; Grites, 2013; Lowenstein, 1993). This may be due to the fact that legal issues can be of concern, and also the fact that advice given to students regarding a wide range of arenas can either smooth the way or throw a wrench in the student journey, which can be a lot of responsibility in and of itself, and never mind the institutional oversight. An ethic of care is not at the center of this set of values, although that does not imply that academic advisors are not caring. This is an ongoing topic, how to imbue care into extreme advising and teaching loads with ratios that are 600-1,000 students to one in some cases (Appleby, 2001, 2008; Bloom, 2002; T. Brown, 2008; Campbell, 2008; V. N. Gordon et al., 2008; Grites, 2013; Hagen, 2008). Care is that sense one is acknowledged, one is seen, and one is valued. Time costs money, and when budgeting, University upper administration needs to understand that the time spent helping and caring for a student who is experiencing one or more micro obstacles they have never encountered before can truly be a part of a successful retention and graduation portfolio. Care is an emotive inter personal experience and certain micro behaviors create a sense of care and warmth that invites trust. Care also becomes a practical reality when a student can walk away with tools to take that previously overwhelming next step.

Comprehensive academic advising is a very demanding, robust, and involved higher education endeavor that involves both interpersonal qualities such as approachability, welcoming, caring, creating a sense of safety, and emotional acumen in tandem with Student Services and Academic Affairs expert knowledge, clarity, and a keen awareness of and familiarity with current and applicable University policies for matriculation and graduation. Academic Advising, in my experience, requires and covers a wide range of skill sets, and to be

successful, demands a smaller element of prescriptive advising, with an emphasis on appreciative and developmental advising modalities. Strengths-based advising supports and empowers students to progressively take appropriate responsibility for their educational pathway, requirements, and matriculation.

Academic advising is a positive force for good, and is a part of the routine educational process in higher education that facilitates the acquisition of knowledge both academic and social, albeit perhaps pursued differently in each institution (Campbell, 2008; Center for College Readiness Division of Participation and Success, 2000; Drake, Jordan, & Miller; V. N. Gordon et al., 2008; Hagen, 2008; Kuh, 2008; Melander, 2002; Nutt, 2003; O'Banion, 2009; Shaffer, 2015; S. Williams, 2007). Academic advising is also a gateway through which students will pass over and over on their higher education academic journey, or should pass through.

Advising affords a unique opportunity to collaboratively envisage new paradigms, one of which could be the establishment of mentoring programs that connect with students through academic advising processes, requirements, and appointments. This is not the same concept as mentoring and engagement as an advising tool used as part of the arsenal of the higher education academic advisor, a valid and effective utilization of the mentoring application (Yarbrough, 2002). It is rather a way of reimagining structure and accessibility for both the mentoring program and the mentee student in higher education. The UHM Faculty Handbook (2008) discusses academic advising in this way, "The main function of advising, however, is to develop ongoing, developmental, teaching relationships with students, a relationship sometimes described as mentoring" (*para 3*).

Resilience: How did I get from there to here?

I am not what happened to me, I am what I choose to become. ~ Carl Jung

Why do some children who have suffered greatly, who have been extremely disadvantaged, abandoned by caregivers and biological parents, who have been tortured and lost everything that we value in this world then go on to live an adult life filled with love, satisfaction, and self-defined success? How could these children at such risk avoid developing mental health issues as a result of high risk social, familial, and societal environments, and how did the ones who “made it out” break the cycle and achieve such a turnaround? Clinical and developmental psychologists active in the field of clinical psychology and psychiatry decades ago studied at risk children, those children who demonstrated what later came to be termed “resilience.” This area of study was especially relevant after the horrors of World War II, as there was an unfortunate abundance of children exposed to social pathogens and who were consequently at risk of developing mental health issues.

The question was initially framed more as unraveling the mystery of the child who was psychologically “invulnerable,” who had survived where many others would or could not (Garmezy, 1987, 1991; Garmezy & Masten, 1986; Garmezy & Rutter, 1983; A. S. Masten, 2014b; A. S. Masten & Tellegen, 2012; Rolf & Garmezy, 1990; Rutter, 2012; E. E. Werner & Smith, 1992). But in reality, nobody is invulnerable, and nobody escapes the sting and wrath of negative emotion, faltering self-confidence, struggles with mastery achievement, or the toxic side effects of poverty, neglect, abuse, family addiction systems, racism, misogyny, homophobia, colonialism, toxic poverty, war, violence, and abandonment, for example.

Resilience is now studied, observed, examined, investigated, and interrogated in a way that is unprecedented in the modern academy (A. S. Masten, 2014b), especially in the fields of psychology, psychiatry, medicine (in particular pediatric medicine), and sociology. The seminal studies that have propelled the field forward were longitudinal and group based in nature (Garmezy, 1987, 1991; Garmezy & Masten, 1986; Garmezy & Rutter, 1983; A. S. Masten & Tellegen, 2012; Rolf & Garmezy, 1990; E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992). These studies include Project Competence Longitudinal Study (Garmezy & Masten, 1986), and the Kauai Longitudinal Study on Resilience (E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992), studies undertaken on populations that had aggregate risk factors such as poverty and familial psychopathology.

Complementary disciplines such as public health and social work are also keenly engaged with and interested in how individuals, communities, and systems survive in the face of adversity, and in particular, thrive, not just survive (Dubos, 1968; M. Marmot, 2005; Odgers & Jaffee, 2013; Ungar & Liebenberg, 2008; World Health, 2003). In addition, physicists, engineers, neuroscientists, geneticists, ecosystem theorists, anthropologists, animal behaviorists, biologists, and ecologists have observed resilience in the various fields, and have noted resilience (C. R. Allen, Cumming, Garmestani, Taylor, & Walker, 2011; Gunderson, Allen, & Holling, 2010; Rehme, Powell, & Allen, 2011) to be a significant and persistent element in either facing adversity at the primary and or developmental level, and/or at later life cycles in dealing with unexpected adversity in the form of personal loss, global or local disasters, wars, violence, and so forth.

Positive adaptive behaviors are a strong foundational premise in the resilience arsenal, and have the real potential to lead to outcomes that are much healthier, meaningful, and

sustainable for individuals, communities, and systems affected by what may otherwise fall victim to negative outcomes due to environmental factors. These adaptive behaviors tend to be related to protective factors, which are studied in the detail in the Kaua‘i Longitudinal Study on Resilience. They also tend to “cluster,” as versus being one trait or one special attribute that “saved” a child experiencing negative or toxic environments. It is not necessarily just one thing that helps to right the ship when a child in distress enters adolescence or early adulthood, although there appear to be salient factors and interventions.

Risk is a lens through which to view the detriments that a child faces (Garmezy & Rutter, 1983; Rutter, 2012; E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992). Some of the most influential and persistent social agents of risk are parental neglect and abandonment, single parent households with low executive functioning parents (Matsen, 2014), high mobility or homelessness, poverty, abuse both sexual and otherwise, parents possessing minimal education, and familial psychopathologies that include substance abuse disorder and mental illness (Garmezy, 1991; Wals et al., 2004). War, internment, and natural disasters are also potent risk factors with a tsunami like destructive effect on the life of a young child.

If a cohort of children are at risk either from what Werner and Smith (1992) term as “biological or psychosocial hazards” (p. 3), and still some children from that studied cohort grow up to become successful adults and have the ability to pursue a meaningful life, then what causes those children to succeed? How do these children both manage stress and adversity and stop it from engulfing them? Protective factors that lead to competence, self-efficacy, mastery, and personal agency all contribute to successfully navigating the stormy and turgid waters of at risk childhoods. Some of these external pivotal protective factors include at least one parent being engaged with the child, other caring adult interventions, intersections, and mentors, meaningful

opportunities, social and community support, smaller family size, and educational opportunities (A. S. Masten, 2014b; E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992). Some of the internal protective factors identified by Werner and Smith (1992) were “temperamental characteristics of the individual which elicited positive responses from their caregivers, and problem solving skills in middle childhood...” (p. 185).

As Werner and Smith (1992) noted in the Kaua‘i Longitudinal Study on Resilience, “Personal competence and determination, support from a spouse or mate, and faith were the shared qualities that characterized the resilient children as adults” (p.74). After decades of research, the understanding is posited that resilience and adaptability are not so much characteristics that a child or person, or even a community, possesses more or less than any another. There is no one unique characteristic that one can point to and definitively say that this alone is the protective factor, which can shield a child from the catastrophic side and after effects of socially engineered toxicity or natural disaster, according to much of current resilience research.

Rather, it is that adaptive behaviors are influenced by protective factors that cluster and aggregate, and without which it is much harder to hit, even at the lower end of these measurements, positive developmental benchmarks to allow for continued meaningful participation in the life cycle and journey (Garmezy & Masten, 1986; Maholmes, 2014; Rutter, 2012; Ungar & Liebenberg, 2008; E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992). Masten (2014) refers to this as “ordinary magic,” and describes resilience in this way, “Resilience arises from ordinary resources and processes” (p. 3). The fact that resilience is an accessible and understood phenomenon means that society as a whole can better support at risk children to thrive and succeed.

This approach and perspective does not negate the fact that there are individual personality variants and variables that influence individual outcomes. In some cases, these inborn traits may strongly influence outcomes. Masten (2014) refers to the study by Hauser, Allen, and Golden (2006) in which case studies were conducted of young people who had been committed for psychiatric in-patient care. The progress and current status of the resilient youth in adulthood was compared to the progress and current status of non-resilient youth in adulthood (p. 162). Hauser, Allen, and Golden (2006) detailed three protective factors that the resilient youth shared: personal agency, an inclination to reflect, and an interest in relationships. Mentoring is also cited as a protective factor in the development and sustenance of resilience. Werner and Smith (1992) reported this about the resilient adults in their study, “More than any other group in this cohort, they also sought the counsel of teachers, mentors and coworkers (especially the men) and drew strength from their faith and prayers (especially the women)” (p. 77).

Kaua‘i Longitudinal Study on Resilience

Werner and Smith (1992) studied the life cycle of 505 individuals born on the island of Kaua‘i in the state of Hawai‘i in 1955. This study spanned over 40 years, and is a seminal study cited many times and referred to by researchers in the field. This cohort was of mixed gender and ethnicity, but was primarily comprised of Japanese, Filipino, Portuguese, and Native Hawaiian individuals. One out of three of the children in the study were exposed to adversity in the form of familial pathopsychology, disordered home environments, poverty, and parents who had received very little formal education. By the time two out of the three vulnerable children had reached the age of 18, they had developed serious learning disabilities, experienced mental instability or illness, and/or had become delinquent. However, according to Werner and Smith

(1992), one of out three of the at risk children had “developed into a competent, confident, and caring young adult by age 18” (p. 2).

One of those resilient children was Mervlyn Kitashima whose story is captured by Werner and Smith (2001). Some of the core protective factors that Mervlyn shared as key elements in Mervlyn’s developing and maintaining resiliency were: caring and supportive people and places; opportunities for participation in meaningful activities; work and responsibilities; a sense of purpose, a sense of hope; and education. Mervlyn grew up in poverty, and experienced the effects of substance abuse disorder in the home where her father drank excessively, and her mother succumbed to the pressures and stresses that this reality created emotionally, socially, and economically.

In addition, Mervlyn’s parents had a blended family with children from previous marriages, and came from different ethnic and racial backgrounds, which at that time in Hawai‘i was not accepted or understood, unlike the current situation in Hawai‘i (in most instances). Being both Native Hawaiian and Caucasian was not common, nor welcomed in communities that did not inter-marry or have relationships with people from other ethnicities and races. Mervlyn was perceived as being “culturally wrong” (p. 93). These risk factors and protective factor themes experienced by Mervlyn resonate with the literature and research in the field of resilience, a convergence that Mervlyn noted in telling her story, and a case of praxis meeting theory.

Researcher’s Positionality

Mervlyn’s story, the salient research and themes uncovered in the field by the Kaua‘i Longitudinal Study on Resilience, and the general study of resilience and at risk children resonate with this researcher’s life experience. In undertaking a study of the ethics of care as a

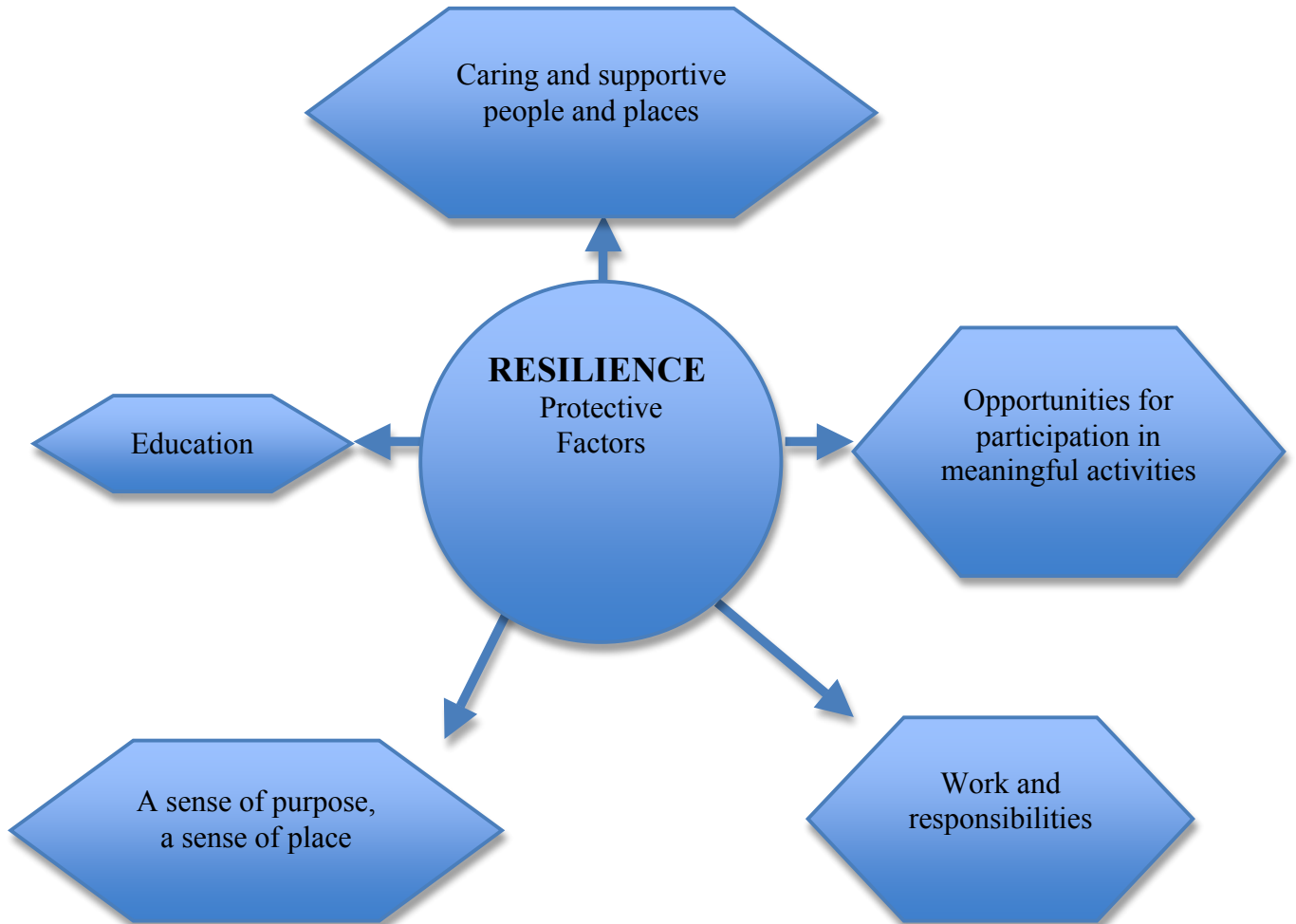
policy lens in higher education specifically utilizing and implementing mentoring, and to have a significant relationship to resilience, it is important to note and explore the positionality of the researcher. In this case, the focus on mentoring as a program intervention stems from a personal lived experience of intervention equaling support equaling forward momentum towards success and away from the detriments of a childhood at risk to successful and functioning adult.

In feminist theory, sociology, and in the field of cultural anthropology (Alcoff, 1991; Bennett & Rubinstein, 2013), positionality is interrogated and deconstructed. There is debate as to who can speak for whom, and whose voice is at play when “reporting and analyzing.” Issues of race, gender, sexual orientation, and the perspectives of such are examined and reconstructed. In the field of qualitative research and program evaluation, positionality is examined in relation to objectivity, insider/outside status, power dynamics, and accessibility (R. J. Berger & Feucht, 2012; Creswell, 2005; Herr & Anderson, 2005; S. Merriam, 2009; S. B. Merriam et al., 2001; Stake, 2004). There have been too many voices silenced, too many voices replaced, talked over, and ignored in the quest to pursue “research,” and too many stories told on behalf of others by people whose world view and points of view are alien and removed from the lived experience and context of the “researched.” In this research dissertation, positionality is examined through the lens of objectivity and validity, as well as motivation and personal experience. This personal experience resonates with the resilience themes uncovered in Werner and Smith’s (1992; 2001) research, and Mervlyn Kitashima’s personal story and themes of resilience.

Resilience Themes, Lived Experience

Mervlyn Kitashima Themes of Resilience

Figure 4. Resilience Themes



Caring and supportive people and places

Mervlyn Kitashima grew up in the most southern county in America, Kaua‘i, and I grew up in Dublin, Ireland. These would seem to be very disparate places with stories that may not seem to resonate. But that is not the case. I also was a child at risk with multiple familial pathopsychology issues at play, with abuse rampant at all levels, with parents who suffered from substance-abuse disorder and whose education did not go beyond primary school, born into

poverty and a large family with severe gender bias, in a mono-religious conservative country that had been occupied and colonized for 500 years by England. This colonization resulted in a steady and often brutal loss of freedom, language, land, agency, culture, and unity. Before the takeover by England, Ireland had been also beset by other invasions. Both the Hawaiian and Irish societies are post-colonial, with all of the socio economic and emotional after effects that this long-term disruption of culture, freedom, and agency bring.

Mervlyn writes in Werner and Smith (2001), “All around me in my neighborhood was alcoholism and abuse. Uncle Sonny across the way, every day, all day long, he sat on his porch with his bottle of Primo beer” (p. 100). This reality is completely familiar to me. The other concept that Mervlyn elaborates upon is “broadening my vision” (p.100). If one cannot see a different way to live, and is never shown that not all parents smoke cigarettes, beat each other and their children, scream in place of conversing or talking issues out, and regularly pass out from too much alcohol consumption, that not all relatives and neighbors are consistently drunk, that not all people remain undereducated and with limited or no access to opportunities, and that not all siblings are set against one another, it is very difficult to create a new reality, to envisage any other way. Mervlyn’s grandmother singlehandedly gave Mervlyn the love needed to move forward, negotiating the treacherous path of abuse and fear. This was a wonderful example of a caring person whose presence provided crucial intersections of care that fortified Mervlyn so many times.

It is also possible to have places act as caring surrogates. For example, reflecting back, I remember spending time at the local church when it was unoccupied. To provide context, this was in the days when church buildings were open during the day, and not just open for services and masses as happens more frequently now. I would sit in that quiet, the only place I could find

that was quiet in my life, and just be in that energy, and receive some type of grace, and support. Upon contemplation, I think that was the key to survival, and the other “church” I visited constantly was the local library. I read voraciously. Between the two, I think that is what saved me in my early traumatized years. I begin to pinpoint specific people who acted as mentors in my life once I reached the age of twelve and entered secondary school.

Key Intersections

Early and late adolescence

- Two teachers noticed my potential and took an interest in my welfare, moving me from the lowest stream, non-college preparatory to highest stream college preparatory, purchased books for me, engaged with me, listened to me, and provided emotional support for the next five years. In the case of one of these teachers, this relationship continues to this day. This was a vital and life-saving intervention in my life.
- I found a small cohort of friends in secondary school whose lives were very different from my own, mostly coming from wealthy and stable backgrounds. This truly “broadened my vision,” as Mervlyn states so well.
- A close friend and benefactor was the key instrument in persuading my mother to support my application for a Green Card based on my grandfather’s hereto unknown American birth, in studying for the SAT/ACT exams, in even considering college in America at any level or any point, and in ever coming to America in the first place.
- Coming out at age fifteen in an ultra conservative, gendered, religious country was paradoxical in that coming out allowed me to live an authentic life and resonate with a core sense of self. I was introduced to a sense of place, a sense of caring, and a small supportive gay community in the heart of the exact opposite.

- Leaving home early at a young age was traumatic, but leaving was a far safer option than staying. Again, my friend stepped in. As Werner and Smith (1992) note, permanently disengaging from family dysfunction is a necessary step for some at risk children, which was the case for myself.

Early adulthood

- Taking and passing the SAT/ACT with high tests cores in Ireland with just a LSAT book to prepare. This really helped me perceive myself as capable of much more than I had been habitually referred to.
- Being accepted to San Francisco State University was a “zero to something” equation that changed me internally.
- Writing poetry and plays, which remains a constant companion and drive, and music!
- Writing and producing video and television shorts. Attending T.V. & Video Polytechnic in London England, and working with professors who believed in me and supported me.
- Being accepted to Western Washington University, with the help of a specific admissions officer, who took the time to assist me and believe in me.

Adulthood

- Support groups, becoming acclimatized to America, attending college, and making friends.
- Specific professors offering support, belief, and mentoring currently, and at different junctures.
- Meeting my spouse who, as is detailed in resilience research and literature, is a vital element in achieving and maintaining health and wellbeing.
- Spirituality and community, but not necessarily religion.
- Great physical distance from birth family dysfunction.

Opportunities for participation in meaningful activities

- Being a writer, being part of a spiritual community, being an equal rights advocate and truth teller, other community service program participation, having the opportunity to attend college, and pursuing meaningful work that is service based and creates caring spaces of support for others.

Work and responsibilities

- I have worked since I was fourteen years of age in various capacities. The list is comprehensive, and the salary commensurate with each strata of the ladder that I climbed.
- Would I concur with Mervlyn that work and responsibility both shape and sustain you, and help lead to long-term resilience? Yes, it is vital to be able to apply oneself and have that determination. It also creates a sense of achievement and the reward that comes from personal effort. However, I would temper that with addressing gender and cultural issues in the assignment of work to young people in order to create equity.

A sense of purpose, a sense of hope

- All of my life, I have been infused with a strong sense of spirituality, a keen drive for social justice on many levels, a passion for writing and production, and a desire to be of service.
- Compassion is a touchstone of my life, and my commitment to helping others comes from the adversity that I have faced myself, and still face in some areas. My childhood life was very bleak and lonely, and what has sustained me is an inner sense of beauty, and the idea that things could be better, even if I literally did not know how that would ever manifest.

Education

- The desire to be further educated has been a huge driving force in my life, and key people at key times in different application cycles have given me the opportunity to keep moving forward. Education is a cornerstone to a fulfilled life. Education is empowerment, even within a stratified society that has great economic and social divides.
- I recollect my mother's bitter pain at being unable to leave her marriage due to possessing no marketable skills and no education beyond primary school (7th and 8th grade in America) in a country where next to none social services were provided for women. Education is a visceral reality to me, and the acquisition of education is a right in my mind, and a right for all children who should have access to a quality education.

Resilience and Mentoring

Mentoring and resilience are closely aligned and mentioned in much of the literature and research in the field of resilience (Linda, 2014; Luthar, 2003; Maholmes, 2014; A. Masten, 2011, 2012; A. S. Masten, 2001, 2009, 2014a; E. Werner, 2012; E. E. Werner, 1982, 2001; E. E. Werner & Smith, 1992). Mentoring is cited in terms of teachers, caring adults who are non-parental family members, caring adults who are not biologically related to the mentee, Big Brother, Big Sisters, and mentioned in individual stories of resilience. Prominent resilience researcher Masten (2014) cites mentoring in her own journey in this way, "Once I became a faculty member and moved down the block to the Institute of Child Development, I learned a great deal from the students I mentored as well as my colleagues. As all decent mentors know, this relationship is a dynamic exchange in which the mentor usually learns more than the mentored" (p.xi).

In childhood resilience and vulnerability studies and research, being mentored in childhood by a caring and safe adult is understood to be an essential component of adaptation

strategies for at risk children who can then find balance and happiness in adulthood despite early childhood deficiencies and the effects of poverty (Gunderson et al., 2010; Kent et al., 2014; Leary & Derosier, 2012; Lester, Masten, McEwen, & New York Academy of, 2006; Linda, 2014; Luthar, 2003; Maholmes, 2014; A. Masten, 2011; Stein, 2008). Stein (2008) writes:

The authors conclude that children and young people who are best equipped to overcome adversities will have: strong social support networks; a committed mentor or person from outside the family; a range of extra-curricular activities that promote the learning of competencies and emotional maturity; the capacity to re-frame adversities so that the beneficial as well as the damaging effects are recognized; the ability-or opportunity-to make a difference, for example, by helping others through volunteering, or undertaking part-time work; and exposure to challenging situations that provide opportunities to develop both problem-solving abilities and emotional coping skills. (p. 36)

The fact that mentoring makes such a difference for children at risk, and has an impact in other adult mentoring areas such as the workplace, does not seem to be in doubt overall. Clearly mentoring has caring and positive outcomes and effects as self-reported, researched, and perceived by those directly involved in mentoring in study after study (C. R. Allen et al., 2011; Arora & Rangnekar, 2014; ebrary, Glantz, & Johnson, 1999; Garmezy, 1991; Garmezy & Masten, 1986; Gunderson et al., 2010; Kent et al., 2014; Leary & Derosier, 2012; Lester et al., 2006; Linda, 2014; Luthar, 2003; Maholmes, 2014; A. Masten, 2011, 2012; A. S. Masten, 2001, 2009, 2014a; A. S. Masten & Tellegen, 2012; Stein, 2008; Tugade, Fredrickson, & Feldman Barrett, 2004; Ungar & Liebenberg, 2008; E. Werner, 2012; E. E. Werner, 1982, 2001).

The field of mentoring research, especially when not combined with resilience or other social or psychological interventions, is still relatively young. Mentoring itself as a practice is not

always as well defined or understood in terms of constitution and character, but more so in terms of effect (Christie, 2014; Connie R Wanberg, 2003). Glickman (2015), a Stanford University academic coach and Director of the Resilience Project along with Abigail Lipson, Director of Harvard's Success/Failure project, has implemented and applied the concept of resilience at the undergraduate level beginning in 2009. This project was aimed at assisting typically high-achieving students to adjust to academic life at an élite private university, and intervene with those who may suffer academic setbacks (Glickman, 2015). The Resilience Project is now in its sixth year with a robust online presence, a charter and consortium with other universities, and collaboration with university entities such as Health Promotion Services, Career Services, and alumni. Some of the initiatives are video stories, mentoring, and the effort through mentoring, outreach, and personal stories to demystify both academic and personal failure and success in college. Failure, and more importantly, learning how to successfully handle failure and navigate setbacks is not always understood to be a part of the resilience arsenal. This knowledge and awareness could in fact be one of the hidden ingredients in resilience because life is predictable in only one way, there will be change, and there will be challenge. There will be new paradigms. Change is a constant, and change usually involves surprises and demands, even as change brings opportunities.

Some of the program elements of the Resilience Project are reminiscent of aspects of the Puahia Program initiatives previously undertaken and now under study in this dissertation, and give credence to the framework of care being proposed. One question under consideration and deserving of further inquiry in the literature is how much potential does mentoring offer for undergraduate student resilience, which can aid retention and graduation for both the student and

the institution? There is much potential in and much to be learned from viewing mentoring and resilience holistically at the undergraduate level.

Technology

Globalization, as defined by rich people like us, is a very nice thing... you are talking about the Internet, you are talking about cell phones, you are talking about computers. This doesn't affect two-thirds of the people of the world. ~ President Jimmy Carter

President Jimmy Carter describes a sobering reality. Any conversation about modern technology exists only in a certain sphere of influence, economics, and social reality, to the exclusion of others. That does not mean that we should stop talking, but more that we should fully realize the context and the opportunity to have this conversation. Technology costs are inflated, as are most goods produced and sold on this planet called Earth. If the computer company Apple is paying factories in China to build Apple products that are then sold for many hundreds of dollars, and Apple's quarterly profits were \$18.5 billion dollars in the first fiscal quarter of 2015 (BBC, 2015), can one assume that Apple did not pay even close to one third of the cost of the latest iPhone that Apple will sell to us? Those living in America may not all be able to fully afford technology such as smart phones, iPads, and laptops out of pocket, but some of us can fit these into our budget. For the millions and millions of impoverished people in America or globally, that budget does not exist. Technology is simply an out of reach luxury, even as technology relentlessly redefines social and economic life at all levels. As Wadhwa (2013) reports:

When people think of Silicon Valley, they imagine a place where people are well-educated, well-to-do technologists. Palo Alto has some of the most expensive real estate in the world-and innovation thrives there. But if you go on the other side of town to East

Palo Alto you see poverty and despair. High school dropout rates are 65 percent and only 10 percent of its children go to college. Most don't have access to basic computer technology. (para 1)

To be excluded from participating with and in the very technology that defines your life is a very powerless place to be. Pippin (1995) references the encroaching technologization of modern society:

It is an undeniable fact that a central feature in the history of modernization has been an ever-increasing reliance on technology in the production of goods, in services, information processing, communication, education, health care, and public administration. (p. 43)

To be a digital native requires an entrance fee, which business is not interested in footing. Americans are squeamish about government aid, or as some might like to term it, "government interference." The Indian government ordered and funded the design and production of a very low cost tablet, quoted at approximately forty dollars per tablet as compared to upwards of six to seven hundred dollars for a new iPhone, and which was originally intended for India's poor school children. That tablet has now been tested in America (Wadhwa, 2013), ironically enough. There seems to be a mistaken assumption amongst those who use and can afford technology in America that at least most have access to the digital world, if those privileged ones bother to think about who has digital access beyond themselves (Appleyard, 2013; Lancaster, 2012; Twenge, 2013). This is simply untrue, and even for those who have access to technology (Wiersma, 2008), technology users are not created equal in terms of knowledge, capacities, and familiarity with and access to technology. Technology includes (but is not limited to), the Internet, various software applications, social media, Smartphone, laptops, tablets, iPads, and

other typical technology that is used on a daily basis by some around the globe. Technology is assumed to be inert by rationalists and instrumentalists (Christians, 2011; Dotson, 2012; Drushel & German, 2011; Feenberg & Barney, 2004; Flores & James, 2013; Hawthorne & Yurkovich, 1995; Tavani, 2004). Technology is simply (or in a very complex way as the case may be) a tool that humans will use or misuse as they will. It is all down to personal behaviors, not societal mores or values. Christians (2011) counters this argument:

The prevailing worldview in industrial societies is instrumentalism—the view, inherited from Aristotle, that technology is neutral and unfolds out of its own character.

Technology itself does not condition our humanness. The reverse is true; humans control technology as their purpose and needs require it. In our commonplaces, technologies are seen in mechanistic terms as instruments of engineering apart from values. (p. 727)

This is akin to the gun lobby asserting that guns do not harm per se. The problem is humans using guns incorrectly or criminally, and thus causing harm. It is technically correct to state that the person/company/industry/country who, for example, made the gun did not literally put the gun in the hands of ISIS, or the Columbine and Sandy Hook shooters and tell them to shoot “innocent” people, just as Airbus did not tell the allegedly suicidal pilot Lubitz to apparently fly their plane into the side of a mountain. (The fact is that much killing goes on that society does not question, or is not allowed to truly question, or is empowered to have any great impact upon.) Of course, these are quite different scenarios in one sense. The American gun lobby and second amendment arguments cover a very different terrain than a commercial airplane that was not intentionally designed to penetrate human skin and bones as its core function and *raison d'être*. All involve technology of some level of some sophistication or another.

Yet one has to ask, where is the moral responsibility in that stance, the ethics of care, a sense of obligation to do no harm, or a clear desire to do some good? This is a potentially very amoral universe to traverse, wherein what humans produce and distribute through an agreed upon system of disbursement, in this case the capitalist economy, has nothing to do with the consequences to persons or society of that production. Feenberg (1991) emphasizes the extent to which technology, and rational determinism has infiltrated society, “As technical mediations spread into every nook and cranny of social life, mastery of the machine becomes the principle source of power. Is it simply an accident of ‘progress’ that rationalization concentrates that power in a few hands?” (p. 68).

An ethics of care perspective could serve as a bedrock philosophy to help navigate these human and sometimes tragic dimensions of life, commerce, and the pursuit of progress at the macro and micro level. It might seem outlandish and preposterous to think an ethics of care could be an accepted intellectual paradigm for daily life activity in a technologically rationally driven world so (deliberately?) divided between logic and emotion, between human and business, between doing and being. Again, we see the private and public demarcation: public being the domain of male values, decision makers, politicians, scientists, business leaders, and private being female, emotive, and usually behind closed doors.

It must be noted that some of the world is and has remained dangerously and violently misogynistic, taking the idea to an extreme that women are to be tightly controlled as solely heterosexual biological producers, mothers, and home help caregivers, denied any place public life or education. These are pressing issues on a visceral level for many millions of women. This discussion, therefore, is not mere theory or intellectual discussion of gender values and equity, which in turn affect philosophy, technology, access, equity, and moral and social behaviors.

Is the use of technology compatible with a care ethic?

Technology is most commonly understood in modern vernacular to refer to all things “cyber” such as smart phones, laptops, game players, televisions, iPads or tablets, and on. The list is long, and encompasses but is not limited to industrial technology, scientific technology, creative technology, medical technology, communications technology, financial technologies, and military technology. In reality, we should remember technology is also a bronze spear, a sharpened stone, carrying utensils, a blacksmith’s or carpenters’ instruments, or a windmill to name but some of the technological tools of the past and in some cases, continuing into the present. The effectiveness of technology as a delivery method for mentoring is debated (Gross, 2011), just as is the use of on-line courses to deliver academic material in place of face-to-face traditional class room models (Zhao, 2006). Using technology to “connect” is as ubiquitous today for many younger people with access to technology as was letter writing in the nineteenth century for the literate. Therefore, investigating the use of technology as part of the delivery method for any proposed mentoring program is an important component in planning. Technology can be used, and is used, to provide student support through different modalities (Chen, 2010; Leonard, 2008). Advising and mentoring can be communicated through technological media, even platforms as simple as email or Skype (Engstrom, 1997; Gaines, 2014).

Technology in relation to machinery, transportation, and invention became more a salient modern concept when the Industrial revolution occurred (Dotson, 2012; Feenberg & Barney, 2004). One could argue that it was the Industrial Revolution that ushered in a paradigm wherein society and the economy, and consequently even morals, began to be ordered by technology, even as it was staunchly believed that it was society that was ordering technology. Technologies are created by humans, with all this implies and entails, and at this stage in human history,

typically are invented and/or exist to serve industry and capitalism. Many prefer to view technology as an objective engineering and/or programming reality that performs to specifications, and therefore has no other meaning besides “doing.” But there is very little, if anything, in the human schema that has no meaning, social imprint, or social impact. Feenberg (2004) has this to say about determinism; “Determinism rests on the assumption that technologies have an autonomous functional logic that can be explained without reference to society” (p.5).

Technology covers a vast terrain, as we have just seen, but in this, the social media aspects of technology are under discussion. In particular, the question is asked, how might the use of technology either be complementary to or interfere with an ethics of care framework? The implications of social media technology in an ethics of care framework immediately point to relationships and community, important aspects of an ethics of care model. The ethics of care is not an isolated undertaking, or a series of quantified psychological metrics. Caring ethics is, at its heart, interested in human dynamics and intersections, which Held (2006) points to, “The ethics of care values the ties we have with particular other persons and the actual relationships that partly constitute our identity” (p.14). Social media such as Facebook, Instagram, Tumblr and Pinterest seem to be all about community on the face of it, no pun intended. This does seem like a perfect fit, possibly. The social media platforms offer community, sharing, inter-relatedness, and responsiveness, apparently. That is the good side.

The bad side is the troll who spews vitriol, the anonymity of the web offering perfect cover for anti-social behaviors and tendencies. The other bad side is the hacker who manipulates and steals. The worst side can be the Darknet and Deep Web, depending upon its use and intention. In the extreme and negative version, the Deep Web apparently exists to escape any

morality at all, and is being increasingly used for complex and large scale criminal enterprises (Ingevaldson, 2015). These are all most decidedly uncaring behaviors. Many would consider these persons to be amoral and spineless. The question can simply seem to be, does the good outweigh the bad? That is a perfectly reasonable approach. But it is important to situate the web in the crosshairs of the justice and rights moral theorems, and the gendered reality of these secretive on-line trolling activities that so often are misogynist, homophobic, and sexually perverted, if not worse. Adam (2005) spoke to this:

Indeed, it is hard to see how we can adopt a more caring feminist inspired ethics in Internet interactions when “technoliberation” views abound where the need to protect vulnerable members of society is subordinated to the freedom of speech ethic. (p. 176)

The recent Net Neutrality FCC (2015) ruling that the reigning American communications giants lobbied against heavily, and which they are trying to litigate out of existence, is an example of disparate groups engaging in civil action to defend the right to a web that is open access to all (Wu, 2014). For a country that has such low voter turnout, this was a huge response and a huge ruling. This demonstrates that Americans care about their open web, and will mobilize to protect that right, in their minds. The web is a cyber entity trafficked by people and with that, comes the good and bad of social forum and debate.

In addition, as Feenberg (2005) points out, it is also very much a business with a consumption model. For some people it is about consumption and not community, for others, it is more about community. People can be both communitarian and consumer, and consumption can mean different things. One could consume scholarship, as a Ph.D. student does, or one could consume movies, or one could consume commercial goods. This also includes Smartphone apps and web interface options using that technology. There are apps that help. A mental health app

entitled Panoply may be able deliver cognitive behavioral help for depressed people through an engaged social network cyber community is indeed a caring enterprise (Vanhemert, 2015). And then there are the anonymous user apps such as Yik Yak that hurt (S. Larson, 2014). There is not one morality that rules the web, and not one grand moderator in the cyber sky. An ethics of care may be applied selectively, but probably not as a wholesale proposition at this juncture.

Mentoring is the intervention of caring that is being studied, and specifically, the mentoring of undergraduate students in public universities in America. To mentor is to first hopefully take stock of the context of the prospective mentees' context, situation and potential perspectives. As such, a technologically saturated world such as has been characterized in this dissertation and such as surrounds and affects all of us begs the question of technology in mentoring. How might technology affect mentoring? How might one use technology as part of a mentoring program? Are technology and mentoring even compatible? Learning technology in the field of education has been asking questions like these for decades, because even though mentoring and teaching are not the same, there are some similarities (Bender, 2012). Both deal with human relationships, human interactions, and transfer of knowledge, at the basic level. Bender (2012) refers to this:

Online pedagogy in its infancy. In the campus classroom, we generally know what works well, such as the importance of speaking sufficiently loudly, writing clearly on the blackboard, being dynamic, maintaining eye contact with students, and inviting students to take an active role in discussion. But what works well online? (p. 1)

All of the above matter in mentoring as well, and in building successful mentoring relationships, and the same question is relevant—what does work well online? And I would add, what should work well, and what should be expected of the role of technology in mentoring? The

ethics of care focus on the inter-personal and relational (Adam, 2005; P. Cook & Cullen, 2003; Drummond, 2003; S. D. Edwards, 2011; Fuglsang & Mattsson, 2009; Gilligan, 2011; Held, 2006; Leininger et al., 1990; Nel Noddings, 2013). How relatable is technology?

First, let us unpack the topic a little. Technology is typically created in a specialized technical and scientific sphere (hackers and amateur coders are not usually part of an established techno scientific sphere, but still engage at that level). Then that technology is applied and utilized in a social and economic context. There is the “how to” aspect. In the field of education, the process might be something like this: let us create technology and train users at all levels to implement the technology created so on-line classes can be delivered, and let us keep refining the delivery mechanisms so that they are compatible with ongoing computer, software, and internet capabilities (Bender, 2012).

Of course, a technological tool can be repurposed many times and in different arenas. Skype, for example, is an on-line communication system that can be used by medical doctors, teachers, social workers, stamp collector hobbyists, professors, students, families, friends, and lawyers who possess the access, tools and knowledge needed to operate and engage with Skype software. This is also true of many technological tools. Then the technology created is applied, which is the “where to” aspect. The question of “who” interacts with “where to” for a variety of reasons.

For example, who has the money? Who is the expert? Who has the knowledge, and legal rights? Who has the capability? And who is the target audience and/or consumer? Then we add “Why?” Why use technology in this instance? Or even, why not? There is a chain of commands that leads to the technology landing in the user’s hands. This is the point of decision for those

who have access to technology. To use or not to use, that is the modern question. Or what tool to use, as there are competing options available to the consumer, to some extent.

This is a very rational process, a very instrumental process, apparently. There is a need, and now there is a technological tool to meet that need. But need is contextual. We can live without a Smartphone. We do not need a Smartphone to actually survive or exist. Our cell phones do not feed us, or provide air or water. (Yet.) In reality, commerce and workplace demands are fast impelling many of us to become technology users, although some may feel it is a true choice based on personal satisfaction and interaction. In addition, as Dotson (2012) posits, we are emotionally connected to technology:

Finally, technologies are also emotion evoking objects that influence human practice in a subtler, psychological way. They constitute part of the cognitive and affective ecology within which decision making occurs. That is, the cell-phone in a pants pocket, a T.V. in a living room or an Internet-enabled computer on a desk exert emotionally charged nudges on human choice. (p. 327)

E-mentoring or virtual mentoring programs are evident in many fields and enterprises (Gross, 2011; Joseph, 2005; Loureiro-Koechlin & Allan, 2010; Rísquez, 2008; Shpigelman, Weiss, & Reiter, 2009). These programs either complement existing outreach, programs, curriculum, work place training and support, or they may fill their own niche or meet particular targets or goals. Mentoring has been seen to have value and positive effects as a face-to-face (F2F) activity. Research studies on virtual mentoring have affirmed that using technology as a mentoring tool and interface can also be successful (Direnzo et al., 2010; Direnzo, Weer, & Linnehan, 2013). There are differing lenses and theories through which one could view the use of technology and technology's role in society, as we have touched upon (Feenberg & Barney,

2004; Flores & James, 2013). Technology is non-human, yet created by humans to serve humans, and as we see with modern media and films such as *Her*, humans anthropomorphize technology, which is ironic as when we do that to dogs, at least the dog is breathing and can actually be affectionate in return. There is an interesting and relevant facet to virtual life elaborated upon by Loureiro-Koechelin and Allan (2010) in the following way:

Presence and absence

One of the tensions of modernity, which arises from the transformation in space/time, is the issue of 'presence' and 'absence' (Friedland & Boden, 1994) and how people perceive these issues. For example, in the context of e-learning and e-mentoring, individuals could be perceived as both 'alone' in front of their computer screen and also part of an online community and in one-to-one relationships, e.g., with their mentor or tutor. They may be present in an online environment in the sense that they are logged into that environment and reading discussion group messages but their presence may be invisible to other online participants unless they post messages or engage in online chat sessions. Participation within an online learning environment may be influenced by the individuals' perceptions of being absent or present themselves and on how they feel the other community members are. (p. 726)

Mentoring is about connection, and the goal is to support the mentee to grow, learn, and succeed. One question concerning using technology as primary tool in mentoring has to do with the characteristics of interpersonal codes, signs, and meanings. If the human warmth or reassurance that comes with face to face interactions and building trust in a relationship are truncated or diminished by the use of technology, then is technology serving the purpose of mentoring? Loureiro-Koechelin and Allan (2010) allude to that when discussing presence and absence. To be sure, an online learning environment differs from a mentoring program aimed at

undergraduates outside of the academic boundaries, but the core issue of technology as a social mediator in any capacity calls into question how humans perceive and share social space (Flores & James, 2013)

Virtual mentoring extends to many fields and one of them is medicine. Mississippi has one of the highest rates of diabetes in the nation, and some of the highest incidences cluster in the chronically poor area of the Mississippi Delta, with many residents at least one hundred miles, if not more, away from main urban areas where more sophisticated health care may be available. To intervene successfully in patients' lives in the current American health care paradigm requires ingenuity and a willingness to marry traditional health care delivery models with alternative care delivery models. In the case of Mississippi that involves a telehealth project run by Henderson (2006, 2014), and administered by the University of Mississippi Medical center in Jackson, Mississippi. One of the key elements in this program is not what one might expect from such a technology stured endeavor; it is the personal touch. In the *Rx: A Quiet Revolution* documentary that showcased this initiative and others (Grubin, 2015), one theme was clear from all of those involved, practitioners and patients.

Care was a central experience in offering the intervention and health care, and care was of vital importance to the patient and their ownership of the disease management. The mentoring and e-medicine was not administered in a silo of remote, automated technology, but clearly scaffolded and supported by human interaction and knowledge transfer. Texting was not a technology tool featured, but video conferencing and phone follow-ups and/or interventions were essential elements. This perhaps clarifies that technology in mentoring works best when it involves human care face to face accompanied by visual and/or audio augmentation and interaction, in what measure each ought to be would depend upon the context and program.

In the end, utilizing technology as part of an ethics of care model in a higher education setting, a model that values engagement and dynamic interaction (Delworth & Seeman, 1984; Drummond, 2003; S. D. Edwards, 2011; Fuglsang & Mattsson, 2009; Gilligan, 2011; Held, 2006), would need to be careful to maintain the personal touch, to put it very simply, and to find the intersections that continued to robustly promote ongoing connection through the use of technology. As a leader in e-mentoring in New York State shared in a CNN (2011) online article, “We’re not trying to replace a face-to-face methodology,” Schrauth said. “That is a beautiful relationship, and it’s very important. But there are capacity issues. Only so many kids get to participate. Technology allows everybody to participate, on both the mentee side and the mentor side” (para 8). Younger persons dubbed “digital natives” may be used to a digital world as their default social circle. That digital world does provide emotional engagement loops, imperfect as that reality may be in some ways. But that does not mean that these undergraduate students participating in a mentoring program should be deprived of the chance to also experience the real thing F2F (face to face.)

Summary of Chapter 2

The ethics of care as expressed through the implementation of mentoring programs, and when established as a fundamental support system for students in institutions of higher learning, could have a powerful positive effect in student success that not only supports the individual student via micro connections, but the institution and society at large thus facilitating a macro effect. Factors such as resilience are helpful in contextualizing and grounding initiatives. The use of new and existing modalities and technologies to establish effective mentoring programs that link to established advising protocols and programs and that could potentially interface with

instructional faculty have the promise to be a practical and powerful tool for enhanced student success, retention, and graduation. The application of mentoring can reestablish an ancient, cultural, and human wisdom as a core reality and lived philosophy. When someone believes in you and invests in you, a lot more seems, and often is, possible. There is potential for effective ways for the ethics of care as applied through mentoring to be practically and fundamentally established in the institutional approach to student success.

CHAPTER 3. METHODOLOGY

Introduction to Chapter 3

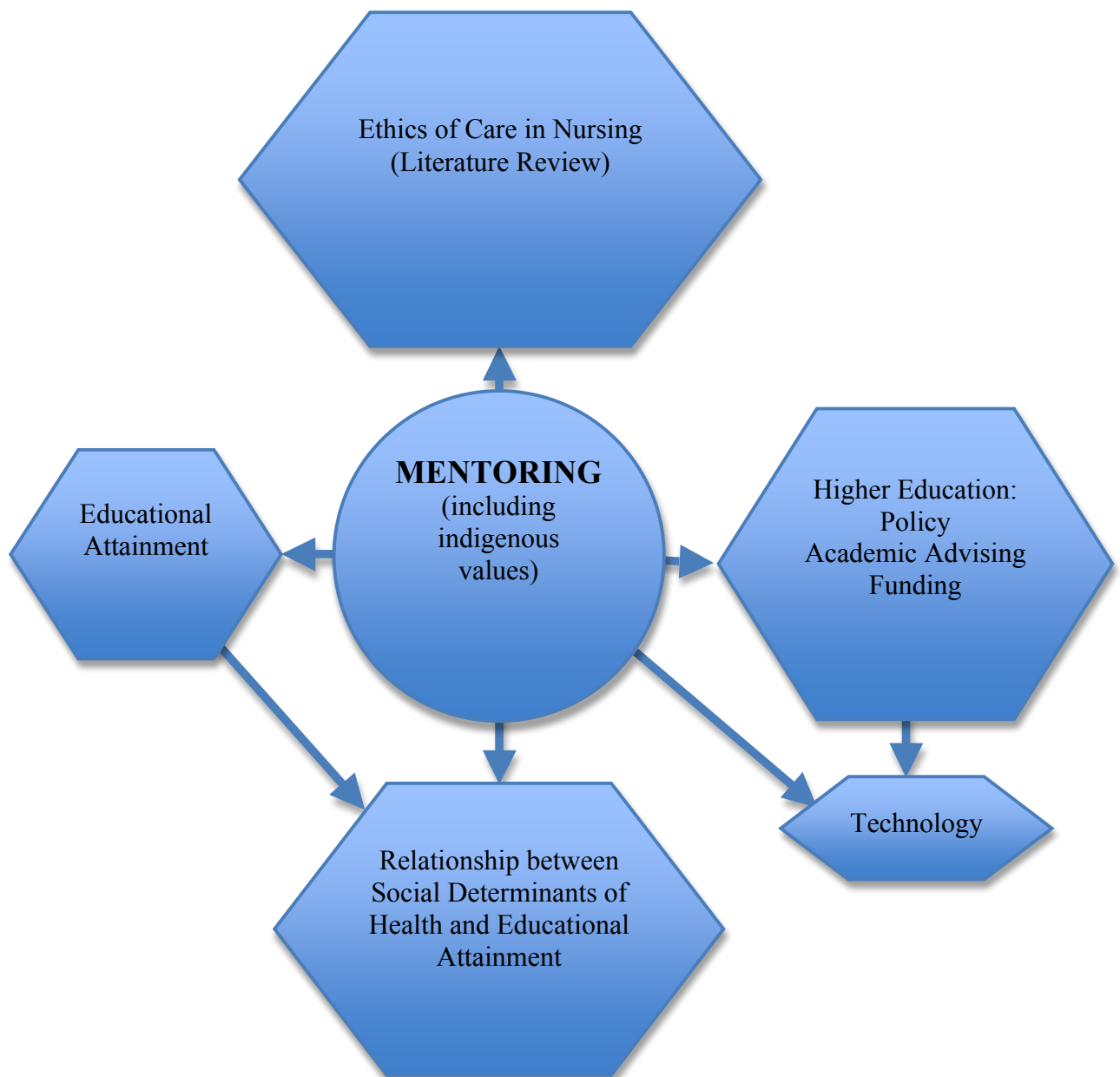
The intent of this research, as presented in Chapter One, is to analyze existing program data, interviews, and literature to argue for an ethics of care platform in higher education from which to develop mentoring programs, specifically aimed at undergraduate students. This has also involved a meaningful qualitative research methodology through action research, contributing to the field of knowledge in socially significant, practical, and theoretical ways. The establishment of a university policy and ethos that is grounded in the ethics of care involves many players. To support this study, it was important to gain insight into the effect of the ethics of care successfully manifesting in mentoring and academic advising programs, and supported by upper level administration.

Chapter Two, a review of literature, established the ethics of care as a powerful tool in the arena of nursing, an innate skill in mentoring and academic advising, present when mentoring through technology, and an indigenous value (Drake et al.; S. D. Edwards, 2009; Gaines, 2014; Nowell, 2012; Sinclair, 2007). The literature review showed that the ethics of care theory is innate to humankind, and lends itself well to the establishment of policy, yet little is known about how the ethics of care can be translated into educational policy, specifically in mentoring programs in a university setting.

A qualitative approach was chosen to address the research questions of this project to delve into the experience and the effect of mentoring, specifically analysis of action research

program data, semi-structured interviews were conducted, and a literature review. The action research program analysis lived experience and common themes and terms were noted and informed the study. Chapter Three will discuss the rationale for the methodology, describe the stages and experience of investigation, and detail the program data.

Figure 5. Themes, Areas of Study



Qualitative Research

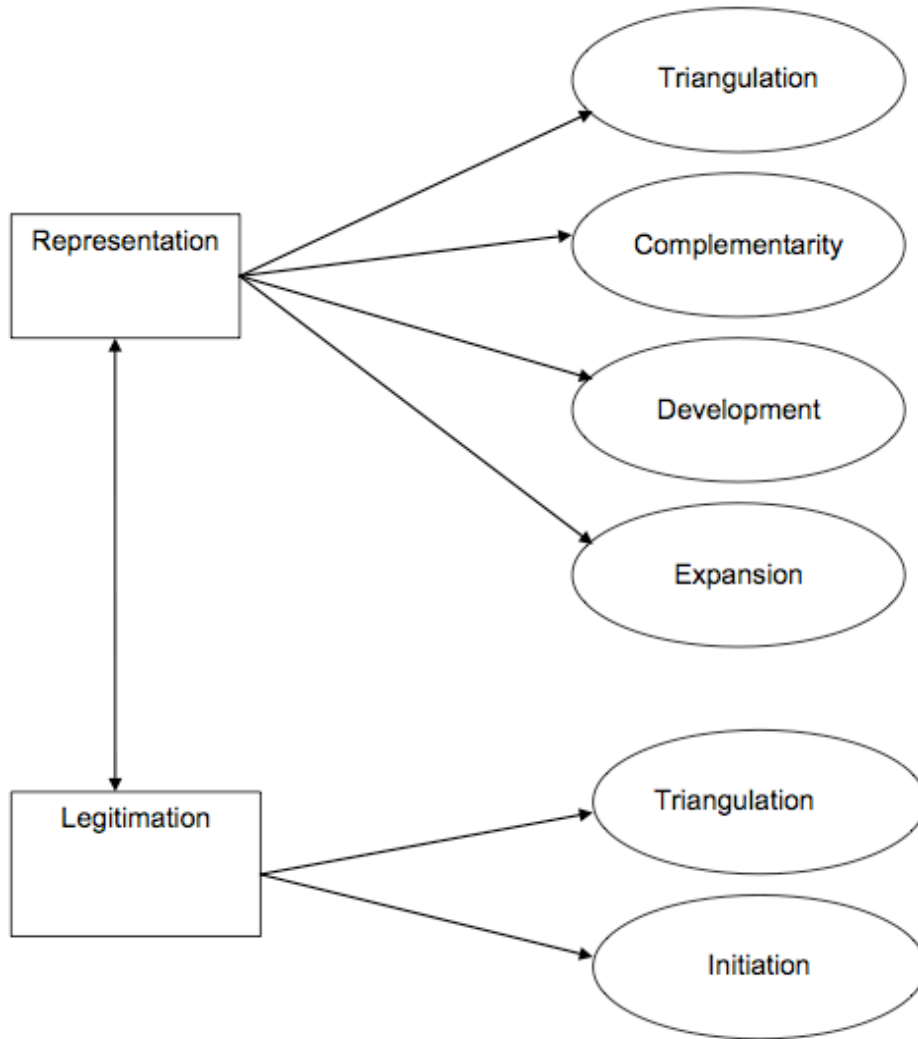
I want to understand the world from your point of view. I want to know what you know in the way you know it. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand? (Spradley, 1979)

The qualitative research method targets the processes of a social experience. This method of research allows the researcher to explore how experiences between people happen and are meaningful (Denzin et al., 2011; Shim & Roth, 2007). It could be said that the qualitative method is a philosophy (Carr, 1986; Van Manen, 1990). As Holt stated (1993), “Very often, in qualitative research, there are no specific ‘hypotheses’ to be tested. Thus, a broad question is acceptable at the proposal stage, with refinements or reformulation and identification of relevant questions for the particular situation undertaken as the study progresses (J. Holt, 1993).” Recognizing patterns of difference and similarities allows the researcher to hone in on the research questions, rather than beginning with specific hypotheses.

Validity

The mixed-methods approach of the study data provides multiple sources of evidence to support the argument that the ethics of caring in higher education is a valuable policy. Yin (2013) states that using multiple data sources, or triangulation, to corroborate findings will result in more accurate and convincing findings. (Yin, 2013) This study uses multiple sources of data: interviews, surveys, and literature review to triangulate the data and increase validity of the findings. Onwuegbuzie and Leech (2007), and others, identify triangulation as one of the recommended methods used to increase the validity of qualitative studies (while also stating that qualitative studies “cannot be assessed for validity”) (Creswell, 2005; Gorard & Taylor, 2004; Leech & Onwuegbuzie, 2007; A. Onwuegbuzie & Leech, 2007; Schwandt, 1988).

Figure 6. Typology reasons for using multiple qualitative data analysis tools. (Leech & Onwuegbuzie, 2007)



Other strategies to increase research validity are identified by Onwuegbuzie and Leech, such as checking for researcher bias, member checking, and ruling out spurious relations (A. J. Onwuegbuzie, Leech, & Collins, 2012). Informal member checking occurred during the semi-structured interviews where the researcher confirmed initial themes with participants. Checking for researcher bias was conducted following the guidance from Onwuegbuzie and Leech (2007).

(Leech & Onwuegbuzie, 2007) The interviews were conducted at a neutral site using unobtrusive measures where possible, and the researcher's intentions were made clear.

Validity is established with systematic argumentation, thus establishing understanding rather than the definitive (Drew, 2008; Kvale, 1995). The qualitative research method brings the research into a practical context that could inspire new policies and programs rather than impractical generalizations (Punch, 2009). Exclusively quantitative research project designs can produce broad descriptions in the results, but are lacking in the finer complexity, richness and subtlety that can be found in people's behaviors and beliefs as can be found in qualitative research. Qualitative research was once a glint in the eye of those who wished to more than just quantify. Quantifying data through devised scientific and mathematic methods that seem to offer concrete "results" is one way to measure the human experience and development cycle. In an America that now more closely hews to a rational efficiency model which drives policy decisions, numbers can speak the loudest (Kliebard, 2004; Diane Ravitch, 2010).

Qualitative research could be considered inherently subjective, and by default biased in comparison to the positivist quantitative standards, if viewed through a certain lens (Eagly & Riger, 2014; Glaser, 1967; S. Merriam, 2009; Northcutt, 2004). In reality, rigor is achieved through different processes, triangulation being one. In qualitative data the end result of research may converge, but in other cases there may be inconsistencies and contradictions (Mathison, 1988). Research will not necessarily, and is not likely to, flow into one final and neatly tied up conclusion (Patrizi, 2010; Patton, 2010), and there may be questions as well as answers. However, these questions are not failures per se, and may be impetus for next steps in research, transformation, or application (Leech & Onwuegbuzie, 2007; Mathison, 1988). Mathison (1988) discusses triangulation, "Data triangulation refers simply to using several data sources, the most

obvious being the inclusion of more than one individual as a source of data” (p. 14). In the case of select data, the data submitted can be compared against pre-assigned contracts. This directly relates to the survey data submitted as a mentor progress benchmark. “Self-checks” of one data set can be performed against another data set as part of the evaluation and analysis process, to provide triangulation, and to mine the data.

In his book Surveys on Social Research, David de Vaus (1991) described the view that social researchers are interested in the answers for two fundamental questions, “what is going on (descriptive research) and why it is going on (explanatory research)...[because] the role of sociology is to theorise: it is not just social arithmetic” (p.11) As Wolcott wrote, “description is the foundation upon which qualitative research is built (Wolcott, 2001).”

Qualitative Research for This Study

The mentor/mentee experience can be better understood through the qualitative research method because it includes an in-depth study of relationships (Phelps, 1994) whilst including the ethics of care framework. This study will examine existing program data, interviews, and literature to understand the effectiveness of an ethics of care philosophy as established in mentoring programs in higher education. A measure of research success can be found in the insights gained from analyzing action research program evaluation mentor and mentee program data, interview transcripts, and literature where common themes came to light. Other measures are the implications that the establishment of ethics of care in mentoring programs might have for student success in university settings. It is hoped that a meaningful qualitative research methodology will result in a contribution to the field of knowledge that is socially significant and practical, establishing student services university policy that is grounded in the ethics of care.

Action Research Program Evaluation Methodology

Action research engages the researcher, wherein a researcher is participating with, as versus solely looking at a population and problem from a distance (Costello, 2003; Herr & Anderson, 2005; Stringer, 1999; Van Manen, 1990). The issue, concern, or project can be curriculum based, pedagogical, methods based, organizational, process related, institutional or start as the question a practitioner may have about an area of work or discipline they are involved with. Action research occurred throughout the life of this study, beginning with an investigation of motivation via observation, interviews, and program data to learn about teacher motivation, recruitment, and retention. The powerfully positive mentor/mentee experience in teaching led to an investigation of mentoring in student success, specifically in the undergraduate population of UH Mānoa. The investigator then analyzed two distinct populations: the first-year population at the College of Education and their upper-level mentors, and as a second data set, the high-achieving population of the Honors Program. The opportunity that action research has provided the researcher over the past five years through three programs formed a strong foundation from which to propose the current theory: that the ethics of care as expressed through insightful university mentoring programs could improve student recruitment and retention, and student success.

Maguire (2005) wrote about the arduous academic journey at the frontiers of action research, and one could infer this applies to other non-quantitative research methods, in Herr and Anderson (2005) “For faculty and doctoral students alike, with personal and institutional questioning comes deep scrutiny of the particular knowledge creation process that universities

control and reproduce” (p.xii). The action research model is often utilized in the field of education, as this can allow the researcher/s to learn in a holistic way from those involved in the process or activity, and from those living the experience (Ferrance, 2000; Reason & Bradbury, 2001). The philosophical intent behind action research could be likened to the shift in anthropology towards an ethnographic emphasis (Geertz, 1983, 2000; Tedlock, 1991), as versus a solely scientific observational methodology. The study of other cultures became more of a human mutuality, even while maintaining an outsider status.

Table 1. Five Phases of Research Relating to this Study (Calhoun, 1994; C. A. Miller; Parsons, 2002)

Steps	Focus
1. Select area or focus	Ethics of care theory as seen in mentoring programs
2. Collect data	Program data, field notes while working with mentors/mentees, interviews
3. Organize data	Identify common themes and terms
4. Analyze and interpret the data	Identify themes, analyze themes, and group themes Determine next steps
4.5 Review literature	Identify professional literature that relates to themes
5. Take action	Combine data analysis with literature review / results to recommend mentoring program policies for implementation in American higher education.

Objectivity may be a vital ingredient in research, but considered overrated by scholars who believe that both action research and qualitative research may still be susceptible to positivism, a twentieth century rationalist hangover that drove research methods, values, and practices in research and academia until relatively recently. Positivism is the belief, although positivists may balk at the term “belief” as it could smack of metaphysics of some sort, that we can only know or measure knowledge using mathematical and scientific tools and through direct quantifiable observation that essentially can be “proven.” Therefore, we cannot measure the

“inner world,” which is a wide swathe of territory not to be touched by gold standard researchers. (This was before MRI and other research methods that exist today demonstrated links to emotion, thought, and physiological effects and states.) As Eagly (2014) wrote, “Positivists assumed that there is an external reality that is independent of human thinking and that science has the goal of correctly understanding this reality” (p. 686).

Power dynamics promise to always be part of the human dilemma as historically, humans have proven to be very intent on hierarchy and domination. Research, while apparently unbiased when scientific and quantitative, is in reality never free from human influence. Action research, similar to the values of qualitative research overall, is more willing to embrace this reality rather than to reject it, and seek to work with human interaction while still maintaining a discerning research eye. Action research typically differs from other qualitative methods due to the insider status of the researcher, which is not to state that other qualitative methods do not echo the particularities of action research or vice versa. The researcher typically works in, studies in, or has some direct connection to the environment in which they are studying (Calhoun, 1994; Costello, 2003; Greenwood, 1999, 2007; Herr & Anderson, 2005).

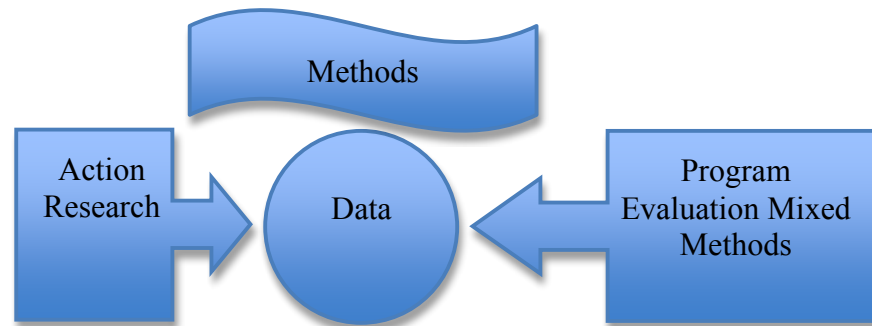
One could infer that with action research there may be an intention to more directly follow up with an action or actions based on the research discovery because the researcher is a practitioner or in some way living that experience also and affected by the environment, as versus reporting or recommending possible implications, implementations, or suggesting conclusions that could be drawn (Greenwood, 1999; Herr & Anderson, 2005; S. Merriam, 2009; Northcutt, 2004) for possible or later action. Greenwood’s (1999) work in Sweden and Scandinavia on the Scandinavian Action Research Development Program demonstrates an example of a stated intention to be transformative in nature based on the both the knowledge

gained in the action research project/s, and to utilize the opportunity to enhance the reporting methodology. In general, action research methodology utilizes qualitative research tools such as interviews, surveys, focus groups, and observational processes (Greenwood, 1999; Herr & Anderson, 2005), and analysis methods such as coding, thematic analysis and categorization, and triangulation. Action research and mixed-method evaluation work well together for this research project as the data and analysis inform this approach. A mixed-methods approach is particularly good for the analysis of programs, which is the source of the data to be examined (Greene & et al., 1989). As Greene (1989) writes:

The inevitable organizational, political, and interpersonal challenges of program evaluation mandate the use of multiple tools from evaluators' full methodological repertoire (T. D. Cook, 1985; Mathison, 1988). In recent years, this repertoire has been considerably expanded with the acceptance of qualitative methods as appropriate, legitimate, and even preferred for a wide range of evaluation settings and problems. Concomitantly, evaluators have expressed renewed interest in mixed-method evaluation designs employing both quantitative and qualitative methods. (p. 1)

The data resulting from action research was analyzed to better understand the lived experience of the participants who were mentors and who were mentees in the mentoring programs studied. The existing targeted data sought to specifically address mentoring, and the self-perceived experiences and effects of such (Dowling, 2007; Kafle, 2013; Kakkori, 2009; Laverty, 2003; Shaw & DeForge, 2014; Van Manen, 1990). Overall, the methodology of this study allows the researcher to analyze the data and the results of literature review in an in-depth and comprehensive way, resulting in a stronger argument, and a stronger foundation for the development of university policy.

Figure 6. Methods



Participants and Study Setting

Participants

Purposeful sampling was used to recruit participants for the interview process for the three Native Hawaiian cultural experts. Purposeful sampling is intended to solicit participants who offer enhanced knowledge, complexity, and depth in the area, subject, experience or phenomena being examined and studied and who potentially will provide a thickness or richness to the data collected and shared (Patton 1990; 2010). There was an element of collegial convenience sampling in this selection process as these participants were known to the researcher. This familiarity does not imply that the participants were chosen without rigor, care and/or intention. All participants were over the age of 18 and consented to participate via a UH IRB approved consent form. The University of Hawai‘i Human Studies Program approved all research projects and use of existing program evaluation data for this study. The consent form states that participation in the study is completely voluntary, and clearly clarifies the fact that participants may withdraw from the study at any time. Interview data are stored in a secure physical location and on a password protected and encrypted computer. The interviews were

audio recorded for the purpose of transcription, and the recordings will be erased at the completion of the project. Pseudonyms were used to ensure participant privacy and confidentiality.

Table 2. Interview Year, Type and Number of Participants

Year	Location	Interview Focus	# of Participants
2013	College of Education UH Mānoa	Mentoring as an Indigenous Value	3

Study Setting

Interviews took place on the University of Hawai‘i at Mānoa campus in a private setting.

Existing Program Evaluation Data

Existing data originally collected for program evaluation purposes were collected from 2012 through 2016. Survey data were collected via Google Forms into a spreadsheet. All data collected through Google Forms are anonymous and not linked to participant identities.

Downloaded versions of the spreadsheets are retained on an encrypted computer along with the audio recordings of the interviews. All hard copy data are stored in a locked drawer in a locked office.

Table 3. Existing Data Year of Collection, Source Title, Number of Respondents

Year	Collection Type	Number of Respondents
2013	Survey, Puahia Mentors	30
2013	Survey, Puahia Mentees	8
2013	Survey, First Year Welcome/Puahia Mentees	23
2014 – 2016	Survey, Honors Program Students	157

Data for a Qualitative Study

The Programs

Recruitment and Retention: The Birth of the Get a Future in Teaching (Get FIT) Program

Recruitment is a major issue for American Universities, as students and their fees, financial aid, and state support legislative dollars are the bread and butter of most of the non-elite Universities in America with less than robust endowments. It is not always a loss for a student to transfer to another University or to take longer to gain their four-year Bachelor's degree, but the trend and statistics point to a more pervasive pattern than a small percentage of individual student choice and variance might yield. In addition, many of the students not moving on to gain their four-year degree are from under-represented communities served by often under-funded public Universities. This is a serious issue of student access, equity, and success in American higher education, and society at large. In terms of emerging educator recruitment and retention, lower retention rates and slower graduation also impacts who will become a teacher and/or educational leader, and which teachers will populate the American public school system. As Sullivan (2010) points out, there are a number of higher educational policy areas linked to successful student retention. According to Sullivan (2010), one of them is to "...provide robust student support services to help students keep moving forward" (*para 3*).

Recruiting future teachers and retaining College of Education students to graduation, and to then remain in the teaching profession have been on the policy radar at the University of Hawai'i at Mānoa College of Education (UHM COE) for decades. In March of 2008, the then Dean of the UHM COE, Dr. Christine Sorensen implemented an initiative entitled Mānoa Partnerships. Although there is no recorded mandate to refer to that elaborates the mission and

goals of this new entity, it appears that the mission of Mānoa Partnerships as created in 2008 was to assist the UHM COE to build community partnerships in order to foster closer educational stakeholder partnership collaborations and bridges with the aim of increased recruitment and retention. These general goals were not articulated in a formal methodology or desired outcomes, but one informally stated intent was to support recruitment and retention into the UHM COE, without actualities or goal outcomes attached or specified in terms of a calibrated rate of increase of future educators, populations reached, interventions, and rate of return for programming activities.

In the spring of 2008 the principal investigators of the Lei Aloha Grant, all of whom were University of Hawai‘i faculty, funded a staff position to help actualize the vision of a future teacher pipeline and support program into the UHM COE. This vision was articulated in the objectives for the Lei Aloha grant, a Federal Department of Education grant intended to support the licensure of more math and science teachers in the State of Hawai‘i, targeting high needs areas as determined by politic, economic and social determinates of educational content. This is most clearly articulated in the projects objectives, specifically in Objective 1: Develop feeder initiatives that identify & recruit individuals into the field of teaching, and Objective 5: Build a statewide collaborative exchange group between key stakeholders in the educational community concerned with teacher recruitment, preparation, and retention (Ho, Fulford, and Boulay 2009).

This was the birth of the UHM COE Get a Future in Teaching (Get FIT) program, with a remit to provide scaffolding and support for prospective teachers utilizing outreach, programming, events, and one-on-one portfolio building sessions. The Get FIT program administrator who is also the researcher and writer of this dissertation developed the program from 2008 through 2012, supporting student outreach such as service learning-based tutoring,

UHM COE faculty presentations, Native Hawaiian focused culture based field trips and events such as dinners, movies, and talk story with retired teachers in the COE Alumni Association.

First Year Welcome Orientation Feedback Survey

To assess first year experience of the Fall 2013 welcome orientation at the University of Hawai'i College of Education, and to learn more about how to support their success, a survey was distributed to first year welcome orientation attendees and transfer students. Fall 2012 had marked the first semester that First Year students were welcomed into the UHM COE, and Fall 2013 was the first orientation offered to them. Direct admittance for first year students into the College of Education meant that enrolled first year students had the UHM COE as their advising home. The Puahia: Inspiring Emerging Educators Program was put in place to help these new first year students feel at home with the support of an upper division mentor in the COE, which was a new initiative as previously orientations were for the in-coming licensure track students entering in their junior year.

Puahia: Inspiring Emerging Educators Program

As described previously in the preface, the Puahia: Inspiring Emerging Educators Program was founded in 2012. The target population was first year students entering the COE for the first time, and transfer students. The goal was to support retention and graduation through mentoring, presentations, and building connections with other students and the COE. It became clear that sophomore also benefited from this program, especially those pursuing a KRS B.S. degree as there was not a mentoring or outreach program in place in that department. Previously to the fall of 2012, the UHM COE had only admitted upper division students to the UHM COE,

both teacher licensure track programs and Kinesiology and Rehabilitation Science (KRS) programs. This very significant structural admission policy change meant that students had the UHM COE OSAS as their advising home once they declared their major to be either KRS or pre-licensure, and were able to have targeted student support value-added services.

Previously, students did not interface with the UHM COE as frequently in their first two years and therefore could not be supported as directly by UHM COE student services. It is more difficult to offer support to students in the general population when the primary interaction modality for student services is when the student chooses to be advised in preparation for their upper division licensure track application. Puahia Mentors were matched with at least one new first year student in their academic focus area (but more usually 3-5 mentees), were asked to share their mentoring experience story (Our Story-Your Story) on video which was posted on the UHM COE You Tube channel, linked to the UHM COE Facebook page and website, and asked to participate in an interactive blog by the UHM COE webmaster in conjunction with the Puahia Coordinator.

Mentoring is an Indigenous Value Interviews

Three interviews were conducted with Native Hawaiian cultural practitioners and educators to learn more about mentoring as an innate indigenous Native Hawaiian value. Having had experiences being mentored, and mentoring, these participants had a wealth of information and perspective to share.

The University of Hawai'i Honors Program

Founded in 1958, the UHM Honors Program began with admission for first and second year students. Then in 1960, the program expanded to include the Upper Division program to support juniors and seniors who wished to pursue research and independent studies. The Honors Program is now a four-year program where students can apply and incoming first year students are offered early invitations to join the program, encouraging a more sustained engagement with the Honors experience. Successful completion of the Honors Program with either a thesis or portfolio track results in the award of an honors degree in the major, as well as being noted on the transcript and the Bachelor degree diploma. Those students who successfully complete the Upper Division program earn the award of an Honors degree in the major, noted on the transcript and the student's diploma.

Program Evaluation Surveys and Interviews

Surveys in general effectively collect data because data collection is systematic, from different cases, but looking at the same variables, or questions (Rea, 1992; Vaus, 2008). Limitations of surveys are that they are rigidly scientific, and can exclude meaningful nuances of action and beliefs. A successful method to address this is by including open narrative questions that invite participants to respond in detail using their own words. By including open narrative questions, the survey becomes both a quantitative and qualitative instrument (Pribyl, 1994). The program evaluation surveys sought to examine the creation and progress of mentoring programs, guiding the refinement of and strengthening the services and programs designed to positively affect retention and graduation rates, enhance student services and the student experience, specifically in the areas of mentoring and associated programming, as situated within a

University undergraduate academic advising office. The program evaluation survey instruments utilized for the Puahia and Honors programs included both quantitative and qualitative elements.

Program Evaluation Instrument Development

No validated instruments were located to serve this evaluation. The single validated instrument located having to do with mentoring is Eby et al's research regarding mentor's perceptions of negative mentoring experiences (Eby, Durley, Evans, & Ragins, 2008). As the negative mentoring experience was not the focus at hand, new instruments were devised based upon the work of Crisp (2009), Sinclair (2007) in her work with aboriginal mentoring for the interview instrument development, Lunsford (2011) for the Honors Program surveys, the Australian mentor/mentee program AIME, and the helpful templates from the University of New South Wales, Australia (AIME, 2012; Crisp, 2009; Lunsford, 2011; Sinclair, 2007; University of New South Wales, 2014).

Puahia: Inspiring Emerging Educators Program Surveys

Puahia program data were collected over the course of two years as a part of program protocol in order to better capture the lived experience of the mentors and mentees, to assess pre-delivery perception versus in the field actualization for mentors, to attempt to capture mentee experiences, to match mentor activity with stated criteria, to learn more about the background and demographics as self-reported by the mentors, and finally, to learn more about mentor motivations for applying to be a mentor in the first place. In addition, there was an awareness of the need to recover program evaluation data to the extent possible in an under-resourced institutional environment to prove viability and possibly secure future funding.

A pilot program evaluation survey had been employed to assess Get FIT Program students, but this tool and data did not address mentoring specifically therefore the data collected is not part of this dissertation data. The focus on mentoring was clarified and developed in the Puahia program by the researcher. The Puahia program surveys utilized quantitative and qualitative methods such as text-based response questions and Likert scale questions, a mixed methods survey instrument. Although primarily a utilization and developmental evaluation proposal formative assessment effort and tool intended to take the pulse of the mentoring program, in terms of organization, goals, and current status, there is a summative element. Those responding are “summing” up the experiences and feelings of the mentoring experience, and describing and reporting on being part of the Puahia Mentor program for the fall 2012 semester.

The Puahia Mentor program had as a basic goal and remit themes such as outreach, welcoming, and support to and of first year students in the UHM COE in order to positively affect retention and student success within the UHM COE. In this regard, surveying Puahia Mentors as part of program evaluation was a responsive formative tool that allows assessment of perceived mentoring success from the point of view of the mentor attempting to deliver peer outreach and support to UHM COE first year students, and transfer students. Puahia mentees who have been matched with a mentor, and who have attended Puahia programming events during the semester were also surveyed.

At the time that this data gathering was occurring, in addition to the survey and application instruments, there was limited time to design and conduct in-depth focus groups, or one-on-one interviews with mentors and mentees, and therefore none were conducted. These are other qualitative research methods that could be useful and applicable if undertaking similar research in the future. The researcher has always been focused primarily on qualitative research;

therefore, a primarily qualitative approach fit well. There also was a natural interest in lived experience and an interest in the perceived effects of caring, which developed as an ethics of care framework over time. Action research was occurring in the running of the program and advising students without specifying it to be such, and consequently this type of approach as the basic research foundation made sense theoretically and methodologically.

The mentor and mentee survey instruments were created by the researcher and were administered via Google form surveys tools embedded in e-mail or as a web link. The primary goals of the mentor survey instrument were to ascertain demographic data, ascertain mentor/mentee interaction data, assess previous mentoring experience, assess perceptions of mentoring, gauge responses to other programs model possibilities, and better understand the personal aspirations of each mentor.

The primary goals of the mentee survey instrument were to ascertain demographic data, mentee contacts made data, previous mentoring experience, perceptions of mentors and being afforded the opportunity to have a mentor, response to other program model possibilities presented, and personal aspirations of each mentor. Another goal of the mentee survey was to solicit feedback regarding the experience of being mentored, and perceptions of being cared for. Overall, the survey instruments contained quantitative and qualitative questions dispersed throughout. The targeted questions regarding mentoring tended to elicit lengthier, more in-depth, and information rich responses, yielding more qualitative data.

Sample Puahia Program Evaluation Survey Questions for Mentors:

1. What are your goals and hopes for your relationship with your mentee? Please be specific.
2. What efforts will you make, and what will you bring to the table this year for your mentee to enhance their college experience and help them out?

- a. Will you take them to a conference? Or suggest other professional development resources?
 - b. Will you suggest some good books on your shared professional topic?
 - c. Will you suggest some good movies on your shared professional topic?
 - d. Extra tips?
 - e. Give them an “insider’s” campus tour of UHM, and the COE?
 - f. Get their cell phone and check in via voice or text?
 - g. Meet and talk story twice a semester, or more if it works for both of you, and seems to be helping the mentee along?
 - h. All of the above
 - i. Other
3. Would you have applied to be a Puahia Mentor if there was no \$1,000 stipend offered?

A copy of the complete survey is provided in Appendix A.

Sample Puahia Program Evaluation Survey Questions for Mentees:

1. Did you feel cared about knowing there was a mentor from your major ready to help you? (yes/no) If you felt cared about, please tell us why?
2. Does having a Puahia Mentor help you in the following ways?
 - a. I feel supported
 - b. I feel cared about
 - c. I feel welcomed
 - d. I learned more about my major
 - e. I learned more about succeeding in college
 - f. All of the above
3. Does having a Puahia mentor help you feel you can succeed in college and graduate? (yes/no)

A copy of the complete survey is provided in Appendix B.

The University of Hawai’i Honors Program Survey - Care

Academic advisors who are faculty specialists on the UHM campus are required to solicit feedback as part of their tenure track process; therefore, advising surveys are regularly administered. These surveys are voluntary in the case of the Honors Program as there is not a current mechanism to place a hold on a student account, as can UHM academic departments or colleges when instituting mandatory advising protocols when a student does not fill out the survey. There is a question concerning the perception of being cared for in these surveys, hence

the rationale for the analysis of response to that survey question which is a quantitative Likert scale. Another question asks students if they have anything else to add. This was a paragraph text option, to which many students choose to respond. These responses allowed for a textual analysis. This was a review of existing data relating to the core theme of an ethics of care, perceived experience of care, and concrete support hereof.

Sample Honors Program Evaluation Survey Question:

1. The advisor made me feel cared for and valued. [Please indicate the degree to which you agree with the statements below about your advising session:]
2. Anything else you would like to add?

A copy of the complete survey is provided in Appendix D.

Program Interviews

Puahia: Inspiring Emerging Educators Program Semi-Structured Interviews

The title of the approved UH human studies program application was, “Native Hawaiian Values in Student Success Interventions: Mentoring Is Not a Western Invention”

As Merriam (2009) states, “In all forms of qualitative research, some and occasionally all of the data are collected through interviews” (p.87) (S. Merriam, 2009; Plano Clark, 2008).

Interviewing people provides the researcher with the opportunity to better understand the participant’s point of view. As Patton (1990) wrote:

We cannot observe feelings, thoughts, and intentions. We cannot observe behaviors that took place at some previous point in time. We cannot observe how people have organized the world and the meanings they attach to what goes on in the world - we have to ask people questions about those things. (p.196)

Semi-structured interviews provide participants with the time and space needed to express themselves, but also provide some structure to prevent the conversation from veering off too far from the purpose of the interview (Wragg, 1987). The participants were Native Hawaiian cultural specialists and educators, one with significant experience in student services at UHM, and in the general community. Interviews were held in person, lasting about two hours. The interviews were audio recorded digitally using a Mac laptop utilizing GarageBand software, and later transcribed into Word documents. These Word documents were saved onto a password protected Mac laptop, then externally saved onto an external flash drive, and then onto another home password protected Mac computer. All data saving devices were and are secure and any identifying information was removed from the data. In addition, any identifying information was not used in the results, and pseudonyms were used instead.

The researcher appreciated the opportunity to interview key informants about their experience of mentoring as an indigenous value, specifically Native Hawaiian, because doing so helped answer questions and confirm suspicions inspired by experience, and informed the ethics of care framework in cultural context. As Daloz (1986) wrote:

In the end, it is simply better to see human beings as wholes rather than isolated minds, bodies or souls. It is phenomenologically better because it recognizes that the world is intrinsically connected and respects those connections before sundering them for purposes of analysis, not after. It is intellectually better because it allows a more complex and dynamic understanding of living phenomena in flux, a grounded and contextual grasp rather than the abstract and conveniently frozen vision of a cadaver on a table. And it is ethically better

because it represents a stance at least approaching a loving, caring respect for the inherent worth of the other person. (p. 113)

The three interviews were transcribed. The transcription was read and reread once completed so as to become even more familiar with the responses. This allowed for recurring words, ideas and concepts to become apparent. After a third reading, coding of the transcripts commenced. Recurring words, ideas, and concepts were noted and reviewed (Garrahy, 2005; S. Merriam, 2009; Plano Clark, 2008). Cross-referencing and comparing answers to the interview questions was conducted. Categories and themes were built and reviewed. Recurring common themes were filtered and condensed from all of the data gathered using basic coding, categorizing and patterning of words, ideas and experiences.

Interview Questions:

1. What does mentoring mean to you?
2. Have you been a mentor?
3. In your own approach, have you used a Native Hawaiian concept of mentoring? If so, could you give an example?
4. Was having a mentor or mentors, both cultural and personal, along the way important to you?
5. Would you say that your experience of being mentored was uniquely Hawaiian, or influenced by Native Hawaiian cultural values? If so, how and why?
6. In your opinion, is it important for students to have a mentor/mentee relationship? In your opinion, is a mentor/mentee type relationship (such as a kumu and their student) a good model for learning in general?
7. Do you think it would be good to have Native Hawaiian cultural mentoring concepts and practices as part of the school environment in Hawai'i, and specifically UH student services? If yes, please explain why, and describe how.

Role of the Researcher

The role of the researcher, and understanding the perspective through which the data are collected, interpreted, and analyzed is an important aspect of research. As Phelps (1994) wrote

(p. 192) “Since the researcher is an important data collection instrument in qualitative research, it is important that readers know what type of filter is being used to collect the data (Phelps, 1994).” This researcher has considered her personal experience as a mentee and as a mentor; therefore, her perspective for this study is one of a participant observer. As a first generation student whose parents did not progress beyond primary school in Ireland, which equates to approximately seventh or eighth grade in the American public school system, education has been a pivotal force in my life. At the time my parents were of the age to attend higher levels of primary school and enter secondary school, education in the 26 counties in Ireland was fee based. Neither of my parents’ families could afford the fees to keep them attending school; therefore, both of my parents were forced to become wage earners and leave school.

I have been shaped by both the promise and disappointment of educational attainment in the generations that came before me, and in my own generation. I have gone from being a low wage earner with no degree or hope of obtaining one to a late bloomer pursuing a Ph.D. out of the “normal” educational life cycle, as I did not enter higher education until what some may term as “later in life.” I have personally experienced and observed that those who succeed in their chosen path can usually point to someone or something that influenced them positively at least once to stay the course and persevere, and I have come to see that the influence referred to is often one form or another of “mentoring,” whether articulated directly as such or not, which is closely interconnected with care. Recently the actor Michael Keaton shared in an acceptance speech at the 2015 Critics Choice Awards, “There’s not one person who doesn’t put in the hard work that hasn’t been helped somewhere along the line by somebody...” (Keaton, 2015).

The very successful broadcaster Oprah Winfrey (2002) has said:

A mentor is someone who allows you to see the hope inside yourself. A mentor is someone who allows you to know that no matter how dark the night, in the morning joy will come. A mentor is someone who allows you to see the higher part of yourself when sometimes it becomes hidden to your own view. I think mentors are important and I don't think anybody makes it in the world without some form of mentorship. Nobody makes it alone. Nobody has made it alone. And we are all mentors to people even when we don't know it.

Mentoring is part of the fabric of society (K. A. Johnson, 2003), whether formally “informally” expressed in a military hierarchy where the newly enlisted look to their experienced colleagues and/or commanding officers for guidance, tips, and codes for success and compliance (W. B. Johnson & Andersen, 2010). Or it may be informally expressed in cultural, community or family structures, and in more loose organizational settings such as a new pickup basketball player leaning on the “unofficially” established leader of the pack, or the first year student in their first university science class leaning on the AP student who excelled in high school, or the young actors who lean on the seasoned director or experienced actor to show them how to ply their craft on an emotional level, not simply a cues and lines level (Girves et al., 2005; K. A. Johnson, 2003; Zevallos & Washburn, 2014).

Mentoring is a transmission of knowledge and social capital that enables the mentees to gain confidence, to perceive themselves as capable, and to develop the skills needed to move forward on the chosen path laid out in front of them (Hartley, 2004). This reciprocal transfer of connection, energy, time, knowledge, and investment rests upon a bedrock of care, and can be further refined within a consciously applied and understood ethics of care framework. The goal

of this proposed study is to examine the potential positive impact of proposed mentoring programs in American higher education so as to support students in their quest for educational attainment, and the enhanced life long prospects and positive effect that this attainment promises to offer.

The Research Design for This Study

The research design for this study was to analyze existing program evaluation action research data and the transcripts from semi-structured interviews, and conduct a literature review. This project was carried out in the following stages:

1. To better understand that lived experience of mentors and mentees, Puahia program evaluation data were analyzed for common themes and terms.
2. To assess mentoring as an indigenous value, semi-structured interviews were conducted.
3. To better understand the lived experience of students experiencing academic advising mentoring, the Honors Program student response survey data were analyzed for common themes and terms.
4. A literature review was conducted to compare and contrast themes discovered.
5. Using the ethics of care as a platform, a proposed mentoring program for university student success was proposed.

Timeline

The timeline for the individual phases of the study is outlined below in Table 4.

Table 4. Timeline

Completion	Action
2012 – 2014	Survey, Puahia Mentors
2013	Interview, Mentoring as an Indigenous Value
2013	Survey, First year Welcome
2014	Survey, Puahia Mentees
2014 – 2015	Literature Review and Analysis
2014 – 2015	Analysis & Write-up/Proposal Defense/Comprehensive Exams
2016	Dissertation Defense

Definitions of Key Terms

Academic Advising

Academic advising takes place in “situations in which an institutional representative gives insight or direction to a college student about an academic, social, or personal matter. The nature of this direction might be to inform, suggest, counsel, discipline, coach, mentor, or even teach” (Kuhn, 2008).

Mentoring

“Mentoring is a process for the informal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient as relevant to work, career, or professional development; mentoring entails informal communication, usually face-to-face and during a sustained period of time, between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé)” (Bozeman, 2007).

Also, mentoring in this study is viewed as the principle and vehicle of targeted caring intervention in a student’s development and pathway at regular and critical junctures that positively supports the student’s greater goal of becoming educated, engaged, and involved in society as recipients of higher education attainment in the form of a four-year degree.

Ethics of care

“A theory about what makes actions morally right or wrong. It is one of a cluster of normative ethical theories that were developed by feminists in the second half of the twentieth century. The ethics of care emphasizes the importance of response. The shift in moral perspective is manifest by a change in the moral question from “what is just?” to “how to respond?” Ethics of care criticizes the application of universal standards as “morally problematic, since it breeds moral blindness or indifference” (Bailey, 2008). In addition, in this study the principle of caring is viewed as a societal and moral philosophy and activity that supports all and can be replicated to positive effect in various circumstances.

Retention

“Entering college students remain, re-enroll, and continue their education. (For example, first-year students return for their sophomore year.)” (Cuseo, 2007). The words “persistence” and “retention” are often used interchangeably. The National Center for Education Statistics, however, differentiates the terms by using “retention” as an institutional measure and “persistence” as a student measure. In other words, institutions retain and students persist. Another term commonly used with retention is “attrition.” Attrition is the diminution in numbers of students resulting from lower student retention (Hagedorn, 2006).

Graduation

The act or action of earning an academic degree, which can include the actual ceremony involved in such, after which a student is deemed to have earned a four-year degree.

Student success

“A favorable or desirable student outcome” (Cuseo, 2007).

Care-focused education

This study deems this to be an educational approach that establishes the ethics of care in fundamental policies and procedures of the institution.

Micro connections

(also defined as micro moments of positive connection) Positive connections between people on an emotional level which are small but effective, that are mutually beneficial and that support positive outcomes (Fredrickson, 2013). This is considered to be a core element of mentoring in this dissertation as micro moments lead to and constitute the greater connection.

Interdependence

The concept that society is a mutually supportive ecosystem, that humans need one another, and that dependence and mutuality are part of the warp and woof of human personal and group relationships.

Personal development

“Includes activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability, enhance quality of life and contribute to the realization of dreams and aspirations. The concept is not limited to self-help but includes formal and informal activities for developing others in roles such as teacher, guide, counselor, manager, life coach or mentor. When personal development takes place in the context of institutions, it refers to the methods, programs, tools, techniques, and assessment systems that support human development at the individual level in organizations” (Aubrey, 2010; Smith, 2012).

Summary of Chapter 3

In Chapter Three, the theoretical justifications were presented for choosing a qualitative research paradigm, the methodology of action research and the use of program evaluation data analysis, interview transcript analysis, and literature review. Chapter Four will discuss data interpretation from the program evaluation existing data analysis, interview transcript analysis, and literature review to answer the project research questions. The conclusive chapter of this dissertation, Chapter Five, will use the findings of this study to propose ways in which upper level administrators of universities can formally bring the ethics of care into mentoring programs for student success.

CHAPTER 4. INTERPRETATION OF THE DATA

Introduction to Chapter 4

The purpose of this qualitative design dissertation study, which will also contain some basic quantitative demographic elements, is to propose that mentoring situated within an ethics of care policy framework be an institutionalized and go-to tool used in higher education upper level policy to positively affect the undergraduate student experience and progress to degree. This application endorsed and facilitated by upper level administration can then potentially positively affect bottom line issues such as educational attainment, retention, and graduation rates for undergraduate students enrolled in higher education programs in America.

The researcher believes that the ethics of care is a sound foundation from which to build a strong mentoring philosophy and practice. Mentoring is an experience of micro connections, person-to-person and moment-to-moment, which can lead to powerful macro effects when the mentored succeeds in the chosen field, discipline, or endeavor and then, in turn mentors a mentee.

Chapter Four will provide a detailed account of the data analysis, both quantitative and qualitative data. Repeated terms or phrases were highlighted showing frequency of repetition, and thus the importance of that term or phrase in the answer to the question asked, and the implication of that term or phrase. Initial trends were refined into a smaller number of final terms or phrases, providing the core results for this study.

Wordle: Word Frequency Qualitative Analysis Method – “Word Cloud”

A Wordle is a useful qualitative analysis tool as this free software application visually presents the most frequently used words in retrieved textual data, thus painting a visual picture of textual emerging themes that complements and grounds the discussion of themes and implications. The most frequently used words will then be prominently displayed in the resultant Wordle image (Huisman, 2011; McNaught & Lam, 2010). This tool filters out commonly used words such as “the” in the English language, similar to the qualitative coding undertaken by the researcher when searching for repeated and/or clustered themes, motifs, and patterns. The ability of Wordle to visually represent found themes using frequency adds another dimension to human generated qualitative coding frequency and examination, especially in relation to survey answers that have textual responses as versus longer interviews.

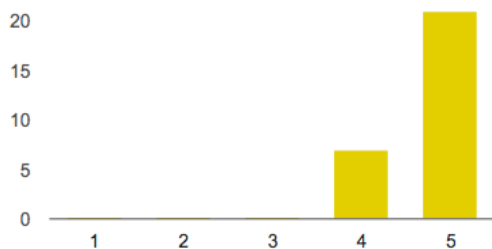
First Year Welcome Orientation Feedback Survey

In the fall of 2013, the University of Hawai’i College of Education targeted a new and specific student category: first year students entering the COE for the first time, and transfer students. Previously, only upper division students had been admitted to the UHM COE. This new “direct admit” approach was celebrated at a welcoming orientation event at the beginning of the semester. This admission policy change meant that these first year students had the UHM COE as their advising home. The Puahia: Inspiring Emerging Educators Program was in place to help these new first year students feel at home with the support of an upper division mentor in the COE. This survey was a program evaluation tool distributed at the end of the first year welcoming event to assess this new study body coming into the COE, and to learn more about how to support their success. The survey tool was also intended to ascertain perceived

experiences of care, and if mentoring had the effect of creating a sense of being cared for.

Twenty-eight first year students volunteered to respond to this anonymous program evaluation survey. Out of the five Likert scale questions from 1, Strongly Disagree to 5, Strongly Agree, that asked about the COE welcoming orientation in general, one question asked about mentoring:

IT WAS HELPFUL TO MEET PUAHIA MENTORS IN MY MAJOR, ASK QUESTIONS AND KNOW I COULD FOLLOW UP WITH THEM DURING THE SEMESTER



Analysis:

Twenty-one (75%) students taking the survey strongly agreed, and 7 (25%) agreed that the experience of meeting their Puahia mentors in their major was helpful.

Sample responses include:

“Great Orientation/Great you had mentors speak and facilitate ice breaker. Really good food. (:”

“It was helpful and encouraging to meet mentors and other students who have/are experiencing the same things that I am. I enjoyed socializing and the amount of info. mentors provided that aren’t in the packet.”

“This helped me so much! I can tell the KRS (Kinesiology and Rehabilitation Sciences) mentors really want to help me. (: Thank you!”

The Wordle for the first year feedback text is as follows:



First Year Survey Analysis:

As the question that inspired this text asked about mentors, it is reasonable that the word “mentors” would be most frequently used. What becomes interesting, however, is how the words clustered around and with “mentors” paint a picture of the experience: “great,” “help,” “encouraging,” and “enjoyed.” These responses show encouraging signs that the mentoring program will be a help to student success. The added benefit of good free food certainly helped!

Overall, the first year orientation, as evidenced by the feedback surveys, was a success, and was a specific success when it came to the mentoring program that was a key player in the welcoming orientation program and a key way to deliver care and welcoming. The students reported feeling helped, which is a component of care in action.

Puahia Program Evaluation Mentee Survey

Towards the end of the second Puahia program cycle (two semesters), a voluntary, non-incentivized, anonymous survey was emailed via Google surveys link. While there were only eight responses, these responses offer interesting insights to the success of the mentoring program. This program evaluation survey included 10 questions, with supplemental narrative text questions.

Question one had a 100% yes response rate for the 8 respondents:

DID YOU FEEL CARED ABOUT KNOWING THERE WAS A MENTOR FROM YOUR MAJOR READY TO HELP YOU?



YES	8	100%
NO	0	0%

Analysis:

100% (all 8) of the respondents felt cared about knowing that a mentor from their major was ready to help them.

The sub-question for question one was, “If you felt cared about, please tell us why?”

Responses:

“It is nice to know someone is there when you have questions for need help with something.”

“I feel cared because they are concerned with my grades and if I'm doing okay or struggling in any of my classes, and they care about my future goal. For example, they told me to start looking for grad school/physical therapy school that I would like to go after college so that I can start taking courses to enter one of those schools. Therefore, they try their best to inform us ahead so that we will not be left behind.”

“I felt cared about because I had a friend that could give me advice about what to expect and what to do to create an efficient plan to graduate on time with everything I needed. My mentor, M., was always quick to respond to any question I needed answered.”

“My mentor was B., and you could tell he cared through the way he communicated and spoke with us. He was always very personable, funny, and approachable, even over email. Things like that make all the difference.”

“They were really friendly and always available when I needed advice. This program introduced me to future fellow educators who share the same passion as I do. I felt cared because my Puahia mentors regularly checked up on me throughout the semester.”

“I really felt that I was helped and guided into knowing what I needed to take for my upcoming semesters!”

They all emailed me since we never met in person before and they let me know that it was okay to ask them questions.”

“I now know that when I need help I can contact my mentor at any time. It's comforting to know that there are resources who know what and how to do things.”

Question two also had a 100% “Yes” response rate:

DO YOU LIKE HAVING A STUDENT TO TALK STORY WITH, AND ASK QUESTIONS OF, IN YOUR MAJOR?



YES	8	100%
NO	0	0%

Analysis:

100 % of the respondents liked having a student to talk story with and ask questions of, in their major. This was the role of the mentor, to be a peer-mentor support with the added benefit of sharing the same major and therefore being able to provide their insights from the wisdom of experience.

The sub-question for question two was, “If yes, please tell us why?”

Responses:

“They know what its like to be in the position I am and have insight others might not have.”

“I personally enjoy communicating with someone who has already gone through my future and current experiences. I know I am not alone, and I can get help whenever needed.”

“Because it is fun being able to relate to other classmates.”

“Yes, because I find it easier to talk with someone closer to my age group.”

Analysis:

This Wordle paints a more practical picture of the mentor/mentee relationship: “program,” “major,” “classes,” “perspective,” “know,” how the mentor can be a “friend,” and can also provide the mentee with important advice to help them. As with academic advising, sharing information, logistics and structural knowledge with students are keys to navigating any organizational landscape, so this feedback that mentors provided this may reflect the need to be helped in concrete caring ways that are both emotive and practical.

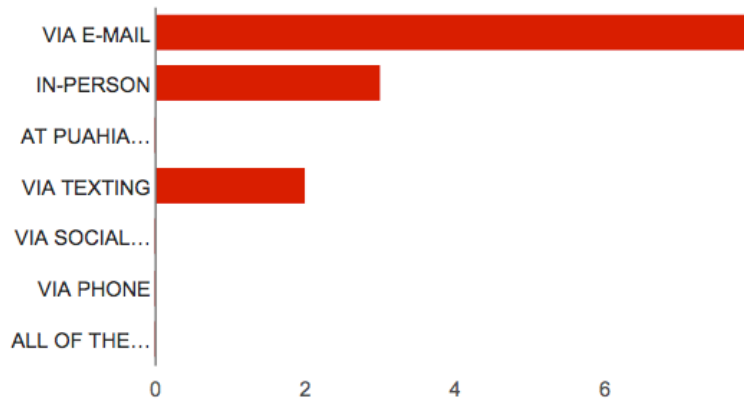
Question three showed a majority of mentees had connected with their mentor:

HAVE YOU CONNECTED WITH OR CONTACTED YOUR PUAHIA MENTOR THIS OR PREVIOUS SEMESTERS?



Question four asked about the ways in which mentors and mentees connected:

DID YOU USE ANY OF THE FOLLOWING WAYS TO CONNECT?



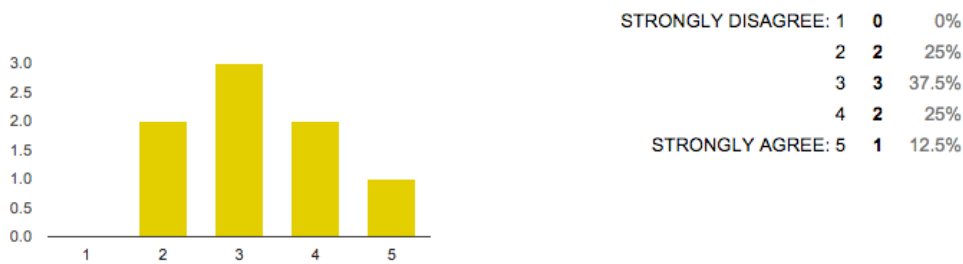
VIA E-MAIL	8	100%
IN-PERSON	3	37.5%
AT PUAHIA EVENTS	0	0%
VIA TEXTING	2	25%
VIA SOCIAL MEDIA - INSTAGRAM, FACEBOOK	0	0%
VIA PHONE	0	0%
ALL OF THE ABOVE	0	0%

Analysis:

All eight respondents (100%) communicated with their mentor via email, with three communicating in person (37.5%), and two via texting (25%). This response demonstrates the importance of technology in how mentor/mentee create and sustain connection.

Question five began the exploration of institutionalizing a mentor program:

WOULD IT BE EASIER TO GET TO KNOW YOUR MENTOR IF YOU MET REGULARLY, LIKE IN A REQUIRED CLASS OR EVENT?

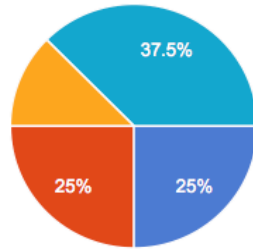


Analysis:

Mentees demonstrated reserved support for the idea of meeting regularly in a required class or event. It may also be possible that mentees were more comfortable in the paradigm they had just experienced where the mentor and mentee could meet when they wished. Perhaps a mentor program that met regularly in a required class or event could provide hidden benefits that are as yet unknown as this has not been enacted. Architecture creates spaces of connection as can be evidenced by the intentional architecture of workplaces such as Pixar (Snapshots, 2012). Community is built via these micro connections in rounded open spaces, and much can come from sometimes seemingly casual intersections made in passing because space dictates that people pass and see one another on a regular basis. In the U.S. this has been described as the water cooler conversation. It used to be the Xerox copy machine hub, and so forth. Convenience can play a meaningful role in connection making so this desire to have the ability for physical intersections could point to a successful way to cement the mentor/mentee relationship.

Question six explored the ways in which the mentor helped the mentee:

DID YOUR PUAHIA MENTOR ASSIST YOU IN THE FOLLOWING WAYS?



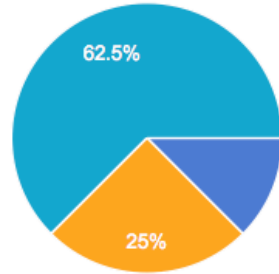
ADVICE ABOUT CLASSES	2	25%
OVERALL SUPPORT	2	25%
MAJOR RELATED QUESTIONS	1	12.5%
NETWORKING	0	0%
SHOWN THE VALUE OF EARLY ACADEMIC ADVISING	0	0%
ALL OF THE ABOVE	3	37.5%

Analysis:

This question was structural in nature, not emotive. The intent was to probe what concrete support received from the mentors that the mentees valued most. It might have been good to add “Other” with a request to name or elaborate. It may be interesting in future mentoring programs to explore how “networking” and “shown the value of early academic advising” could be strengthened, or to explore if these facets of adult university life are not yet fully understood by first semester first-years.

Question seven asked about how the mentee felt about having a mentor:

DOES HAVING A PUAHIA MENTOR HELP YOU IN THE FOLLOWING WAYS?



I FEEL SUPPORTED	1	12.5%
I FEEL CARED ABOUT	0	0%
I FEEL WELCOMED	2	25%
I LEARNED MORE ABOUT MY MAJOR	0	0%
I LEARNED MORE ABOUT SUCCEEDING IN COLLEGE	0	0%
ALL OF THE ABOVE	5	62.5%

Analysis:

While respondents did include “care” in all of the above, none specifically stated they felt cared about which is interesting because 5, 62.5% include care in the “all of the above” category and comment on the feelings of support and welcoming in their answers. Yet the respondents did not make a direct connection with care. Is this because care is not fully understood or because care is not valued in society as much as technical knowledge, for example? This warrants further contemplation and in future research, could be addressed to see if the question reconfigured would produce different results. This would be with another population, but it could be used for contrast.

Question eight asked about perceptions of mentee success:

DOES HAVING A PUAHIA MENTOR HELP YOU FEEL YOU CAN SUCCEED IN COLLEGE AND GRADUATE?



Analysis:

The answer was a unanimous “Yes” for the eight respondents, a 100% yes response.

Mentees felt that having a mentor helped them feel like they can succeed in college and graduate.

The sub-question for question eight was, “If yes, please tell us why?”

Responses:

“I feel like someone is going to be there if I need guidance.”

“If they can do it, so can I.”

“It is nice to connect with people with similar interests as me.”

“Because without them, I will be lost in college and I will have hard time to make any decisions (the involves classes to take, major, etc.) without their help.”

“She gave me support and encouragement when I was feeling overwhelmed and lost.”

“If my mentor is able to do what is required and go beyond expectations, including becoming a mentor, it gives me the motivation to do it myself.”

“I was continually told how possible it is to be successful, specifically in my major by the Puahia mentors. That was very nice.”

mentees reported feeling better about their own ability to succeed. “Nice” comes up second in frequency, indicating that the mentee felt positive about and approved of this connective and experience with a Puahia mentor.

Question nine asked about the experience of Puahia free events that were offered to mentees and mentors to support their success where a professional in the field provided information about the profession of interest or a new teaching methodology.

HAVE YOU ATTENDED PUAHIA EVENTS (CULTURE IN EDUCATION, ATHLETIC TRAINING FOR EXAMPLE) THIS SEMESTER OR BEFORE?



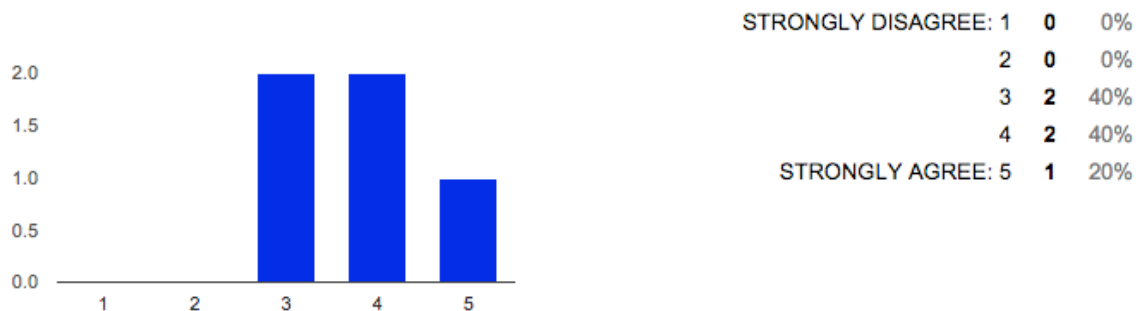
YES	3	37.5%
NO	5	62.5%

Analysis:

The majority of respondents had not attended an event, 5, or 62.5%, while 3 had, 37.5%.

The sub-question (a) for question nine asked:

IF YOU ATTENDED PUAHIA EVENTS, WERE THE EVENTS HELPFUL TO YOU?



Analysis:

This response, and the previous attendance response begs the question: would converting the free voluntary events typically offered in the evenings to a class setting have a greater benefit for mentors and mentees? When students do not have full fiscal support for college attendance, work can conflict with school in a number of ways. One of those ways is the inability to partially or fully avail of what may be termed “support programs”, and in this case, to engage with a mentoring program and associated targeted major related programming. Therefore, building these programs into the curriculum, similar to the concept of embedding Experiential Learning into the curriculum and degree pathway requirements, could potentially reach more students where they are. Other considerations for lack of attendance are schedule conflicts as mentors and mentees are students with classes, projects, laboratories, transportation issues, and homework.

The sub-question (b) for question nine asked, “If it was helpful to you, please tell us why?”

Responses:

“They were very informational and welcoming. Food was a definite plus. :)”

“(I did not attend any events)”

“I was able to socialize and interact with people of the same major, and get to know many mentors as well.”

“Unfortunately, I haven't been able to attend the Puahia events due to schedule conflicts. But if I could, I would!”

“I learned a lot more about different career paths.”

“Unfortunately I wasn't able to attend due to my schedule. I'm sure they were very informative and helpful to those who attended.”

“N/A”

“I have yet to attend a Puahia event.”

The Wordle for the text is as follows:



Analysis:

This Wordle clearly demonstrates that “unfortunately” for many mentees attending the events was not possible due to conflicts in their schedule. Those who were able to attend found the events to be “helpful,” “informative,” and “welcoming.” This is often a problem for student juggling jobs, study, and transportation.

Question ten, the final question, invited mentees to add anything else:

Responses:

“No, that's all!”

“I had no idea that I would be assigned Puahia advisors. Even though I'm not officially declared a secondary ed. student yet... it's nice to know that fellow students will help you with the process on top of the support that the advisors give you.”

“Thank you for all the help!”

“Puahia mentors provide a foundation in which students can base their future on. Without them, it would be very stressful and confusing when navigating the correct path to take.”

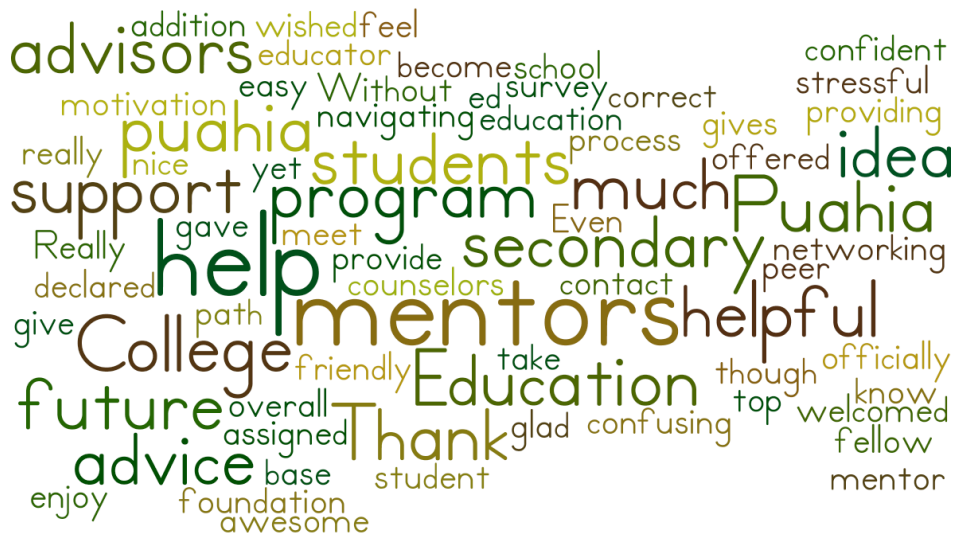
“The secondary education Puahia mentors are awesome. Really friendly and easy to contact. Not only have they welcomed me into the College of Education program, they have gave me so much advice and overall support that it gives me motivation to become a future educator. I only wished they offered more advice about networking. Before this survey, I had no idea they could help me with that!”

“Thank you very much for providing the peer mentors in addition to the counselors for the College of Education, they are really helpful!”

“I enjoy the Puahia program.”

“I am very glad to meet my mentor because she was very helpful and I feel more confident with school.”

The Wordle for the text is as follows:



Analysis:

The Wordle above for question ten, an open-ended invitational question, demonstrates highest frequency used words in regards to the Puahia mentoring program were “helpful,”

followed by the word “mentor.” This points to the positive impression that connecting with a mentor appears to have had upon the mentee, connection being a foundational premise in creating this program that had as the goal tangibly supporting student success. This also points to the helping element of the actualized care concept which mentoring is a vehicle for.

Overall Puahia Program Evaluation Mentee Survey Analysis:

The responses to this survey show that the Puahia mentor program was appreciated by the mentees who responded. The eight respondents appeared to feel positively about being cared for, which manifested in knowing that a mentor from their major was ready to help them. Word frequency revealed that the experience of having a mentor inspired feelings of “care,” comfort from having someone “always” there, “know,” and their mentors were “needed.”

All of the respondents liked having a student to talk story with and ask questions of, in their major. The attending word frequency image paints a more practical picture of the mentor/mentee relationship: “program,” “major,” “classes,” “perspective,” “know,” how the mentor can be a “friend,” and can also provide the mentee with important advice to help them.

All eight respondents (100%) communicated with their mentor via email, with three communicating in person (37.5 %), and two via texting (25%.) This response demonstrates the importance of technology in making mentor/mentee connections.

Mentees demonstrated reserved support for the idea of meeting regularly in a required class or event. It may also be possible that mentees were more comfortable in the paradigm they had just experienced where the mentor and mentee could meet when they wished, especially as they were not yet as familiar with college process and routine. One respondent, 12.5% agreed strongly, two respondents, 25% agreed, three respondents were neutral 37.5%, and two

respondents, 25% chose disagree. Perhaps a mentor program that was embedded in a curriculum and met regularly in a required class or event could provide benefits that are as yet unknown as this was not enacted in the Puahia program.

When asked about how mentors assisted mentees, the slight majority chose “all of the above,” 3, or 37.5%; “advice about classes” and “overall support” were each chosen by two respondents, at 25% each; and one respondent chose “major related questions” at 12.5%. It may be interesting in future mentoring programs to explore how “networking” and “shown the value of early academic advising” could be strengthened.

The responses to this question demonstrate that the goal of the mentor program was met for the majority, 5 respondents, 62.5% felt that they experienced “all of the above.” Two respondents, 25%, felt welcomed, and one respondent, 12.5 % felt supported. All of the respondents felt that having a mentor made them feel like they could succeed in college and graduate. From the frequency and predominance of the word “Feel,” it is clear this question asked mentees about how they feel about their ability to succeed with the support of a mentor. “Nice” comes up second in frequency, indicating that the mentee approves of their experience.

The majority of the mentee respondents had not attended an event, 5, or 62.5%, while 3 had, 37.5%. For those respondents who attended events, 1, 20%, strongly agreed that the events were helpful, 2 agreed, 40%, and 2 were neutral, 40%. One question would be how to best enable attendance at this events? Whilst the survey data from those events has not been discussed in detail in this dissertation, the overall responses to the Puahia events was very positive. Student attendees often commented as to how they wished they this type of “mentor professional in the field” presentations with Q&A was available when they were first-years. It is hard to entice first-years or even first semester sophomores to “extra-curriculum” events that offer great potential

benefit and help with their postgraduate goals so strategies to do this successfully are another area for study and application.

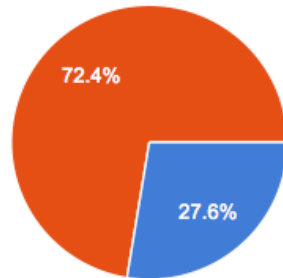
The word frequency image showed “unfortunately” for some mentees. This may have indicated that attending an early evening presentation by a mentor professional in the field events related to their major was not possible due to conflicts in their schedule. Again, this could be related to work schedules and other logistical conflicts which may be ameliorated by embedding events into a curriculum. Those who were able to attend found the events to be “helpful,” “informative,” and “welcoming.” This is not always an obstacle that can be overcome in the current academic environment and schedule, but integrating these types of events into the actual curriculum itself could be a way to achieve a win-win for the student and institution. The final question word frequency analysis, an open question, indicates that the Puahia mentoring program proved “helpful” to mentees and was of “help.”

Puahia Program Evaluation Mentor Survey

In the fall of 2013 of the Puahia program, program evaluation required mentor surveys were emailed via a Google surveys link to assess motivation and experience, what worked and what needed refinement. Thirty mentors responded to the survey. This program evaluation survey consisted of 32 qualitative and quantitative questions, with supplemental narrative text questions.

Question one asked for the first and last name of the mentor. Question two asked the gender of the mentor:

Question 2: Gender



Male	8	26.7%
Female	21	70%

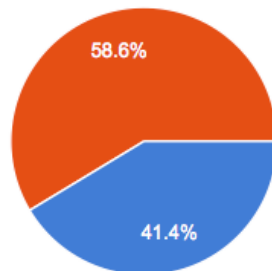
Analysis:

21, or 70 % of respondents were female, with 8, or 27.6 % being male.

Question three asked the age of the respondent resulting in answers that ranged from 19 to 45 years of age.

When asked if they were Native Hawaiian in Question four:

Question 4: Are You Native Hawaiian?



Yes	12	40%
No	17	56.7%

Analysis:

Seventeen respondents, 56.7 % answered that they were not Native Hawaiian while 12 respondents, 40 % stated that they were Native Hawaiian.

Question five asked about Ethnicity/Race. This was an open ended question for respondents to fill in, and there were numerous responses. The Wordle of responses demonstrating the most frequently used words looks like this:



Analysis:

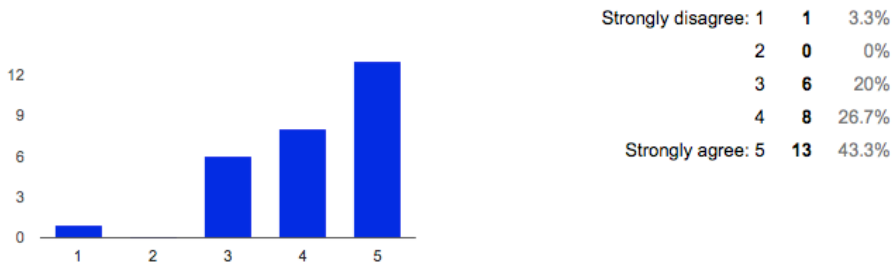
The text frequency software demonstrates that the predominant ethnicity of mentors is Hawaiian, followed by Chinese and Caucasian.

Question six asked the mentor in what College of Education program they were enrolled. Question seven asked what year and semester the mentor hoped to graduate. This information would be used to later match the mentor with a mentee. Questions eight, nine, ten and eleven

asked about previous mentoring experiences. Question twelve asks about the mentor ever having had a mentor themselves.

Question thirteen asked:

Question 13: Would having a COE mentor earlier in your academic career have helped you, if a program like Puahia or similar was available to you?



Analysis:

The majority of respondents (13, 43.3%) strongly agreed that having a COE mentor earlier in their academic career would have helped.

Question 14 asked the respondent to describe why having a mentor would have helped.

Here are some sample responses:

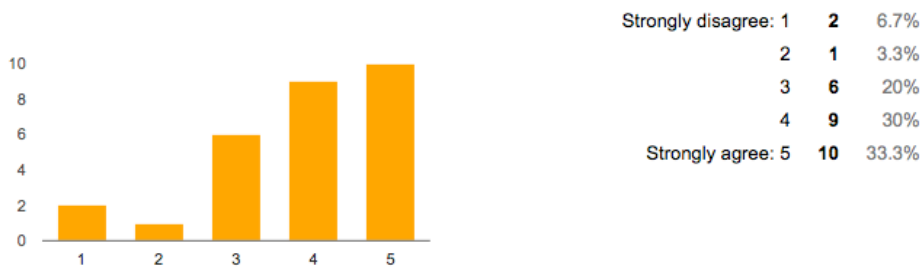
“I would have made smarter choices that would've led me to graduate earlier, because there was very little to no structure when it came to organizing a plan to graduate. The system at the time was very unorganized and wishy-washy. If there were someone that I could've counted on, that knew the ropes and had actual college experience at the time, it would've helped me out a lot.”

“As a freshman, I did not have many friends who were familiar with the different systems UH Mānoa, such as Laulima, registration, and myUH. I also had a hard time adjusting to the new environment since I did not have much friends to connect with. Having a mentor at that time would have helped me to be able to adjust to the new environment and be able to help me with my future path in college.”

the lack of connection felt like an obstacle to successful first in the transition to college and then in terms of progress to graduation both on the personal and structural level. Overall, mentors felt that having a mentor in the early stages of their academic career would have helped them. This would have been the active care principle underlined by the ethics of care framework.

Question fifteen brings up the question of support and motivation for these mentors:

Question 15: Did the \$1,000 stipend make a difference as to whether you applied to be a Puahia Mentor for 2013-2014 (formerly the Get FIT Scholars Program)?



Analysis:

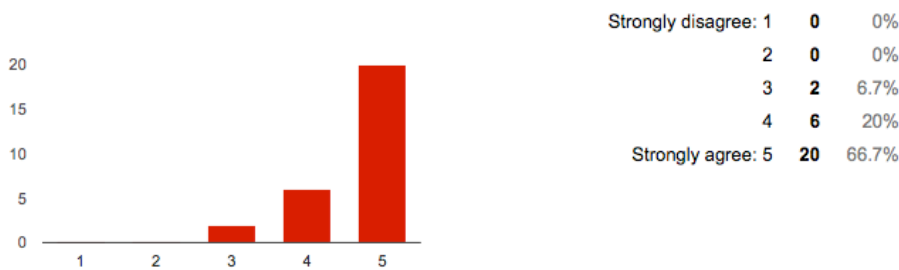
The majority of Puahia mentors either strongly agreed (10, 33.3%) or agreed (9, 30%) that the \$1,000 stipend made a difference about the choice to apply to the program. The majority felt the stipend was a motivating factor. This indicates that financial support is a meaningful incentive to students when engaging in a mentoring program. The Federal U.S. higher educational financial aid landscape is significantly loan based, and typically not replete with “no repayment” based student grants such as has been more common in countries such as England, Germany, and more recently, Ireland.

Stipends and/or scholarships that are tied to programs such as mentoring could offer a way to work on campus, boost student resumes, and offer financial support all at once. It appears that at least three respondents did not need the stipend as motivation to enroll as mentors in the

program. This could be interesting to further explore as a subset in order to see why this was the case, and to ascertain if there are potentially smaller groups of students willing and able to become mentors for no financial compensation.

Question sixteen asked the mentors if they applied to the program because they wanted to be helpful:

Question 16: Did you apply to be a Puahia Mentor because you wanted to help emerging teachers/KRS students to be successful in the COE and at UHM?



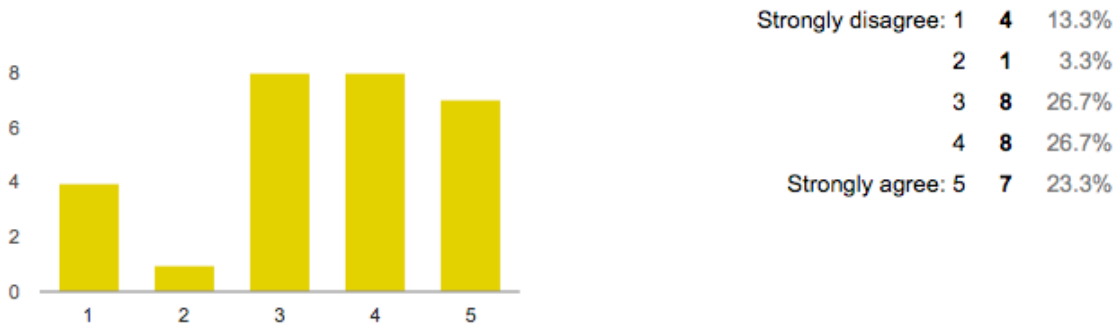
Analysis:

The motivation to support student success and to be of help was a very strong factor in the decision to apply to become a Puahia mentor, as evidenced by the above responses. This type of intrinsic motivation cannot be facilitated solely by monetary reward, and speaks to the human connection that cooperative action reinforces and cements. It would be interesting to compare the students in these degree programs, education and kinesiology, to mentors in other degree programs in terms of motivation to become a mentor and how that is expressed. Education could be considered a helping and caring profession so would biochemistry students report the same motivation? Even though kinesiology is very science based in terms of biology and anatomy, many degree seekers plan to work closely with clients for healing and improved health outcomes

after graduation in some capacity or another so micro connections are often implicit in the post-graduate field of practice.

Question seventeen raises the question of the stipend again:

Question 17: Would you have applied to be a Puhia Mentor if there was no \$1,000 stipend offered?



Analysis:

It seems that the program may have more to offer mentors than just the stipend as the responses were fairly evenly spread between agreement and disagreement with the statement. However, it does appear on aggregate, that the financial stipend does represent significant value for these students. Students are not typically huge wage earners so every bit of fiscal support does make a difference.

Question eighteen is a narrative question asking about the mentor’s goals and hopes for their relationship with their mentee. Here are some of their responses:

“I would like them to be comfortable and confident in the choices that they make, with everything they do in college, whether its choosing the right classes, or finding a job. I want them to rely on me whenever they need anything at all, to use me as a reliable resource. Whatever I can do to assist them in their success, I want them to know that I support them 100%.”

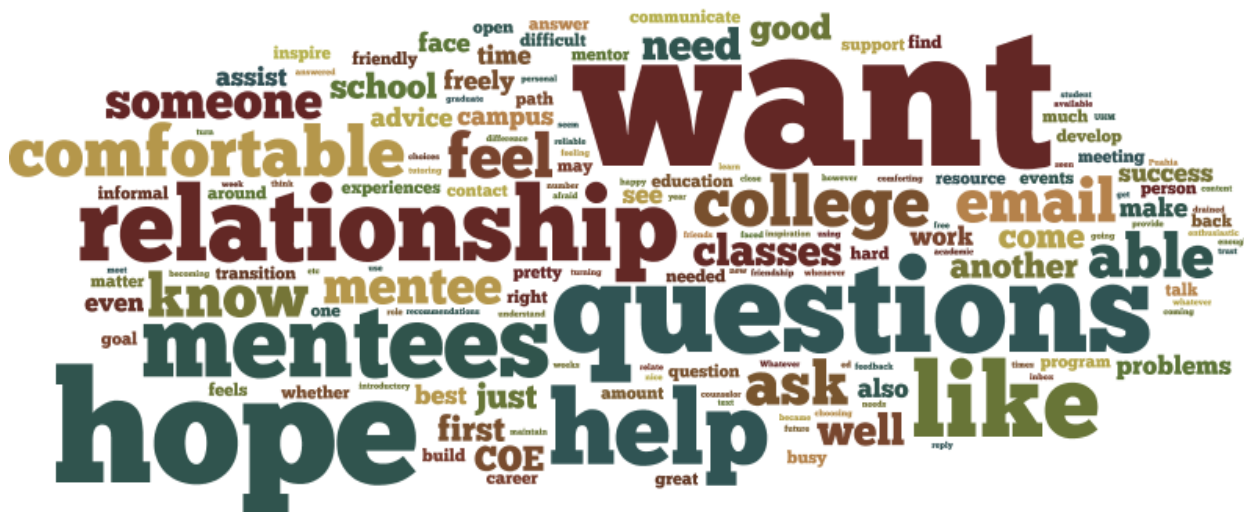
“I hope that they will feel comfortable to ask me for help and create a friendship and relationship that will not die even after I have finished being a mentor or they no longer need my help.”

“I hoped to answer any of the questions my mentees had and just to be there for them if they had any questions about what to do. I also wanted to meet them in person and encourage them to stick with education as their major.”

“I want to have a friendly relationship with them. I don't want to seem like just another email coming into their inbox, but I want to come off as someone who cares about them. I want them to see me as another person who is working towards their success in the COE. I want to provide another informal source of information and advice, so I do want them to ask me questions freely. I want to have an enthusiastic relationship where we are happy to see each other at Puahia events.”

“I want my mentees to be comfortable enough to talk to me. I want to build a relationship with them not as a mentor/mentee relationship, but as to be friends as well. I became pretty close to J. and I want my mentees to be able to approach me in a comfortable matter whether it be with problems with school and help them out. I hope that they pass and graduate in a good amount of time, but the right amount of classes so that they won't feel drained or worried they'll fail a course. I want them to accomplish their goals and work hard because this is the best thing for their future.”

The Wordle for the entire body of respondent text is as follows:



Analysis:

This Wordle demonstrates that many mentors are heart-felt in their desire for nothing but the best for their mentees, and in the hopes they have in terms of solidifying trust, accessibility, and caring in the relationship with the mentee. Relationships and connections are important themes which resonates with micro connection and the goal of student success and support. “Want” and “hope” are the highest frequency used words, followed by “questions” and “relationship.” Reading the responses gave a clear indication that the mentors are intent on supporting their mentees to be successful in all areas of their lives in concrete and meaningful ways.

Question nineteen asked the mentors what they had done to contact their mentees.

Question 20 asked about social media platforms in the Puahia program:

Yes, think it would help with allowing mentees and other first years or transfer to easily connect with Puahia Mentors	6	20%
Yes, think it helps with giving the COE an authentic student face and presence - in real time	6	20%
Yes, this on-line interaction with "real" students welcomes students and helps create a warmer and more informative COE o’hana	6	20%
All of the above	16	53.3%
Not sure yet - wait and see	7	23.3%
Other	9	30%

Analysis:

Social media is not a hobby or an extra relational tool for many people today, young and old alike. It is a mode of being, and often a primary way of communicating and connecting with other people on many levels. Therefore, the fact that a significant number of mentors see social

media as being a valid outreach and connection platform fits the current societal profile and perspective. The fact that some were not sure or choose other is more interesting. That data set could be unpacked if the study had continued, and could be part of future mentoring data sets.

Question twenty-one asked mentors to list the most valuable social media connection/outreach method(s).

The following Wordle illustrates the most commonly chosen social media platforms:

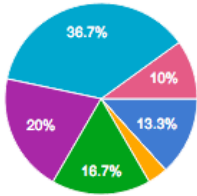


Analysis:

The obvious above winner of the most frequently used word contest is Facebook. Mentors also chose email, Instagram, the website, and Twitter as the most valuable social media tools for mentee outreach and connection. Currently, there may be other social media modalities and platforms utilized, but this represented the most common options and response to those options of that time.

Question twenty-two asked mentors to think about the kind of mentor the mentors would like to be:

Question 22: What kind of mentor do you want to be?



More involved - check in every week or so	4	13.3%
Check-in once in a while only	0	0%
Focused on the area of study/professional area only	1	3.3%
Welcoming and friendly - as appropriate	5	16.7%
Talk story and get to know one another - be sure to meet up in person a few times a semester	6	20%
All of the above	11	36.7%
Other	3	10%

Analysis:

The questions had some overlap with the intention of soliciting some of the nuances of mentor/mentee engagement opportunities and perspectives. A significant number of mentors were interested in relational processes and practices as evidenced by the aggregate responses clustered around people to people activities and methodologies. These are the micro connection moments represented in choices such as “talk story”, and being welcoming and friendly. Talk story is a Hawaiian expression that situates the relaxed human connection as precursor and foundation for working together and collaboration. A small minority wished to focus on the “business end” of academic mentoring with a focus on transmitting knowledge regarding major and professional technical areas. It would be interesting in future research to learn more about the motivation behind these choices.

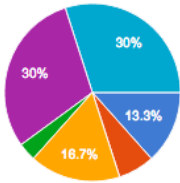
Questions twenty-three asked “What kind of mentor approach do you think might work best? Give an example and a bit of detail.” This question offered an open-ended narrative response, and here are some examples:

Analysis:

The Wordle above shows the wide and varying responses to the best mentoring approaches, with stand-out words being “meet,” “help,” “think,” “best,” to name a few. Relationship is also a theme, which speaks to the interconnectedness of the mentor/mentee interaction. Because there were so many words with the same or similar frequency, there are not one or two specific high frequency words that stand out. This points to the fact mentoring is a holistic activity with multiple approach pathways along a relational line.

Question twenty-four asked mentors about resources they might need to be successful mentors:

Question 24: What resources do you need to be the kind of mentor you would like to truly be? Please choose the statement/s that best apply to you



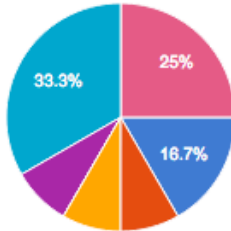
	Larger stipend award so that I can work less hours	4	13.3%
	Mentoring to be a part of my COE credit course load so I can better fit it into my schedule	2	6.7%
First years required to take a "COE First Year Seminar/First Year Experience" class in their 1st year where I could mentor them, they get credit, I get credit, and meeting up is much easier	5	16.7%	
	More Summer training/planning session/s for mentors	1	3.3%
	All of the above	9	30%
	Other	9	30%

Analysis:

Structural and embedded approaches were favored in these responses. These approaches featured more fiscal compensation, the ability to have credit be part of the mentoring paradigm and for curriculum to play a role in and facilitate the mentor/mentee engagement. This all requires upper level administrative buy-in and budget allocations.

Question twenty-five asked mentors their opinion about resources for future mentor program success:

Question 25: What resources do you think the Puahia Program needs to continue to grow and to be successful?



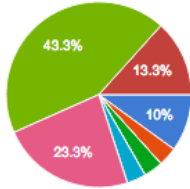
	More Funding	2	6.7%
More Staff to help with day to day administration & fiscal, logistics, event planning, and expansion	1	3.3%	
Funds/Faculty for a "COE First Year Seminar/First Year Experience" class	1	3.3%	
Funds for Summer training/planning session/s for mentors	0	0%	
More Funding & Other Support from the College/Dean's Office	1	3.3%	
All of the above	4	13.3%	
Other	3	10%	

Analysis:

These responses, except for the unknown element of “Other,” seem to indicate that more funding would be in order for the future beneficial development of Puahia, and one could extrapolate successful University mentor programs in general. This comes from an undergraduate perspective so the understanding of University budgets, politics, and processes may not be as developed, but the basic premise that care needs to be tangible in terms of dollars is indicated.

Question twenty-six asked the mentors about what they would do for their mentee:

Question 26: What effort will you make, and what will you bring to the table this year for your mentee to enhance their college experience and help them out?



Will you take them to a conference? Or suggest other professional development resources?	3	10%
Will you suggest some good books on your shared professional topic?	1	3.3%
Will you suggest some good movies on your shared professional topic?	0	0%
Extra tips?	1	3.3%
Give them an "insiders" campus tour of UHM, and the COE?	0	0%
Get their cell phone and check in via voice or text?	1	3.3%
Meet and talk story twice a semester, or more if it works for both of you, and seems to be helping the mentee along?	7	23.3%
All of the above	13	43.3%
Other	4	13.3%

Analysis:

There is a distinct relational and micro connection theme and pattern here. The majority of mentors want to connect using social media, cell, and also in person. Also, from a programming perspective, the options chosen may serve as suggestions for useful ways for mentors to connect with their mentees in future programming.

Questions twenty-seven, twenty-eight, and twenty-nine ask mentors their opinion about whether or not the first year orientation/welcoming event should be mandatory. Those mentors who felt that this event should be mandatory were in the majority by 81.8 %.

Questions thirty and thirty-one ask mentors their opinion about whether or not the Puahia program should require mentors to have two-year appointments. Answers were fairly evenly divided between "Agree" and a combination of "No" and "Other" with the majority being "No"

and “Other” combined. The respondents who answered this question were fairly on the fence regarding the two-year assignment option.

Question thirty-two is an open-ended narrative question: “Anything else you would like to share and/or suggest? Any ideas to help improve this new program? The following are some sample responses:

“This program is helping me to gain experience in helping people. As a teacher, I would need to help all students in many different ways. Advising students may be part of a role as a teacher. I am glad to help my mentee as I am getting better at it and it makes me feel better knowing that I am helping someone who is going through the same experiences as I did when I first got into college.”

“More funding would definitely help the program grow and become something that new students would look up to. As stated earlier, it may be a lot easier to have students meet their mentees in person by having the first event be mandatory. Monthly appointments would also help both mentor and mentee become comfortable with one another and with the Puahia Program. In order for this to work, the mentees should be enrolled in some sort of class for the program so that they receive credit in some way (such as an Oral credit) or receive some kind of benefit by the semester's end.”

“We should try to reach out to newcomers in the summer and have our welcome event before school starts. Like NSO.”

Puahia Program Evaluation Mentor Survey Summary

Thirty mentors responded to the survey, 21, or 70 % of respondents were female, with 8, or 27.6 % being male, age range from 19 to 45. 12 respondents, 40 %, stated that they were Native Hawaiian, while 17 respondents, 56.7 %, answered that they were not Native Hawaiian. Question five asked about Ethnicity/Race in an open-ended question for respondents to fill in. There were numerous responses. The text frequency software demonstrates that the predominant ethnicity of the mentors was Hawaiian, followed by Chinese and Caucasian.

Question six asked the mentor in what College of Education program they were enrolled. Question seven asked what year and semester the mentor hoped to graduate. This information would be used to later match the mentor with a mentee. Questions eight, nine, ten and eleven asked about previous mentoring experiences. Question twelve asks about the mentor ever having had a mentor themselves, and question thirteen asked if having a mentor earlier in their academic career would have helped. The majority of respondents (13, 43.3%) strongly agreed that having a COE mentor earlier in their academic career would have helped them.

The word frequency analysis software demonstrated that mentors thoughtfully used the word “helped” as one of the most frequently used words. Overall, mentors felt that having a mentor in the early stages of their academic career would have helped them. This again points to the potential importance of the ethics of care as a policy because helping is a core component of care, and a tangible take-away. The majority of Puahia mentors either strongly agreed (10, 33.3%) or agreed (9, 30%) that the \$1,000 stipend made a difference about the choice to apply to the program. Six respondents, 20% were neutral, one respondent, 3.3% disagreed, and two respondents, 6.7% strongly disagreed. It appears that at least three respondents did not need the

stipend as motivation to enroll as mentors in the program, while the majority felt the stipend was a motivating factor.

The overwhelming majority of respondents strongly agreed that they signed up to be a mentor because they wanted to be of help (20, 66.7%), while six agreed (20%) and two were neutral (6.7%). It seems that the program had more to offer mentors than just the stipend as the responses were fairly evenly spread. The majority of the responses strongly agreed (7, 23.3%) or agreed (8, 26.7%) that they would have applied if no stipend were offered, while 8 (26.7 %) were neutral, one (3.3%) disagreed, and four (13.3%) strongly disagreed.

The word frequency software produced a word cloud that demonstrates that many mentors are heart-felt when they want nothing but the best for their mentees. “Want” and “hope” are the highest frequency used words, followed by “questions” and “relationship.” The responses gave a clear indication that the mentors are intent on supporting their mentees to have success in all areas of their lives.

Regarding what social media platforms would help the program, the majority of respondents, 16, at 53.3% responded that “All of the above” would help the program, with “other” being chosen by nine respondents (30%), and “Not sure yet – wait and see” chosen by seven respondents (23.3%). Overall, the response was favorable. Regarding the preferred social media platform, the obvious winner of the most frequently used word contest was Facebook. Mentors also chose email, Instagram, the website, and Twitter as the most valuable social media tools for mentee outreach and connection.

When thinking about the kind of mentors they would like to be, 11 Mentors answered “All of the above,” 36.7%, while six mentors, 20% of respondents chose that they would talk story and get to know one another, meeting up in person a few times a semester. Five

participants (16.7%) chose “Welcoming and friendly,” four respondents (13.3%) chose “More involved – check in every week or so,” three mentors (10%) chose “Other,” and lastly, one respondent (3.3%) chose “Focused on the area of study/professional area only.” It would be interesting in future research to learn more about the motivation behind these choices.

The best mentoring approaches as demonstrated in a word frequency “cloud” showed stand-out words such as “meet,” “help,” “think,” “best,” to name a few. Because there were so many words with the same or similar frequency, not many high frequency words stand alone to help interpret the answers to this question. Regarding what kind of resources are needed to support the mentors, “All of the above” and “Other” were tied with the most respondents, nine, at 30%, which interestingly either says that the options offered were perfect in the case of “All of the above,” or there is a mystery element of other unknown options in the case of “Other.” Five respondents (16.7 %) chose an institutionalized approach of “First years required to take a ‘COE First Year Seminar/First Year Experience’ class in their 1st year where they could be mentored, the mentor and the mentee could get credit, and meeting up would be much easier. Four respondents (13.3%) chose the larger stipend option (so that they can work less hours,) two respondents (6.7%) chose another version of institutionalizing the mentor program where mentoring could be part of the COE credit course load so that they can better fit mentoring into their schedules. And one respondent (3.3%) chose “More summer training/planning sessions for mentor(s).

Question twenty-five asked mentors their opinion about resources for future mentor program success. Four respondents (13.3%) chose “All of the above,” while three respondents (10%) chose “Other.” Two respondents (6.7%) chose “More Funding,” while one respondent (3.3%) each chose, “More Staff to help with day to day administration & fiscal, logistics, event

planning, and expansion” “Funds/Faculty for a “COE First Year Seminar/First Year Experience” class” and “More Funding & Other Support from the College/Dean’s Office. No one chose “Funds for Summer training/planning session(s) for mentors. These responses, except for the unknown element of “Other,” seem to indicate the funding would be in order for the future beneficial development of successful mentor programs.

Question twenty-six asked the mentors about what they would do for their mentor. The majority of respondents (13, 43.3%) chose “All of the above” with the second most frequently chosen option (7, 23.3%) “Meet and talk story twice a semester, or more if it works for both the mentor and mentee, and seems to help the mentee along.” Four respondents (13.3%) chose “Other,” and three respondents (10%) chose “Will you take them to a conference? Or suggest other professional development resources?” One respondent each (3.3%) chose “Will you suggest some good books on your shared professional topic?” “Extra tips?” and “Get their cell phone (number) and check in via voice or text?” No one chose “Will you suggest some good movies on your shared professional topic? And “Give them an ‘insiders’ campus tour of UHM, and the COE?” At the very least, from a programming perspective, these options may have served as suggestions for useful ways for mentors to connect with their mentees in future programming.

Questions twenty-seven, twenty-eight, and twenty-nine ask mentors their opinion about whether or not the first year orientation/welcoming event should be mandatory. Those mentors who felt that this event should be mandatory were in the majority by 81.8 %.

Questions thirty and thirty-one ask mentors their opinion about whether or not the Puahia program should require mentors to have two-year appointments. Answers were fairly evenly divided between “Agree” and a combination of “No” and “Other” with the majority being “No”

and “Other” combined. The respondents who answered this question were fairly on the fence regarding the two-year assignment possibility.

Question thirty-two is an open-ended narrative question: “Anything else you would like to share and/or suggest? Any ideas to help improve this new program?” In response, some respondents wrote at length in several paragraphs of text, while other submitted very few words. Assessing word frequency in this word cloud led the researcher to conclude that many mentors had numerous ideas to share. The strong element of “help,” and commitment to the program can be seen in the overall assessment of this word cloud.

Puahia Program Evaluation Mentor Survey Analysis

The Puahia Program Evaluation Mentor Survey provided significant quantitative and qualitative data to better understand the mentor population and experience, the success of the program, and program development for future initiatives. The individual responses, as well as the picture as a whole supports the proposal that an ethics of care platform, as manifested in a mentoring, can have powerful micro effects between people, leading to student success as a macro outcome and also potentially leading to a circle of mentoring when mentees feel motivated to pass along what they gained by becoming mentors.

The mentors emphasized two things overall in the data. One, the relational, interdependent, and personal aspect of the mentoring process was emphasized, which may seem implicit. But in reality, articulation and “naming” are vital. When one records the experience of relationship, this gives the positive and concrete effect of relationship power and visibility. Data is not just a tool to quantitatively gauge and judge certain pre-determined measures of “success”. It ought to also be a tool for flexible institutional responsiveness based on micro data and

moments in real time. In the body, one takes blood pressure readings. If one has a tendency to have high blood pressure, which can kill, then that reading is taken more frequently along with temperature, and other tests that show current status to help avoid disease or sudden death. Interventions are suggested to the patient and medicine may be administered. Graduation rates that hover at 59% (or worse) could be viewed in a similar manner to high blood pressure in an educational system, especially a public university. We need to take the temperature of students and we need to do that regularly. Then we need to administer interventions. Of course, as with all patient care, the patient does need to do their part. But information and tools are essential elements in successful outcomes.

We know that education is a strong factor in upward social mobility (Astin & Oseguera, 2004; Riley & Coleman, 2012; Venator, 2015). We are becoming more and more aware through validated research that humans need social connection and belonging, and that connection is as much a vital part of health and success as proper nutrition (Eagleman, 2015; Ensher, 2005; Fredrickson, 2013; Kok et al., 2013; Lieberman, 2013). The ethics of care is based on responsive relational paradigms that situate sustainable and equitable care as a powerful force for personal and societal transformation. Students need support to succeed. When accessible and fully resourced mentoring is part of the social micro connections available to undergraduates the chances of graduation may increase, even exponentially.

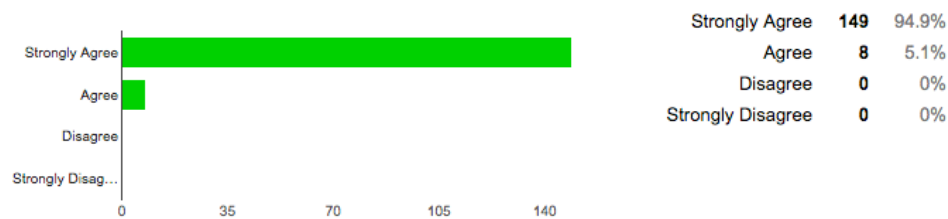
Two, funding and fiscal support were of importance to the Puahia mentors. Yes, the issue of funding was part of the survey questions. But the students also talked about the financial difficulty of being a full-time student, and the stressors of working and attending college. Funding is such a hot topic as legislatures reduce tax funded support for public Universities all over the country. There seems to be a disconnect in understanding the powerful positive effects

education has on an economy, never mind the individual and community. Investing in education for all is investing in the future for all, not necessarily just for a select few as can be erroneously portrayed. The basic reality is that without solid and robust investment, sustainable, or long-term growth is very difficult. Mentoring programs need reliable funding on campuses which has real potential to help students graduate which positively affects upward social mobility.

Honors Program Student Surveys

Honors program students who have experienced a session of academic advising, an experience of being mentored, are able to voluntarily and anonymously fill out and submit an evaluation survey. The survey asks them questions about their Honors Program academic advising experience. One hundred fifty-seven students have responded. This survey is a tool used for program evaluation and development. One question in particular pertains to this study:

The advisor made me feel cared for and valued. [Please indicate the degree to which you agree with the statements below about your advising session:]



Analysis:

The overwhelming majority (94.9%) of students who had an experience of mentoring through their academic advising session “Strongly Agree” that they felt cared for and valued. This is the ethics of care in action, the results of which are positive for the student. It can be proposed that this is also positive for the university as well.

The question then asked: “Anything else you would like to add?” The following are some sample responses:

“Siobhán was an amazing help. Not only did she patiently and calmly walk me through my steps for the future—she had an amazing aura and made me feel truly cared about and respected. I am so grateful to have her help.”

“Siobhan exhibits thoughtfulness, care, and wisdom in her personalized advising.”

“Siobhan is so very helpful! I'd be lost without her wisdom and kindness.”

“I will be going to advising sessions more because this is really helping me see my future more clearly!”

“I had a wonderful first meeting with Siobhán! She is so caring and understanding and truly believes that all of her students can do it. We just need to find balance in our lives. Also, I really felt like I connected with her because this is my first semester here at UH Mānoa as a junior. There is so much pressure of maintaining my grades and she really encouraged me to do my best. I could relate to her because she moved to Hawai‘i from another country by herself! Although I didn't move that far from home, it very well is a difficult transition for me and she managed to help me through it. :D”

“Siobhan's knowledge and advice for completing the Honors Program requirements was particularly helpful. It was clear that she supported my decisions either way. I look forward to seeing her for advising in the future. Thanks a lot!”

“Thank you thank you! At this point I don't have any amazing advice with the exception of: please keep doing what you're doing! You all are fabulous and I love visiting the Honors Department. I love how you all love what you're doing! Good luck on the PhD!!!”

“I feel more excited and prepared for my future with this advisor at my side!”

“Siobhán was very kind and patient, and I appreciate that she took the time to explain all the requirements of my program as well as those of my major and answer any questions that I had.”

“Siobhán was very helpful with all of my questions and I really felt like she understood my position as a student and could put herself in my shoes. I really appreciated that she gave me some guidance as opposed to assuming that I knew what I was doing already.”

“Of the six advisors I've had spread across all the UH campuses, Siobhán has been the best at what she does. I was able to leave the appointment with a good idea of where I was headed and managed to get all of my questions asked in the short amount of time allotted.”

engagement. While a student is totally autonomous and should and hopefully does free to respond however they wish in terms of anonymous survey feedback either positively or negatively, the space and opportunity to feel and be cared for is created deliberately in this researcher's praxis.

This type of micro connection is supported by such seemingly small actions as taking the extra step to send those web links via e-mail, to look up the question on hand in real time, and to show how and where students can potentially find good options for research for a paper. It means that we go over a program sheet for the hundredth time, but still stay fresh and in the moment with this student and their family. It requires probing deeper into the teaching and advising moment to create safe spaces for the student to honestly share, and it means that we answer inquiries and questions as promptly as possible. Connection is essential on so many levels, and all of the micro connections, the constellations of our working life as faculty and advisors, can be put to use when helping students bridge the knowledge and action gap.

Mentoring as an Indigenous Value Interviews

In the spring of 2013, the researcher sought to explore the idea that mentoring is an indigenous value, and how mentoring is practiced in Native Hawaiian communities. As an indigenous Irish person, the researcher understood mentoring to be an Irish cultural value, and suspected that the same could be true for Native Hawaiians. Understanding the concept of mentoring, the ethics of caring, and social support and care not as "new" Western inventions, but as core and fundamental cultural concepts and practices that have endured and continue to endure, specifically in Hawai'i, is important. Mentoring is intrinsic to Native Hawaiian values and could help form a powerful bridge to the establishment of policy that enacts the ethics of

care in mentor programs for student success at the University of Hawai'i. Three self-identified Native Hawaiian participants who also are Native Hawaiian cultural practitioners agreed to be interviewed for this study. With the participant's permission, the interviews were audio recorded for the purpose of transcription. The interviews took place in a private office located on the UH Mānoa campus and lasted about two hours each.

Mentoring as an Indigenous Value Interview Questions:

1. What does mentoring mean to you?
2. Have you been a mentor?
3. In your own approach, have you used a Native Hawaiian cultural concept of mentoring? If so, could you give an example?
4. Was having a mentor or mentors, both cultural and personal, along the way important to you?
5. Would you say that your experience of being mentored was uniquely Hawaiian, or influenced by Native Hawaiian cultural values? If so, how and why?
6. In your opinion, is it important for students to have a mentor/mentee relationship? In your opinion, is a mentor/mentee type relationship (such as a kumu and their students) a good model for learning in general?
7. Do you think it would be good to have Native Hawaiian cultural mentoring concepts and practices as part of the school environment in Hawai'i, and specifically UH student services? If yes, explain why, and describe how.

Alani answered question 1. in this way (Q1: What does mentoring mean to you?):

I'll just try and answer the best that I can Siobhán. Mentoring means to me that you have someone, kind of your charge, or somebody that you are watching over and that you would care about them. You would care about their needs, and you would care about their hopes. You would care about their, everything, their education, their health, their ambitions, or whatever, and then you basically guide them, shelter them. That, to me, is mentoring. So mentoring to me is that, and if you become someone's mentor it is because they look to you, they feel like you possess some values, standards or morals that they would like to have also. I feel like as a mentor, you would be responsible to pass that on to them. I don't know. I don't know if I am making any sense.

Lehua answered question 1 in this way:

That's a hard question. (laughs) I think mentoring means, I'm trying to think of examples in my head. Mentoring, I guess, to me always meant that someone would be there to help you intellectually, emotionally, someone who could be, you know, not someone, but different people can provide you different kinds of support, I guess. Especially when you are going through an experience that you are not completely familiar with. So I guess what comes to mind is mentors that I have had, I feel like I have identified in my life, I think they've all been part cheerleader but also the wise person (chuckles) that you go to when you need to talk things out about, you know, different decisions that you might have in your life, or even, sort of, maybe some things are happening that you just want to get some feedback on. Not necessarily just academic stuff, but also personal things and whatever.

Hi'iaka responded to question 1 in this way:

Mentoring, to me, it goes deep for me because I feel like mentoring is having my Kupuna in me at all times guiding me, and it's not only mentoring, it is everything I do. But specifically for mentoring, I feel that they lead me in the things that I am saying, how I listen, and how I really take everything in...Mentoring for me, when I was being mentored, I still am, but in my younger days, say intermediate, high school, for me, it was the only way that I could do something. If I had somebody that has done it like me, or somebody believing in me, then it was like, O.K., these people are believing in me, I can do it. And it could be a way far out thing that I never thought I could accomplish, but just having somebody knowing that I can do it, that made me succeed.

Alani responded to question 3 in this way

(Q3: In your own approach, have you used a Native Hawaiian cultural concept of mentoring? If so, could you give an example?)

So, the mentoring thing – have I mentored people in the Native Hawaiian style? Yeah! Because it's like, that Native Hawaiian style which is to see others outside of your blood core family, to see others, like your neighbor, classmate, your cousin's best friend. They are all your family too. That's all 'ohana. All part of your family. And the idea is to take care of your own. Take care. So that is, I suppose, a Native Hawaiian value. To take care of. So that person, O.K., maybe they are not of the same blood, you do not have the same last name, and you are not Hawaiian, but you know what? You are my Dad's best friends' daughter, and you know we care about you, and we have aloha for you. Yeah? So we are going to, when you have aloha for somebody. So that word "Aloha" has many meanings. But I remember my hula teacher told me there are four basic meanings of Aloha. First, Aloha is "Hello." Second, Aloha is "Goodbye." (laughter) Third, Aloha is pity, compassion, "I'm sorry, I deeply feel for you." That's Aloha. That's also Aloha. And the final other "Aloha" is love. K? So, when I say that as part of the 'ohana feeling, you have Aloha for someone, I am only talking about the last two alohas. Compassion and deep feeling for people who aren't necessarily your bloodline. And pity, deep feeling, a deep sense of, you know, connecting with someone's needs, passions, connecting with someone's joys and hopes, and just connecting and wanting to make sure that that person is O.K. Make sure that they are protected. Make sure that they have a white light surrounding them. That's Aloha, that's the Aloha Spirit and that's that mentoring, I suppose, that we are talking about.

Analysis:

Even though the sample size of this interview was small (N=3), the subject matter experts interviewed, and the depth in which the conversation traveled resulted in a confirmation that the concept and practice of mentoring is not new but has historically been practiced in indigenous cultures, including Native Hawaiian. The ethics of care as expressed in mentoring or tutelage is an intrinsic part of the Native Hawaiian culture, with those who are from the blood line and those who are not. This value is fundamentally connection and respect based, seeing the whole rather than the part or parts. This can be seen in the reverence towards one's Kumu, one's teacher, and the respect offered to one's ancestors, one's Kupuna. Recently during an interview on a local television station in Honolulu, Hawai'i, a young Native Hawaiian boy called Kaimana spoke

about the ocean and the wa‘a (canoe) as being so essential to his life. His ancestors came on the canoe and populated the Hawaiian Islands. Kaimana (2016) shared this, “The canoe is special because it is why I am here. My ancestors came on the canoe and without the canoe there would be no me” (*para* 4).

It may seem obvious to some to state that we descend from our ancestors, but the depth and profundity in that statement previews an entirely different world view and way of being in this world, and an intimate, personal way of connecting. The macro connection created us, the micro connection and we go on to both be part of the macro connection and mentor the micro connection through family and community. It is a “us” focus, rather than a “me” focus. But in reality, capitalist society is about consumption in the moment, not reflection on the cycle of life and development. The need to work so many jobs due to lower pay in many areas of the economy disrupts these social and familial micro connections and undermines what has been demonstrated to be a human need – social connection. Understanding mentoring to be an embedded cultural reality in the Hawaiian Islands supports the researcher in proposing an ethics of care mentor program in the University of Hawai‘i.

Summary of Chapter 4

In Chapter Four, data analysis of four quantitative / qualitative surveys and three interviews provided insights into themes supporting the vision of the ethics of care in mentoring programs for undergraduate university students. To analyze qualitative text data, specifically word frequency, the free online “Wordle” site was utilized. This application creates “word clouds” that visually present word usage frequency. To analyze quantitative data, Google graphs

as found in their survey results were utilized, producing graphs and percentages. The interview transcripts were analyzed for themes and concepts, using the interview questions as a guide.

Discovering Important Themes

Being Helpful / Being Helped

Respondents in the survey instruments and the Wordle textual analysis tool reported that helpfulness was an important experience both for the one receiving help and in the case of the mentors, the one offering that help. Help was linked to successful navigation of obstacles and a sense of being genuinely cared for in ways that were concretely demonstrated. Help is care made manifest, therefore this links directly to the concept of an ethics of care philosophical framework.

Hope

As shown in psychological and resilience research, hope is an important factor, if not sometimes the important factor, in survival and thriving. Hope is intangible yet can be totally palpable in terms of the result hope can have on lives. Neglect can result in despondency and giving up, but caring interventions speak to possibility and potential to be realized. Respondents reported feeling more hopeful with an articulated mentoring connection present in their academic journey. Mentors reported wishing they had this caring connection, and stated they were happy to be able to offer this support to incoming students as they know how much it can help. Mentees reported having a mentor in their major modeled success for them, and helped them better envisage a successful academic progression. As shown in psychological and resilience research, hope is an important factor, if not sometimes the important factor, in survival and thriving.

Whole Self

Native Hawaiian culture experts elaborated on the fact that humans are not compartmentalized atomistic beings. We are whole connected holistic beings. Mentees alluded to this also as they expressed gratitude for being acknowledged as having needs beyond registering for classes and paying tuition. Mentors also commented that is the whole self who goes to college, jobs, internships, extended family life, and fears included.

CHAPTER 5. ANSWERING THE RESEARCH QUESTIONS

Introduction to Chapter 5

The researcher presented the ethics of care in Chapter One, proposing that mentoring situated within an ethics of care policy framework be an institutionalized and go-to tool used in higher education upper level policy to positively affect the undergraduate student experience and progress to degree. Although there is abundant research on mentoring in many fields such as nursing, business, and education, research exploring the ethics of care and mentoring as interrelated and synergistic is not common.

Analysis of qualitative and quantitative existing program evaluation data inspired the emergence of themes, themes that mirror the themes found in the ethics of care philosophy. A literature review included the ethics of care in nursing, mentoring, academic advising, mentoring as an indigenous value, and mentoring as facilitated by technology. The results of the literature review support the proposed development and establishment of ethics of care in mentoring programs. Chapter Three outlined the theoretical framework of this study. Chapter Four presented and discussed the data analysis. And Chapter Five will answer the research questions presented at the beginning of this study. The development of the theory will be explored. Implications for future development of university policy, and possible future research on the subject matter will be discussed.

Research Questions and Answers

Research Question 1:

Can comprehensive mentoring programs rooted in an ethics of care framework and aimed at undergraduate students be successfully implemented in American higher education, especially in publicly funded institutions, and if so, what is required to support the institutionalization of an ethics of care mentoring program over time?

Answer 1:

We can better succeed because we are cared for, cared about, and supported in concrete ways. This means using the funds Universities have, even though these funds have been reduced by the state legislature over the last two decades, to explicitly institutionalize care in action, which means more personnel, more resources, more faculty, more faculty advisors, and distributing care as an active principle. Reviewing the structure of middle to upper level administrative positions in Universities may be warranted. It is possible that trimming and reallocating some of those positions could potentially move a half to a million dollars to invest in what may be termed as middle to lower level administration and implementation. This stratum is where the student interfaces most usually and directly with University personnel who are either faculty, advisors, student affairs personnel, or other.

This is where the rubber meets the road, and where well timed intersections can pay dividends. Immense historical knowledge and wisdom resides therein, and this collective wisdom is all too often untapped by upper level administration. The feedback, data, and lessons learned in the Puahia Program tend to support the premise that

mentoring programs rooted in the ethics of care framework for undergraduate students can be successful in American publicly funded institutions, with proper resourcing. The Puahia Program demonstrated that providing mentors with a stipend improved enrollment of mentors, and enhanced commitment to the program. It is also important to note that the stipend was a tool for compliance as the stipend was linked directly to such requirements as to how many events were attended, how many mentees were mentored, attending planning and wrap-up sessions, making a video, and completing the survey.

Puahia mentors had to sign a contract at the beginning of each semester that codified the terms, expectations and criteria of the Puahia mentor program. One needs a soft stick along with a carrot, and funding does play this role well. Overall, funding plays a very important programmatic role in attracting mentors and enforcing compliance with the stated criteria. As examined in Chapter Two literature review, the ethics of care framework can lend itself naturally to mentoring programs as the premise is so relational.

Research Question 2:

Can mentoring potentially positively affect educational attainment, retention, and undergraduate graduation rates in higher education, and if so, what might be an effective approach? Does the nursing field's theory of the ethics of care offer a potential approach for higher education implementation of intentional mentoring in an ethics of care framework, specifically for those working directly with students in a teaching and/or advising capacity?

Answer 2:

Mentoring has important benefits and significant impact, as evidenced in different areas of research such as resilience, positive psychology, business, and social services, as well as indigenous practices. Mentoring can and does positively affect educational attainment, retention, and undergraduate graduation rates in higher education as evidenced by such programs as AIME. The Puahia program evaluation survey feedback of students who had experienced being mentees, and who had served as mentors, points to a meaningful micro connection with great potential to both model and shape future success which can potentially positively influence graduation rates and timelines.

Overall, the experience of the mentee/mentor was mutually beneficial, helped to forge meaningful connections and positive association with the university student groups, all leading to student success. Mentors appreciated financial support in the form of stipends to be able to serve as mentors rather than just go out and get a job, and mentees appreciated specific forums for their mentee experience such as opportunities to learn about specific careers, and the good free food offered at these events was a bonus! This matters because in Hawai‘i, food is care in action, and food bonds communities and helps to cement experiences and connections.

The ethics of care as manifested in the nursing field does offer a potential framework for higher education implementation of mentoring in an ethics of care framework. First, delivery of service is common to both fields, with students being analogous to the patients. While the type of care or the application is different, one is not dealing with life or death medical issues at a University typically, the way that care is delivered, supported, perceived, and valued, or not, is resonant. Therefore, using a different lens to the quantitative, narrow results driven measurements that miss so much

of the micro moments of success and progress is essential in both fields. Secondly, the ethics of care is interpersonal, contextual, and responsive. Nursing is system based in much of the field, although home care and other modalities do exist. Universities are large organizations as well, and systems can be successfully implemented with a focus on care, as versus a primary focus on narrow rule based efficiency. Efficiency and care are not mutually exclusive.

The ten caratis (previously carative) factors currently in use that were first formulated by Watson (1985), or processes as Watson (2010) later envisioned and further refined them, are listed below. These would be used as part of University praxis, woven into the logic of practical choices, policies, and decisions. Each faculty, advisor, student affairs or other personnel could also thoughtfully and philosophically individually integrate these elements in daily praxis, in a way that was contextual yet universal.

1. Formation of a humanistic–altruistic system of values becomes the practice of loving kindness and equanimity within the context of caring consciousness.
2. Instillation of faith–hope becomes being authentically present and enabling and sustaining the deep belief system and subjective life world of self and one being cared for.
3. Cultivation of sensitivity to one’s self. Cultivation of sensitivity to one’s self and to others becomes cultivation of one’s own spiritual practices and transpersonal self, going beyond ego self, opening to others with sensitivity and compassion.
4. Development of a helping–trusting, human caring relationship becomes developing and sustaining a helping–trusting, authentic caring relationship.

5. Promotion and acceptance of the expression of positive and negative feelings becomes being present to, and supportive of, the expression of positive and negative feelings as a connection with deeper spirit of self and the one being cared for (authentically listening to another's story).
6. Systematic use of a creative problem-solving caring process becomes creative use of self and all ways of knowing as part of the caring process; to engage in the artistry of caring-healing practices (creative solution seeking becomes caritas coach role).
7. Promotion of transpersonal teaching- learning becomes engaging in genuine teaching-learning experience that attends to unity of being and meaning, attempting to stay within others' frames of reference.
8. Provision for a supportive, protective, and/or corrective mental, physical, societal, and spiritual environment becomes creating a healing environment at all levels (a physical and nonphysical, subtle environment of energy and consciousness, whereby wholeness, beauty, comfort, dignity, and peace are potentiated).
9. Assistance with gratification of human needs becomes assisting with basic needs, with an intentional caring consciousness, administering "human care essentials," which potentiate wholeness and unity of being in all aspects of care; sacred acts of basic care; touching embodied spirit and evolving spiritual emergence.
10. Allowance for existential-phenomenological-spiritual forces becomes opening and attending to spiritual-mysterious and existential dimensions of one's own life-death; soul care for self and the one being cared for. "Allowing for miracles."

Research Question 3:

What themes and implications emerged from the Puahia: Inspiring Emerging Educators Program data that could be useful in understanding and supporting the context, creation, and implementation of an ethics of care intentional mentoring approach, and mentoring programs in higher education?

Answer 3:

First Year Survey Themes and Implications

Respondents found their experiences with the mentors to be “helpful,” “encouraging,” and “welcoming.” The implications of this feedback are that first year students attending this welcoming event felt supported by their peer mentors, thus inspiring a stronger connection with their new college, a greater sense of comfort and safety because someone was there to answer questions and support them, and identification with a program that would make the effort to provide this kind of personal support.

Mentee Survey Themes and Implications

There is a need amongst first-years to have the institution welcome them on a personal interconnected level, a level where they matter, are seen, are understood, and are supported. Mentees valued micro connections, and felt “supported,” “able to do well in school,” and “inspired” as a result of forming those micro connections with the Puahia mentors. Of course, good free food was much appreciated. On a very practical level, providing mentors and mentees with nutritious and delicious free food at events has a unique social and supportive outcome. The food provided was one element that was consistently commented upon, and an element that should not be discounted as an important tool for connection and program success. In addition,

food is care in action, especially in the Hawaiian Islands. Mentee responses clearly presented that the support of mentors helped them feel and be successful. Mentee responses demonstrated that the intent of mentor/mentee programs, to further student success, was met.

Mentor Survey Themes and Implications

Students want to be engaged, and being involved with student success is not the sole remit of those professionally designated to pursue that agenda and outcome. The University is a community, and intentional social connection is vital to the maintaining the healthy heartbeat of that community. This is especially true at an institution such as UHM that is known to be a commuter campus. The mentor survey was comprehensive and provided the mentor with numerous opportunities to share their opinions about the mentoring program, program development, and other mentoring related perspectives. One common theme was that many of the mentors would appreciate stipends and other supports so that they can spend more time with mentees rather than at supplemental jobs. Overall, mentors appeared to be very passionate about and dedicated to serving as a mentor, even beyond monetary compensation. Serving as a mentor, for some, was not only a service position but gave the mentor a sense of positive purpose; “paying it forward.”

Honors Survey Themes and Implications

The single question about being cared for in the honors survey had a very high positive response rate, illustrating that the caring mentoring experienced in the academic advising setting can and does have a positive effect. The researcher’s praxis is based in the ethics of care with intentional methodologies associated accordingly. Students are not required to fill out this survey

nor add anything else. But the vast majority choose to participate and choose to share more. When we feel cared about, we want to connect and share about that. This connection and sharing reinforces the caring cycle and experience. In addition, it is a place for students to refer to what is lacking in other interactions and experiences, which can be telling and worth possible further examination in a system context. The importance of the ethics of care in practice cannot be underestimated. In fact, establishing the ethics of care as a foundation of practice in any setting would have potential for a profoundly positive effect.

Mentoring as an Indigenous Value Interview Themes and Implications

At its best, mentoring is a loving enterprise which stems from the heart, from the greater collective macro good as expressed in caring micro connections. While it can be more of a utilitarian tool in business, in indigenous cultures mentoring is more care based. The transmission of knowledge occurs as with more commercial paradigms, but the delivery has a much more articulated human connection component. Proposing a mentoring program for the University of Hawai'i student body should include a quality of this cultural sensitivity. Recognizing that mentoring is an indigenous value in the researcher's own life, it was a natural next step to investigate if Native Hawaiian cultural practitioners experienced mentoring in similar ways.

Some themes that emerged from the interviews, and were supported by literature review, (Sinclair, 2007) were that mentoring is not a new "western" concept, but has been handed down for generations not as a defined "thing to do" but a way of being, and a way of passing on knowledge from one generation to the next or one practitioner to the next. Mentoring is such an intrinsic way of being to Native Hawaiians and other indigenous groups that the concept does not

stand out specifically as a “method.” Yet mentoring is a daily reality which we can all learn from.

The implication of this, then, is that the development of an ethics of care based mentoring program for University of Hawai’i students would be a natural way to bring Native Hawaiian cultural values into play, thus further inviting success. While individual instrument themes arose with analysis, overall, the experience of being mentored and mentoring was synonymous with caring; the ethics of care manifesting through micro connections. This powerful teaching is a profound foundation from which to build university student success policy.

Theory Development

The Beginning

The theory for this dissertation was born in the researcher’s personal life experience where through reflective and retroactive observation and personal interactions, a common theme and pattern of success through resilience was noticed. Starting in early adolescence, the researcher was positively impacted by the caring intervention of two teachers who turned the tide in terms of accessibility to believing that there was anything other, other being a life free of strife and poverty. Social stratification creates solid walls that filter out the light, that filter out opportunity, and that filter out connection (McLeod, 2009). The Internet, when available and used appropriately, can provide a window into other worlds, other lives, and into a very different future. The researcher had one main library to visit with a very old and limited book collection. There were no glossy magazines to read in a waiting room. There were no real images of what a new life could look or be like. Upon reflection, those two teachers were “the Internet” for the researcher at that time.

Over time, the themes of resilience, mentoring and survival were not only observed as having a powerfully positive effect in the researcher's own life, but also in other people's lives. At pivotal moments in people's lives, the researcher found, there was an experience of lasting support, often unexpected, that allowed that person to dig deeper, to grab hold of a new energy, that instilled confidence, that gave hope. This infusion typically came in the form of a mentoring connection that helped lead that person to a new level of life satisfaction and achievement. Having been inspired by these stories, and in working with students, the researcher wondered if a complementary approach or theory existed which could form a foundation upon which higher education policy could be made to install mentoring as a robust and resourced activity. This policy could potentially form a firm foundation for students to experience the direct support and care that they needed at timely interventions.

This philosophy enacted in a higher education environment would witness and value the whole self, be willing to work with context, and also willing to invest in both the intellectual and emotional dimensions of student life. This is especially important when considering equity as an active policy principle in higher education as students do not start off with the same privilege and social capital. Simply put, we could not care about educational impediments all that much. We could just focus on those students who do arrive prepared, as that is enough work as it is. However, there is very little morality in that, especially for a public institution. If one were to be ruthlessly clinical about it, the next Einstein or Patsy Mink could be denied entrée and/or opportunity to graduate if caring and equity are not an intentional and articulated part of a comprehensive higher education policy and philosophy.

Evolution

Care is not discussed in all circles as a theory or an approach, it just “is.” We know it inside, we feel it when it is there, and we notice the absence of care. The researcher noted that “care” was often used by students when describing a positive advising or teaching experience, and used more often than other words. “Help” was also a common word, and theme.

Contemplating the relationship between these two words, it became clear that care was an active principle, and that being helped was the perceived result of a caring interaction. Those who thrived, those who had success stories, had a common theme: care. The experience of “care” and being “cared” for served as a turning point for many, in micro moments that led to macro results. One student who found themselves in a high fail course did not meet the G.P.A. required for financial aid, and was no longer in good academic standing in the major. It was a serious situation. The researcher had an office with a door so when the normally stoic and private student student arrived for a drop-in advising appointment, the researcher was able to shut that door very quickly, providing that student with a private and safe space. The advising session quickly turned into a rescue mission as that student was at their wits end emotionally, and did not see a way out of the quagmire beyond dropping out of school. This was not unreasonable, but it also was not the only course of action.

Catastrophic thinking is something we can all do, but when the brain is still forming and a young adult is developing the full retinue of adult skills, perspectives, and the coping tool kit, catastrophic thinking can be the first stop. The researcher went to extraordinary lengths with little institutional guidance, and some resistance, to craft a narrow but accessible official pathway for the student to walk as they worked on their G.P.A., worked with Financial Aid, and enrolled in a balanced yet productive course load. A few months ago, the researcher ran into this student

on campus, and found they were literally a transformed person. They were about to graduate with that challenging science degree, had stayed enrolled, had significantly improved their G.P.A., and most of all, clearly believed in themselves. It was night and day, and those two or three compassionate and caring teaching moments and advising/mentoring sessions had played a pivotal role in that successful outcome. In the end, it is up to the individual and/or their circumstance as to how much effort they can or will put into a successful outcome. But the mentoring offered to that student during that time literally helped that student stay enrolled in college and then graduate. But it could have been different if the approach taken had been less involved, less caring, or less helpful. And it easily could have been.

This story, and others like it, was motivation for next steps in terms of learning about and making research connections about the micro connection of mentoring delivered as active care leading to potentially macro results in higher education such as improved retention and graduation. An extensive literature review introduced the researcher to Gilligan's (1982, 1988, 1993, 2011) "Ethics of Care" theory, which had been postulated and analyzed by some pioneering feminist theorists, and formally put into practice in the field of nursing. Working with College of Education students to address retention and graduation, the Puahia mentoring program was conceived, created, and developed. Program evaluation surveys distributed to the participants of this nascent program revealed that the experience of being cared for, specifically through mentoring, did have profoundly positive effects.

The Final Theory

The ethics of care is at work already in higher education, but that work is often very gendered, and not necessarily recognized for the value inherent in it. Mentoring is part of the caring paradigm, and is also in play in higher education. However, neither are an articulated or promoted policy in higher education in general in the U.S. at this time. In fact, as the principles and practices of business and corporate life seep more and more into American higher education, the caring principle becomes even more peripheral. As with the nursing field, care is too often taken for granted and underestimated. Yet front line delivery of care, information, assistance, and connection is what forms the bedrock for any system or institution. The caring burden can lead to burn-out, connection fatigue, and even cynicism. Upper level administration will often assume care will be provided, yet that care is not clearly envisaged, visualized, or situated within the system itself at all levels.

There needs to be concrete acknowledgment of the caring principal and the role of mentoring in order to bring care out of the underpaid and under resourced shadows. Instructional faculty need to have the caring principle of service and teaching be an implicit and de facto part of the tenure track process and beyond. Instructional faculty need to be equipped with the right pedagogical tools to teach. Academic advisors need to be understood as instructional also, and be seen as the strong, holistic link in successful student outcomes that they actually are, not as low level paper pushing bureaucrats as unfortunately can still be the case amongst the University community. Investing at the root level provides fertile soil for long-term growth. The Puahia program data showed that financial and institutional support provided a stronger platform from which to develop the Puahia program, a mentor/mentee program with the College of Education that provided mentors with stipends, a program structure, training, and events.

The Puahia program, while a smaller initiative on the college campus, was a profound success on many levels, and demonstrated that even with minimal institutional support, the ethics of care as manifested in mentoring programs can reach more students and intervene early to support retention and graduation. However, results may also be director specific as the amount of work involved was very intense on top of a full faculty workload. It cannot be assumed that without an ethics of care framework in place that all faculty would have the social or familial profile to allow for so many extra hours of work, or personal investment. Also, the funding was “soft money”, therefore rendering the enterprise less sustainable. The program evaluation surveys from mentees and mentors illustrated the importance of the Puahia program in their lives. Interviews with Native Hawaiian cultural practitioners further supported the development of mentoring programs as mentoring is an intrinsic indigenous value also found in Native Hawaiian culture. Establishing a mentoring program at the University of Hawai’i would be culturally appropriate.

Implications for the Establishment of University Policy

In terms of business and budget, care makes sense. Universities spend approximately \$5,400 or more to recruit and enroll a student (Raisman 2009) so losing a student is that lost revenue plus lost tuition plus lowered retention and graduation rates. In aggregate, these losses can run into millions of dollar annually. That is just the cost to the University. These losses can then reduce budget allocations for public Universities from the legislature. There is also the cost to the student on a psychological and emotional level, and the reality in many cases of significantly reduced earnings potential. Students not completing the degree pathway often

affects the family of the student as well. This can be a vicious downward spiral. But it does not have to be.

Intentional connections are key interventions in the student life cycle that can positively affect all those who deliver services, knowledge, and transformation to the degree seeking undergraduate population. The Universe is a social organism, but a stratified one. However, hierarchy does not have to preclude caring action. The ethics of care is a living philosophy based upon equity, access, and validation. If a student feels cared about and that care is concretely expressed in the mentoring micro connection, that is an investment in both the student and the University that could pay dividends. Motivation is influenced by environment and student motivation can be affected for the better. A good example is the current UHM men's basketball coach Eran Ganot's approach to coaching based on care. The team's improved results are marked. The question becomes how much does it cost *not* to care? There is a cost to the institution for every student not retained that potentially could be, and for every student who does not graduate. Care is diligence in action, care is applied philosophy.

Data analysis, literature review, and interviews with Native Hawaiian cultural practitioners in this dissertation all point to the powerfully positive potential that mentoring programs rooted in the ethics of care could have in the lives of individual students, as well as the university as a whole. When students are achieving and exceeding their personal and academic goals, the entire university community benefits. The ethics of care as a foundation for mentoring programs in university settings ensures that the mentoring program would retain the highest potential for micro connections, rooted in key principles of connection. In order for mentoring programs to be successful over time, they must receive the support of the institution in which

they are housed. Fiscal, programmatic, and personnel support must be in place to develop truly powerful mentoring programs.

Top-down buy in for mentoring programs would also be a key element to success. If upper-level administrators valued and utilized an ethics of care policy that includes mentoring programs, that support would be a profound statement of caring about student success, and the dedication to improving the quality of the lived experience of all on campus. This type of programmatic endeavor can be seen more typically at private Universities where funding can be very robust especially with endowments (Main, 2015). But it is not impossible to envisage a redistribution of funds from upper level administrative positions or endowed colleges to create and sustain systemic student success programs within a public University. An ethics of care mentoring approach could, and should, extend to the campus family including faculty and personnel.

Future Research

Successful mentoring programs have a number of characteristics in common such as attractive and clear media and visibility, sustained and reliable connection, mentor education and training, vision and mission statements, funding and budgetary oversight, front loading and planning which can be done through the use of logic models, thoughtful pairing of mentee and mentor, and so on. This dissertation did not include these elements in elaborated detail, although some were cited, as program review and planning were not the focus of this study. However, it is understood that those benchmarks need to be reached and maintained.

Future research possibilities include creating an “Index of Care,” a tool for university administrators to guide them in establishing ethics of care-based mentoring programs; surveying

and interviewing academic leaders and professionals regarding their perceived experience of care and mentorship; and implementing institutionally supporting faculty and peer mentoring programs. Other possible themes to explore for future research to strengthen ethics of care based mentor programs are the importance of trust in the advising relationship, advising the whole student, the ethical implications of “not caring,” the cost of care and the cost of not caring (linked to university student recruitment, retention, and student success), and gendered interpretations of “caring.”

Personal Reflections

The satisfaction that comes from creating intentional spaces and zones of caring has been and continues to be undeniable. There is an indefinable transaction that warms the heart when engaged in providing some essential bulwarks for students through caring mentoring and teaching moments. This is not the only arena of my life where this occurs, but implementing care as part of my daily praxis provides the opportunity to live and contemplate that philosophy. This is not always easy as advising ratios are high, teaching is demanding, and the demands of program and curriculum development snap at the heels. Care requires energy, patience, and renewal. Students can be demanding or see the exchange as perfunctory or proscriptive. The time allotted does not always support that mentoring micro connection. During the process of running the Puahia program, and seeing the huge potential for mentoring programs across campus, it became clear that validating and normalizing the caring mentoring experience on campus is very important. But that initiative cannot be the responsibility or research interest of one or two overworked faculty or other personnel. There has to be a sincere institutional understanding that many goals can be met through applying this approach, but only if properly resourced. Recently,

I had occasion to contact a previous Puahia mentor, and was intrigued to find that they list Puahia Mentor on their employment social media presence, two years later. This reinforces what I had noted during my interactions with the mentors, the trust and pride in being a Puahia mentor has macro ripple effects both practical and intrinsic.

The conclusions reached during the course of this study have further inspired the belief that the ethics of care as applied through mentoring programs ought to be brought firmly into higher education student support. Themes from the data identified the practical design elements that best support the positive effect of mentoring programs supported by a University. Exploring the powerful connection between the one starting out and the one looking back to offer a hand has set the tone and topic for this dissertation, and underpins a way of being in this world. The cycle of life and human doing is soldered by connectivity which gives solace and meaning to the individual journey. We may be on our own, but we are not alone.

APPENDICES

Appendix A. Survey, Puahia Mentors, 2013 - 2014

Please Answer All of The Questions Below Mahalo Nui!

* Required

Question 1: First & Last Name *

Question 2: Gender *

Male

Female

Question 3: Age *

Question 4: Are You Native Hawaiian? *

Yes

No

Question 5: Your Ethnicity/Race *

Question 6: What COE Program are you in? *

Be specific SecEd History Post Bac (PBCSE), MEdt Math, Kinesiology & Rehabilitative Sciences Health, Exercise Science and Lifestyle Management, and so on

Question 7: When will you graduate? * Semester/Year *

Be specific Fall 2013, May 2014, and so on

Question 8: Is this your first time being a mentor in a University setting? *

"Other" might be mentoring in a Community College setting, or being a Peer Mentor in High School not "strictly" University but an educational setting

Yes

No

Other:

Question 9: Have you been a mentor in another setting? For example, the GEAR UP Program or another program in the community? *

Yes

No

Question 10: If you have been a mentor before, please tell us what program you were involved in, and the details of that. *

Tell us in detail more about who you served and/or worked with, and what the objective was. For example, with GEAR UP the goal is to increase the number of high school students attending college, and to also help possibly at risk students make it all the way to college from high school in the State of HI.

Question 11: If you have not been a mentor before, have you worked with others in a similar way? Such as tutoring, Big Brothers/Big Sisters, etc. Give us some details about that. *

Question 12: Have you ever had a mentor? If so, in what context? *

Give specific examples and share your experience can be informal or formal mentoring.

Question 13: Would having a COE mentor earlier in your academic career have helped you, if a program like Puahia or similar was available to you? *

Please choose on scale of 1 to 5

1 2 3 4 5

Strongly disagree Strongly agree

Question 14: Please describe why having a COE mentor earlier in your academic career have helped you, if a program like Puahia or similar was available to you? *

Give at least one specific example.

Question 15: Did the \$1,000 stipend make a difference as to whether you applied to be a Puahia Mentor for 2013-2014 (formerly the Get FIT Scholars Program)? *

Please choose on scale of 1 to 5

1 2 3 4 5

Strongly disagree Strongly agree

Question 16: Did you apply to be a Puahia Mentor because you wanted to help emerging teachers/KRS students to be successful in the COE and at UHM? *

1 2 3 4 5

Strongly disagree Strongly agree

Question 17: Would you have applied to be a Puahia Mentor if there was no \$1,000 stipend offered? *

1 2 3 4 5

Strongly disagree Strongly agree

Question 18: What are your goals and hopes for your relationship with your mentee? Please Be Specific.*

For example, you would like them to be able to ask you questions freely. Or you would like them to feel at home in the COE. Or you would like them to take classes early on that really work for their degree, saving them time and money later on.

Question 19: What have you done to contact and help your mentee this Fall 2013 semester to date? *

Please list the activities

Question 20: What are your thoughts about using Video/Social Media in the Puahia Program? *

(Facebook, Your Story Our Story, Instagram, Pinterest, for example)

Yes, think it would help with allowing mentees and other first years or transfer to easily connect with Puahia Mentors

Yes, think it helps with giving the COE an authentic student face and presence in real time

Yes, this online interaction with "real" students welcomes students and helps create a warmer and more informative COE o'hana

All of the above

Not sure yet wait and see

Other:

Question 21: Please List Below What You Currently Think Are The Most Valuable Social Media Connection/Outreach Method/s *

Question 22: What kind of mentor do you want to be? *

More involved check in every week or so

Check in once in a while only

Focused on the area of study/professional area only

Welcoming and friendly as appropriate

Talk story and get to know one another -be sure to meet up in person a few times a semester

All of the above

Other:

Question 23: What kind of mentor approach do you think might work best? Give an example and a bit of detail. *

For example, meeting up in person a few times a semester, or attending two Ed or KRS focused events a semester, and so on

Question 24: What resources do you need to be the kind of mentor you would like to truly be? Please choose the statement/s that best apply to you *

Larger stipend award so that I can work less hours

Mentoring to be a part of my COE credit course load so I can better fit it into my schedule

First years required to take a "COE First Year Seminar/First Year Experience" class in their 1st year where I could mentor them, they get credit, I get credit, and meeting up is much easier

More Summer training/planning session/s for mentors

All of the above

Other:

Question 25: What resources do you think the Puahia Program needs to continue to grow and to be successful? *

More Funding

More Staff to help with day to day administration & fiscal, logistics, event planning, and expansion

Funds/Faculty for a "COE First Year Seminar/First Year Experience" class

Funds for Summer training/planning session/s for mentors

More Funding & Other Support from the College/Dean's Office

All of the above

Other:

Question 26: What effort will you make, and what will you bring to the table this year for your mentee to enhance their college experience and help them out? *

Will you take them to a conference? Or suggest other professional development resources?

Will you suggest some good books on your shared professional topic?

Will you suggest some good movies on your shared professional topic?

Extra tips?

Give them an "insiders" campus tour of UHM, and the COE?

Get their cell phone and check in via voice or text?

Meet and talk story twice a semester, or more if it works for both of you, and seems to be helping the mentee along?

All of the above

Other:

Question 27: Do you think the UHM COE 1st Year Welcome/Orientation should be mandatory? *

Yes

No

Other

Question 28: If you answered YES to a mandatory orientation, tell us why... *

Question 29: If you answered NO to a mandatory orientation, tell us why... *

Question 30: Do you think, subject to funding and mutual agreement between the Puahia Program and a Puahia Mentor, 2 year appointments for Puahia Mentors are a good idea? *

Yes

No

Other:

Question 31: If yes, why do you think 2 year appointments for Puahia Mentors are a good idea? If no, why not? *

Question 32: Anything else you would like to share and/or suggest? Any ideas to help improve this new program? *

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Appendix B. Survey, Puahia Mentees, 2013 - 2014

* Required

DID YOU FEEL CAREED ABOUT KNOWING THERE WAS A MENTOR FROM YOUR MAJOR READY TO HELP YOU? *

YES

NO

IF YOU FELT CAREED ABOUT, PLEASE TELL US WHY? *

DO YOU LIKE HAVING A STUDENT TO TALK STORY WITH, AND ASK QUESTIONS OF, IN YOUR MAJOR? *

YES

NO

IF YES, PLEASE TELL US WHY? *

HAVE YOU CONNECTED WITH OR CONTACTED YOUR PUAHIA MENTOR THIS OR PREVIOUS SEMESTERS? *

YES

NO

DID YOU USE ANY OF THE FOLLOWING WAYS TO CONNECT? *

VIA E-MAIL

IN-PERSON

AT PUAHIA EVENTS

VIA TEXTING

VIA SOCIAL MEDIA - INSTAGRAM, FACEBOOK

VIA PHONE

ALL OF THE ABOVE

WOULD IT BE EASIER TO GET TO KNOW YOUR MENTOR IF YOU MET REGULARLY, LIKE IN A REQUIRED CLASS OR EVENT? *

1 2 3 4 5

STRONGLY DISAGREE STRONGLY AGREE

DID YOUR PUAHIA MENTOR ASSIST YOU IN THE FOLLOWING WAYS? *

ADVICE ABOUT CLASSES

OVERALL SUPPORT

MAJOR RELATED QUESTIONS

NETWORKING

SHOWN THE VALUE OF EARLY ACADEMIC ADVISING

ALL OF THE ABOVE

DOES HAVING A PUAHIA MENTOR HELP YOU IN THE FOLLOWING WAYS? *

I FEEL SUPPORTED

I FEEL CAREED ABOUT

I FEEL WELCOMED

I LEARNED MORE ABOUT MY MAJOR

I LEARNED MORE ABOUT SUCCEEDING IN COLLEGE

ALL OF THE ABOVE

DOES HAVING A PUAHIA MENTOR HELP YOU FEEL YOU CAN SUCCEED IN COLLEGE AND GRADUATE? *

YES

NO

IF YES, PLEASE TELL US WHY? *

HAVE YOU ATTENDED PUAHIA EVENTS (CULTURE IN EDUCATION, ATHLETIC TRAINING FOR EXAMPLE) THIS SEMESTER OR BEFORE? *

YES

NO

IF YOU ATTENDED PUAHIA EVENTS, WERE THE EVENTS HELPFUL TO YOU?

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

IF IT WAS HELPFUL TO YOU, PLEASE TELL US WHY? *

A

ANYTHING ELSE YOU WOULD LIKE TO ADD? *

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Appendix C. Survey, First Year Welcome Orientation, 09.13.2013.

*** Required**

AFTER ATTENDING THE UHM COE OSAS WELCOME ORIENTATION I HAVE A BETTER UNDERSTANDING OF COE PROGRAMS & OSAS STUDENT SUPPORT SERVICES *

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

IT WAS HELPFUL TO MEET PEOPLE IN THE COE AND THE OSAS ACADEMIC ADVISORS *

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

THE UHM COE OSAS ORIENTATION HELPED ME FEEL WELCOMED TO UHM & THE COE COMMUNITY *

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

IT WAS HELPFUL TO MEET PUAHIA MENTORS IN MY MAJOR, ASK QUESTIONS AND KNOW I COULD FOLLOW UP WITH THEM DURING THE SEMESTER *

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

IT WAS HELPFUL TO GET THE TOP 14 QUESTIONS & RESOURCE HANDOUTS, LEARN MORE ABOUT STUDENT SUCCESS TIPS, ACADEMIC DEADLINES & FINANCIAL AID POLICIES *

1 2 3 4 5

STRONGLY DISAGREE - STRONGLY AGREE

ANYTHING ELSE YOU WOULD LIKE TO ADD?

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Appendix D. Survey, Honors Program, 2015 - 2016

Please share with us about your most recent advising session with Siobhán Ní Dhonacha:

* Required

What type of session did you have with Siobhán? *

Honors Individual Advising
RAPS Advising
RAPS & Honors
JABSOM & Honors
HON 399
Other

Was the session: *

Face-to-face
Phone
E-mail
Skype
Other

Please indicate the degree to which you agree with the statement below about your advising session: *

Strongly Agree, Agree, N/A, Disagree

If applicable, this advising session helped me better understand my current academic pathway overall and supported me in future specific planning meetings with my major academic advisor also.

Please indicate the degree to which you agree with the statements below about your advising session: *

Strongly Agree, Agree, Disagree, Strongly Disagree

I am aware of my remaining requirements for the Honors/RAPS/DMEAP Program. The advising session supported current applicable academic decisions, and supported future pathway planning. I am excited to be a part of the Honors/RAPS/DMEAP Program. The advisor made me feel cared for and valued.

Anything else you would like to add or let us know? *

Mahalo!

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