
Daring To Be: Identity, Healing, and Mentoring in Minority Scholars

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Abstract

It is our objective in this article to engage in moral reasoning by discussing the effect of our ethnic and language minority background on our personal and professional identities at the individual and collective levels. In the first section of this article the multiple layers of internal factors (e.g., gender and ethnicity), and of external ethnosociocultural factors (e.g., living in a cultural environment, using academic language, institutional barriers, stereotypes, ethnoracial and gender discrimination, and oppression) that are influencing the formation of our personal and collective identity as minority scholars will be discussed. The similarities and differences between female minority and majority scholars, and men minority scholars will be also explored. The critical discussion presented in this article is guided by questions such as Where do we belong?; How do other colleagues, relatives, and the public perceive us?; What is the influence of these perceptions on our personal and professional identities?; and What responsibilities do we need and want to accept ?

In the second section of this article, some solutions to the marginalization that minority scholars are suffering within institutions and professional associations are presented. In the third section, some possible solutions for beginning the process of healing our personal and collective identities, in light of suggestions coming from the mental health area of therapy for minority professional women, are also explored. Mentoring is presented in the fourth section of this article as a healing process for junior minority female faculty and students. For closure, a discussion of our vision for the future in light of conclusions derived from this article is included.

Identity

Who am I
Someone who is free
Someone who laughs and
cries and is willing to be just me
Identity
Knowing who I am
And liking who I see
Helping and caring for others
Not only thinking of me
Identity
Never to let another shake
my confidence in all I can be
knowing who I am
Is enough for me

(Sandra Monge-Calderón, 1990)

A poem by Calderón (1990) helps to illustrate the difficult process of the search for identity. Multiple factors affect the self-concept of men, and especially, women of color. The goal of this article is to explore the personal and professional identities of minority scholars through experiences encountered by ethnic minority women and men. This text will not only be used as the objective representation of the identities of minority scholars that are traditionally constructed. But, this text will be used as a legitimate space to narrate our subjective experiences as minority scholars. The tensions of belonging to different worlds represented in the commonly used dichotomies of objectivity versus subjectivity, and an advocate versus a distant observer, will be explored. That is, in order to initiate a *healing process*, the reconstruction of the new subjective identities of minority scholars as moral advocates reflecting their experiences in different worlds is needed. Moreover, by acknowledging that the objective text is not the only way to communicate, it will be initiated a validation process for minority scholars that will help them to affirm their voices and accept the challenge of *daring to be*. It is our intention to be proactive, and to value and strengthen our personal identities as minority scholars by connecting to others in order to develop a collective identity. It is also our intention to make the identities of minority scholars heard, and to make a presence so that minority scholars can resist marginalization and become part of the new multicultural mainstream. In addition, it is considered important to engage in a discussion of the dangers of stigmatization, categorization, divisionism, and compartmentalization for minority scholars and minority individuals in general. Moreover, it is also important to discuss the danger of assuming that there are no differences between minority and majority individuals. In fact, it is important to emphasize that the personal and professional identities of minority scholars will be different than the identities of majority scholars because of the influence of external factors, such as a bilingual and bicultural environments. That is, it is also our intention to dispel the myth that if differences exist between minority and majority individuals it is due to internal factors such as race and genetics, when in fact differences are the result of external factors.

Thus, it is our intention in this article to express the existence of an intrinsic motivation to affirm the identities of minority scholars and to initiate a process of healing. It is important for us to use writing as an emotional and affective process for healing through self-affirmation.

Writing is also used in this article as a tool for fulfilling our social responsibility and moral commitment for assuming advocacy roles for colleagues who are minority scholars and for minority individuals in our community. In addition, writing is used as a metacognitive tool for making explicit our otherwise implicit beliefs and thoughts. Writing also provides for us a means of communication of the need for interaction among minority scholars. Thus, it is our objective in this paper to engage in *moral reasoning* because we believe that as minority scholars we have denied much our personal and collective identities.

In the first section of this article, the multiple layers of internal and external ethnosociocultural factors influencing the formation of our personal and collective identities as minority scholars are explored. The effect of internal factors, such as gender and ethnicity, on the personal identities of minority scholars is discussed by exploring the similarities and differences between female minority and majority scholars, and men minority scholars. The effect of external factors, such as living in a cultural environment and using academic language on the personal and collective identities of minority scholars, are also discussed. Other external factors that are discussed in relation to the collective identities of minority scholars and their career development will include institutional barriers, stereotypes, ethnoracial and gender discrimination, and oppression. Throughout the discussion several questions are included, such as Where do we belong?; How do other colleagues, relatives, and the public perceive us?; What is the influence of these perceptions on our personal and professional identities?; and What responsibilities do we need and want to accept ?

In the second section of this article, some solutions to the marginalization that minority scholars are suffering within institutions and professional associations are discussed. In the third section of this article some possible solutions for beginning the process of de-marginalization and healing of the personal and collective identities of minority scholars are explored. Some of these suggestions come from the mental health area of therapy for minority professional women. In the fourth section, mentoring is explored as a healing process for junior minority female faculty and students. Finally, closure is given by discussing our vision for the future in light of conclusions derived from this article.

Our Multiple Identities as Minority Scholars

Personal Identities of Minority Scholars

Why are minority scholars singled out? It is important to learn to respect individual differences and emphasize that each individual, minority or majority, has a unique array of internal and external factors interacting that act as additive layers influencing their personal identities. It is our belief, as pointed out by several authors, that in addition to cultural diversity, minority scholars also share human diverse characteristics with majority scholars. For instance, Banks and McGee Banks (1989) pointed out the danger of stereotyping minority groups due to overgeneralizing their ethnic characteristics.

Jenkins (1994) stated that we need to appreciate human diversity as broader than cultural diversity as the former acknowledges the unique characteristics of every individual. He proposed a change from "objective" reasoning to moral reasoning in which we engage in authentic spiritual discourse and discuss "matters of the heart" related to our personal identities as minority scholars. "Objective" reasoning refers to the scientific model assumptions that if we use standard procedures for conducting research, then validity and reliability of our findings will

be established and subjectivity would be controlled. However, the scientific model may work for hard sciences that have as an object of study processes that are independent from the subjectivity of the human being. But, for social sciences (i.e., psychology) that have as an object of study the same subjective processes that are used for creating knowledge (i.e., the human mind) the "objectivity assumption" cannot be applied to research endeavors. That is, a metaprocess is created in which the social scientist uses his or her own subjectivity to select schools of thought, to state hypothesis, to select methodologies, to interpret findings, and to demonstrate ideologies for serving a practical purpose (Jenkins, 1994; Scheurich & Young, 1997). Another example of this subjective metaprocess of conducting research in the social sciences is that results are based on behaviors that are hypothesized as expressions of constructs created socially. Therefore, it is a fallacy to assume that research results lead to "objective" knowledge just because a data-driven process of applying the scientific method has been used. In fact, researchers are the social agents in charge who add subjectivity to this metaprocess of studying their own subjective human minds.

Professional dimensions of personal identities in scholars

The professional identities of scholars encompass also personal dimensions because being a scholar is a career and not an occupation. Becoming a university professor does not only mean to assume some professional responsibilities as in a "normal" occupation in the mainstream society. "Normal" occupations only require the individual to do his or her duties within an 8-hour a day schedule, and then to continue with his or her own personal life. However, becoming university professors means to start a career in which their professional goals are intertwined with their personal goals. The personal identities of scholars also define their professional identities. That is, their "whole" personalities will be expressed in the multiple elements of their professional identities such as their values, ethical principles, ideologies, attitudes, beliefs, cultural traditions, ethnic and social groups of identification, etc. At the same time, professional identities of scholars include some expectations within the college culture that will influence their personal identities. Within the college culture, scholars have the responsibility to develop new knowledge, to become an intellectual leader in order to initiate novices as scholars, and to communicate this newly acquired knowledge through instructional activities and publications or professional presentations. However, society gives scholars the freedom to choose the method to develop new knowledge. As suggested by Jenkins (1994) and Scheurich and Young (1997), scholars can choose to engage in moral discourse motivated by spiritual and moral philosophical imperatives that relate to their subjective personal and collective identities as minority or majority individuals. Scholars can also choose to engage in the traditional scientific model for the creation of new "objective" knowledge, resulting in denial of how their personal identities influence their scholarly activities. However, it is our argument that because of the lack of boundaries between the personal and professional identities of scholars, they need to write narratives of a subjective nature (such as this article) besides their scholarly work that is supposed to be "objective." As discussed above, scholarly research is an experiential subjective process that reflects human diversity (Jenkins, 1994; Scheurich & Young, 1997).

Social groups and personal identities of minority scholars

Minority scholars also belong to social groups that influence their personal identities. According to Banks and McGee Banks (1989) culture encompasses behaviors, and symbolic and ideational products as well as tangible products that are interpreted dynamically by the members of social groups, who assign meanings to these cultural products. Thus, individuals are members of social groups due to their gender, ethnicity, socioeconomic status, age, etc.; and they are not

members of cultures. One kind of a social group are ethnic groups formed by individuals who share a unique identity formed by cultural products such as religion, language, nationality, political and social ideologies, values, and distinctive traditions and customs (Banks & McGee Banks, 1989; Trueba, 1999; Zou & Trueba, 1998). Values are an important part of the identities of members of ethnic groups because they refer to ideals, ethical and aesthetic standards, criteria for evaluating common goals, and knowledge (Banks & McGee Banks, 1989). For example, a social group of scholars who share a feminist pedagogy ideology defend that women prefer first-hand and personalized knowledge based on observations, rather than abstract and "out-of-context" scientific knowledge that is male constructed and dominated (Banks & McGee Banks, 1989; Trueba, 1999; Zou & Trueba, 1998). That is, women scholars or students would prefer to engage in moral reasoning which encompass also their personal identities and subjective beings. In contrast, men scholars or students would prefer to engage in the construction of "objective" knowledge that follows the traditional methodological procedures of the scientific model.

In relation to how personal identity is influenced by membership in ethnic groups, Vasquez (1994) stated that identity is a complex concept that "involves the way one views oneself in regard to qualities, characteristics, and values" (p. 120). In addition, identity is also related to our understanding of how we relate to others in our sociocultural environment. Thus, the social status that our ethnic group has in society will also influence our identity. For instance, the dominant status and minority status of languages influences our attitudes for learning and using specific verbal codes. Moreover, Vasquez (1994) argued that the media portrays negative stereotypic views of women of color who are discriminated and oppressed due to their multiple identities stemming from gender and ethnicity dimensions. Finally, several authors (e.g., Boice, 1992; González, 1994, 1995; Vasquez, 1994; Trueba, 1999; Zou & Trueba, 1998) have suggested that due to their different identity perceived as "deviant" by mainstream individuals, minority women, including junior faculty, often feel lonely and alienated.

Strengthening personal identities of minority scholars by thinking critically

Several authors have referred to the need of minority scholars to become critical thinkers in order to strengthen their personal identities. According to Brookfield (1987), becoming a critical thinker involves: (1) questioning the validity of any claims for universal truth, (2) realizing the presence of connections between personal experiences and social issues and changes, (3) reflecting honestly about values and beliefs underlying our behaviors, (4) recognizing and exploring different interpretations of the world held by others who are influenced by diverse sociocultural contexts, and (5) becoming risk-takers to accept the challenge of change. Mezinow (1981, cited in Brookfield, 1987) argued that the realization of the existence of external causes for problems lived as subjective experiences, is a major stage in the process of liberation attained when becoming a critical thinker. Moreover, Brookfield (1987) stated, "When problems are seen as partly the result of broader social factors rather than as wholly the consequence of individual inadequacies, some possibility exists for taking action" (p. 61). He referred particularly to the powerful role of collective action for infusing social change in shared experiences in personal histories of minority group members. Hart (1985, cited in Brookfield, 1987) suggested that recognizing commonalties among lived experiences can also be liberating and become a powerful tool for validating shared idiosyncratic feelings when living in difficult sociocultural environments.

By thinking critically minority scholars can understand that personal histories become social products, realization leading to a "liberating experience" (Mills, 1954, cited in Brookfield, 1987, p. 58). Mills (1954, cited in Brookfield, 1987) recognized the need for social change to

occur for dispelling the myth of internal factors causing the ethnoracial and gender discrimination and oppression that minority scholars face within academe. Thus, by linking external with internal factors, solutions can be produced by networking and collaborating among minority scholars for strengthening their personal identities. Thus, as pointed out by González (1994, 1995), a major liberating realization strengthening the personal identities of minority scholars is to connect barriers that they encounter in their personal experiences within academe with sociohistorical factors. Some strategies that minority scholars can use to help them place their personal experiences in the context of the sociopolitical academic milieu can be found in González (1994, 1995). It is difficult for minority scholars to face challenging sociohistorical problems while protecting their psychological well being by using strategies that include (1) to assume that most problems affecting minority scholars are sociohistorical, (2) to acknowledge the importance of finding mentors, (3) to stop replying to stereotypic views and to use energy and time more productively, (4) to respond selectively to collegial and student feedback, (5) to proactively establish collaborative and networking activities, and (6) to clearly state career development objectives (González, 1994, 1995). Minority scholars need to become aware that the problems that they have to face in academia are the result of sociohistorical external, rather than of internal factors. When this realization takes place, minority scholars feel liberated by recognizing that It is not only me!

Collective Identities of Minority Scholars

Our collective identities as minority scholars include our membership in ethnic groups because we mediate, interpret, and express differently values, ideologies, and symbols of the macroculture (Banks & McGee Banks, 1989; Trueba, 1999; Zou & Trueba, 1998). Minority scholars may experience conflicts and dilemmas as we belong to different worlds representing multiple disciplines that make different demands on us. That is, our collective identities encompass institutional as well as professional community dimensions. For instance, major national professional associations such as the American Educational Research Association (AERA), the American Psychological Association (APA), and the National Association for Bilingual Education (NABE) provide for majority and minority scholars outlets for publication and dissemination of scholarly work that can strengthen our collective identities. Moreover, when interactional contexts are created as minority and majority scholars engage in professional activities, an intersubjective identity emerges that can be negatively influenced by factors such as status, prejudices, and values. For instance, Pope-Davis and Ottavi (1992) found that identity and attitudes of faculty were predictive of racism, and that men faculty members had higher levels of discomfort with interpersonal interactions with African-American individuals. They suggested that there is a need to reduce racial tensions by stimulating White faculty to explore their identity, and by increasing cross-cultural communication and interaction. Thus, instructors and mentors need to create pedagogical experiences so that minority and majority students can develop critical thinking processes, and can mutually respect and reconstruct their collective identities. It is also important to create interactional contexts of mutual respect for minority and majority scholars so that we get to know our collective identities across professional communities that defend diverse ideologies and cultural attitudes.

Commonalties and individual differences among women of color

Women of color share commonalties in the important role given to family, group, and community for self-definition. Vasquez (1994) highlighted the important role of family in the identity of Latinas as the extended kinship system is used as a network for seeking support for stressful situations. Among Latinos, three dimensions of familism have been identified,

including (1) family obligations to provide material and emotional support to relatives, (2) perceived support from family as a reliable source of help, and (3) family as referents for a behavioral and attitudinal model of identity (Sabogal, Marin, Otero-Sabogal, Marin, & Perez-Stable, 1987, cited in Vasquez, 1994). Therefore, as suggested by Vasquez (1994), mainstream values of independence, individuality, and competition can even be a source of identity conflict for Latinas that may result in transculturation. According to Comas-Díaz (1987, cited in Vasquez, 1994), acculturation differs from transculturation, as the latter refers to the resolution of conflict of cultural values by the emergence of a new culture.

Moreover, in relation to gender roles of Latinas within the family cultural system, Vasquez (1994) stated, "...Latinas internalize the expectation to nurture, care for, and maintain the family unity and connections" (p. 124). At the same time, as pointed out by Comas-Díaz and Greene (1994), every woman has a unique interaction of internal and external factors affecting her identity with particular needs, strengths, and limitations. For example, some individual differences among women of color refer to internal factors such as phenotypic characteristics reflected in skin color and racial features, and psychological factors reflected in adjustment to changes and coping style. In contrast, other individuals refer to external factors such as degree of acculturation and transculturation to the mainstream society, and socioeconomic class.

Moreover, Comas-Díaz and Greene (1994) pointed out that definitions of identities of women of color are dynamic as they are affected by external sociohistorical changing factors. For example, Amaro, Russo, and Johnson (1987, cited in Vasquez, 1994) found that income and discrimination were the most important factors affecting the psychological well-being of highly educated and high-income professional Latinas. According to Vasquez (1994), employment and attitudes toward work are important factors affecting mental health. Thus, for the case of minority female scholars, their occupation can contribute to a positive or a negative sense of identity, given that their work situation can be highly-stressful due to oppression and ethnoracial and gender discrimination. For instance, the presence of a glass ceiling or a subtle barrier for career advancement is an expression of discrimination that can cause distress and lower satisfaction in the personal lives of minority women (Amaro et al., 1977, cited in Vasquez, 1994).

Another important factor in the identity of women of color, that brings similarities and differences among them, is which identity factor (i.e., gender or ethnicity) they choose to affiliate with in academia. Sometimes, tensions are created because of the decision made by minority women to belong to the "women's faculty group," and not to align themselves with the "minority faculty group," or vice versa. When minority women faculty decide to align themselves on only one dimension, they may ignore the wealth of experiences and values developed from the total picture, and may create tension with the non chosen group. However, when minority scholars decide to align themselves with both identity groups, women and minority faculty, some tensions can also arise due to different goals and ideologies defended by both groups. In occasion where no choice is made, problems can also arise, as feelings of alienation and isolation can be present. When minority women faculty decide not to make a choice, both doors of women and minority faculty groups, may be closed for the scholar. Thus, whatever the choice of group of affiliation, and whether or not a choice is made, the result may be problematic and dissatisfying. In fact, the only way to go around this problem of double affiliation for minority women faculty is to affiliate with a group that represents their double identity: "the women minority faculty group." These kinds of groups are not yet popular within the college culture. Finally, as a word of caution, affiliation with academic groups that represent identity factors that are too specific may also bring isolation and compartmentalization.

Women of color and White professional women

Multiple layers of factors can influence collective identities of female minority scholars such as their ethnicity, culture, degree of acculturation, history of immigration and generation, citizenship, language status, social class, age, family size, socioeconomic level, education, employment, and religion (Comas-Díaz & Greene, 1994). Thus, these authors proposed that White women are culturally and emotionally different than women of color, as both groups have been exposed to diverse sociocultural experiences and belong to different ethnoracial groups that are affecting uniquely their identities and their level of fear of success. As suggested by Person (1982), women may feel anxious and guilty about their competence for success as they may "...Equate success or the wish for it with loss of femininity and attractiveness, loss of significant relationships, and loss of health and overall functioning" (cited in Comas-Díaz & Greene, 1994, p. 350). They explained differences in lived experiences of minority and majority women as the effect of racial phenotypical characteristics that impinge on the differences in their social status and acceptability. However, in spite of their ethnoracial differences, professional minority and majority women also share common experiences of sexism, oppression, and subordination as they live within a patriarchal system. In addition, professional minority and majority women also share similar concerns such as career advancement and avoiding the glass ceiling, equal pay for equal work, and maternal leave (Comas-Díaz & Greene, 1994). However, minority and majority women experience tension and conflict when trying to form coalitions due to their multiple identities stemming from gender, race, and class (Comas-Díaz & Greene, 1994).

Women and men of color

Comas-Díaz and Greene (1994) pointed out that women of color experience oppression and sexism within their minority groups. In addition, they pointed out, women and men of color share experiences of oppression and ethnoracial discrimination from the dominant group and they tend to create bonding relationships for survival. Moreover, Comas-Díaz and Greene (1994) argued that females have a relatively easier access than male minority individuals to the mainstream career ladder, because they are perceived as non-assertive and submissive; and thus non-threatening for the status quo of the system. Furthermore, because minorities value education as a means to survival and progress within the mainstream society, the number of professional minority women has increased (Comas-Díaz & Greene, 1994; Turner & Myers, 2000).

In relation to the commonalties present in the experiences of female and male minority faculty, Aguirre (1987) conducted a survey study of Chicano faculty at higher education institutions in the Southwest region of the United States. Aguirre (1987) reported that female minority faculty were concentrated in junior ranks, whereas male minority faculty were concentrated in senior ranks, indicating the double jeopardy of being female and minority. Aguirre's study (1987) indicated that Chicano faculty participated in minority-oriented peripheral "affirmative action" service activities because they internalize organizational logic into personal expectations. As pointed out by Arce (1978, cited; in Aguirre, 1987), Chicano faculty is excluded from making institutional mainstream decisions and are channeled into token positions for dealing with minority issues. Thus, the participation of Chicano faculty mostly on minority activities disempowers them from creating change for established social ideologies.

Tokenism and career advancement of women of color

As pointed out by Comas-Díaz & Greene (1994), due to the presence of only few women of color in most professional settings, we may become a double token or role model symbol due to our double gender and minority status. Kanter (1977) suggested that tokenism leads to

powerlessness which in turn decreases the number of women of color in professional settings (cited in Comas-Díaz & Greene, 1994). As stated by Comas-Díaz and Greene (1994), "... A token position is designed to give affirmative action credibility to an institution" (p. 353), and also for "... proving that by hiring a woman of color they have progressive attitudes and are above prejudice" (p. 354). Comas-Díaz and Greene (1994) also pointed out that even though racial discrimination suffered by women of color may be not direct, they are also perceived as attaining professional positions not because of their qualifications and merit but because of their gender and minority status. Moreover, Comas-Díaz and Greene (1994) argued that women of color perceived as tokens need to have extraordinary achievements in order to be noticed, because mainstream members of the professional settings will try to alienate the token in order to preserve their commonality. Due to the need to be overachievers for being noticed within professional settings, women of color may suffer from the superwoman syndrome that also causes stress as they tend to ignore their limitations (Comas-Díaz & Greene, 1994). Especially this superwoman syndrome is present when personal and professional roles may conflict such as being a mother, a wife, and a scholar.

Thus, women of color who are given the role of tokens within professional settings may suffer from high visibility and loss of their individuality, freedom, and privacy; and they may also suffer from invisibility as they tend to be ignored in meetings and their contributions are overlooked (Comas-Díaz & Greene, 1994; Turner & Myers, 2000). The perception of women of color as a token can also lead to a denial of their capabilities, such as attributing success to external factors and failure to internal causes. Moreover, as pointed out by Kanter (1977), outperforming majority group members can also lead to peer resentment and retaliation (cited in Comas-Díaz & Greene, 1994). Successful professional women of color may also suffer from a conflict in their dual identities as professional and minority persons, because they need to function within their mainstream and minority cultural systems. Some minority women who become successful within the mainstream university system can introduce some sociopolitical changes. However, lost of energy needs to be wasted by this successful minority women, who dare to create change, due to the backlash movement created against them by colleagues who defend the status quo of the system. Personal emotional responses create stress and waste of psychological energy in minority women, which can negatively impact their professional identities. Thus, women of color need to be creative in how they integrate their personal and professional identities (Comas-Díaz & Greene, 1994; Turner & Myers, 2000). Some proactive strategies for dealing with daring to introduce change when in positions of power within the academic setting would be for minority women (1) to create a collegial support group by using networking; (2) to realize that sociohistorical external factors, and not their own personal characteristics, are affecting the reactions of faculty supporting the maintenance of the status quo; (3) to resist tokenism by emphasizing their professional qualifications and other personality internal factors as causes of positive change introduced in the academic milieu, and (4) to engage in mentor and protégé roles with minority and majority individuals so that resistance is not directed only toward the minority woman introducing change.

In relation to the double jeopardy of being female and minority for career advancement, Williams (1989) pointed out that African-American women need to endure the double barrier of sexism and racism created for them at mainstream institutions by demonstrating a high level of professionalism and hard work. Williams (1989) urged to create opportunities for minority women to pursue administrative careers within universities, given the need to create structural changes for developing a nurturing environment for the academic success of junior minority faculty and students. Relatedly, Wyche and Graves (1992) examined the degree to which the

interaction of gender, ethnicity, and race influences the advancement within academic psychology. They concluded that minority women are "... less likely to be represented among the faculty of 4-year colleges, among the ranks of tenured faculty, on editorial boards, and in other positions of power within the field of psychology" (p. 434). Wyche and Graves (1989) called for the need to conduct more research on the barriers stemming from economic and social-psychological processes such as performance selection, hiring, and recruitment practices; and appraisal and promotion tracking systems within universities. For instance, some of these barriers include stereotyping minority women for undermining their achievement, especially when they study ethnic issues (Wyche & Graves, 1992). In addition, Young, Chamley, and Withers (1990) reported that minorities were more likely to be in non-academic and part-time positions, and therefore were underrepresented within academic psychology programs.

It is true that the equal representation of minorities among faculty members may help to dispel myths of tokenism and prejudices such as ethnoracial discrimination and oppression. However, it is also true that the barriers within institutions also need to disappear for assuring their realistic professional success and attainment of power. Thus, the presence of women of color in professional settings attest for their endurance, resilience, strength in the face of adversity, self-reliance, and tenacity (Comas-Díaz & Greene, 1994; Turner & Myers, 2000). McCombs (1989) pointed out that African-American women are committed to remain in higher education because they can become leaders for adding their perspective to mainstream theories and social ideologies that have created sociohistorical problems for them. Moreover, McCombs (1989) suggested that minority women can study insightfully the social, political, and psychological contexts in which their personal and collective identities have developed. According to McCombs (1989), universities have a powerful function in society as they produce theories that provide the basis for social ideologies. For instance, lower scores on intelligence scales for minority individuals in comparison to majority counterparts have been explained by mainstream models, such as the medical one, as the results of internal neurological problems. However, mainstream models do not take into consideration external factors affecting only minorities. For instance, ethnoracial discrimination and oppression result in undervaluing minority individuals' cultural and linguistic diversity.

Furthermore, as pointed out by McCombs (1989), the traditional university collective identity reflects White male-oriented ideologies, which minority women cannot assume. McCombs (1989) argued that minority women bring into the university their unique developmental experiences that form their personal history, as well as their social history with their unique ethnocultural inheritance. However, in order to promote change in the development of theories and to impact social ideologies, minority women need to have strong and intact personal and collective identities (McCombs, 1989). Within the university environment minority women experience tokenism and isolation, making difficult their commitment for introducing change as their personal and collective identities are threatened. McCombs (1989) identified collaborative work and the existence of professional networks across disciplines and universities as a process of strong affirmation of minority women's scholarship. This process of self affirmation of personal and collective identities of minority women will come from their own ethnic communities within the university system, and not from the mainstream university system (McCombs, 1989). Thus, it is important for minority women to identify within their own ethnic and cultural heritage community within the university system, and not to assume the university mainstream identity.

Minority scholars and students as commodities

It is our argument that part of the problem of marginalization is related to the fact that some minority scholars use external problems as excuses for not fighting internal barriers (e.g., hopelessness, self-absorption, and an opportunistic attitude). It is indeed a challenge to accept the ethical and moral responsibility that comes with being a minority scholar who identifies with ethnic research, challenge that not every minority scholar is prepared to face. Thus, the most dangerous situation for minority scholars to create is to make ourselves commodities by adopting mainstream value systems and acting in a "politically correct" manner. That is, it is dangerous for a minority scholar to assume and identify with the political ideologies of the mainstream academic system.

Moreover, it is also our argument that research topics, subjects used for research studies, and students can also become a commodity. Some individuals allow themselves to be used as a commodity, especially minority and female faculty are influenced by collective identities as they help the mainstream academic environment to meet legal and legislative issues reflected in quotas. In some situations, minority faculty may be hired or given tenure just because they represent legal and legislative requirements that institutions need to meet. This problem is related to tokenism that is part of the marginalization process because some minority scholars may not feel valued for what they are, but they feel valued for what they represent. Moreover, within the traditional "ivory tower research" model, patterns of enslaving students or subjects as commodities for research activities can be identified. This is a dangerous situation within mentorship relationships that may lead to cloning.

Collective identity of minority scholars and terminology use

Identity is related to language use as the terminology that we select reflects how constructs are conceptualized within different disciplines. The content level of terminology use within different schools of thought has been widely discussed (see e.g., Alexander, Schallert, & Hare, 1991), and it is assumed that this more obvious and surface level is the only one. This content level serves referential as well as ideological purposes because terminology is deliberately chosen to represent the connection between language and identity in academia. Scholars gain entry or maintain membership in a community by appropriating their specialized language that gives them a voice. Being a scholar means acting and speaking in certain ways, but belonging to a group goes beyond that acting and speaking and it has to do with identity. Scholars may use or misuse certain terminology for preserving their identity or for disguising permanent or transitory lack of knowledge, self-doubt, and honesty.

Moreover, the use of terminology and jargon is also associated with the pedagogical identities of minority scholars. When teaching, minority scholars communicate ideas and their research findings by using forms of verbal and non-verbal representation for stimulating students to critically construct concepts. The myth of using only logic scientific discourse and rhetoric, convoluted, and abstract jargon for instructional activities needs to be broken. Academic terminology and jargon can build barriers for students, colleagues that belong to different professional communities, and the general public. Mitchell (1992) pointed out that educators and professionals in general have difficulty in communicating with the public due to the use of jargon that the non-initiated cannot understand leading to barriers for educating society about academic issues of public interest. In response to the use of this professional jargon, the public develops negative attitudes, misconceptions, and myths in relation to education. Thus, language can be used as a "shield" for protecting our collective identities as professionals. At the same time, language can also be used as a barrier that marginalizes some scholars and students from

gaining entry into a community. Moreover, the use of specialized language can prevent scholars from communicating with the general public.

In addition, besides the most surface level of language use related to our collective identities as professionals, language is also a reflection of culture that influences our personal identities. For instance, Latinos feel that speaking in Spanish is a form of validating themselves and of preserving their personal identities. It is a common practice among Latino scholars to use Spanish as a social language for conveying affective and personal meanings, and as a form of creating an intersubjective space that validates their personal identities as minority scholars. It is interesting how Latino scholars switch to English whenever academic topics are being discussed, as if a different intersubjective space would need to be created for validating their professional identities. It may be that English is used among Latino scholars for conveying academic contents for achieving efficacy and clarity in communication due to different connotations of terminology in Spanish and English, or due to lack of experience with academic language in Spanish. One of the real problems that exist in Spanish is that because academic terminology has been coined in English, Latino scholars feel that these terms do not have an equivalent translation in Spanish leaving us with the need to create new terms, attempt literal translations, or use code switching or code mixing. Thus, Latino scholars feel that they can capture more appropriately some academic concepts in English than in Spanish. Moreover, another reason for Latino scholars to use English within academic contexts is that this code is the lingua franca for communicating with the international scholarly community. Finally, when communicating among majority and minority scholars within the United States and with the international scholarly community, accents can be used as barriers for fulfilling mainstream discrimination.

Healing

Affirmative action policies and federal legislation has facilitated hiring professional women by forbidding discrimination on the basis of sex, race, color, religion, or national origin (Romero & Garza, 1986, cited in Comas-Díaz & Greene, 1994). However, minority female scholars need to go through a healing process because of the presence of their multiple personal and collective identities creating conflicts and dilemmas. According to McCombs (1989), affirmative action is a temporary measure that can ensure fair and equitable treatment for African-American women in higher education, and it represents liberal values and ideology. However, as the imbalance and preferential consideration of Whites and males for positions is still present regardless of affirmative action policies, McCombs (1989) proposed that a permanent solution to discriminatory hiring practices in higher education is to institutionalize these mechanisms. But, in spite of the possible institutionalization of federal policy and legislation, women of color are still subject to oppression and ethnoracial and gender discrimination. In addition, federal policy and legislation may not always support affirmative action, as we are facing possible changes during the middle of the 1990s. Moreover, McCombs (1989) pointed out the presence of a contradiction between liberal values traditionally endorsed by universities and the lack of commitment from university administrators to design, implement, and enforce policies that assure greater diversity in personnel. McCombs (1989) described the university environment as "hostile at worst and indifferent at best" for minority women (p. 131). Liberal values such as pluralism and diversity cannot be observed in the tenure system, committee structures, and salary scales; which continue to undervalue minority women (McCombs, 1989). For instance, African-American women are primarily junior faculty and

because of their status they never compose committee mainstream structures. In addition, the service activities delivered to minority students, mostly by minority faculty, are not rewarded.

The first step for solving a problem is to acknowledge its existence so that minority scholars can be proactive and not reactive. Coping strategies have been suggested for facing challenges and problems, (as proposed by Dr. Raymond Padilla, 1993), but the term "coping" denotes a reactive attitude. Instead, minority scholars need to develop a proactive attitude towards the reconstruction of their personal and professional identities at the individual and collective levels. That is, minority scholars *need to dare to be* by discovering their new identities and by envisioning their new multicultural mainstream.

In relation to the need to *de-marginalize* minority scholars, they can experience pressure to conform to the macroculture leading to feelings of alienation and loneliness, and also to identity confusion as they may reject themselves in their intention to acculturate (Vasquez, 1994). As stated by Vasquez (1994), "Recurrent racist events may lead to depression, anxiety, and posttraumatic stress disorder." (p. 122). Vasquez (1994) suggested that feminist and cross-cultural therapies emphasize and validate strengths of the client, and focus on the examination of external factors "...as causative in the client's problem" (p. 128). Vasquez (1994) reported that minority women, such as Latinas, "...enter therapy with a significant lack of confidence, resulting from the lack of societal validation of her worth, and a clear message that she is responsible for her problems" (p. 135). Then, the clinician needs to communicate to the client a caring and sensitive attitude, to treat her with respect and admiration, and to develop a vision for empowering the client in valuing her unique characteristics forming her minority identity. Empowerment is defined by Surrey (1987, cited in Vasquez, 1994) as "...the motivation, freedom, and capacity to act purposefully, with mobilization of the energy, resources, strengths or power of each person through a mutual relational process" (p. 130). Individuals can be empowered by being stimulated to effectively express and become aware of their feelings, reactions, and needs (Vasquez, 1994). In addition, Vasquez (1994) also suggested that group interactions in psychotherapy can also empower minority women by increasing their knowledge, self-worth, salience, and desire for more connection. Applying these recommendations for the context of improving the mental health of minority female scholars, they may be empowered for changing proactively our professional situations by engaging in networking relations and finding a support system through mentorship relationships inside and outside their institutions (including national level professional associations such as APA and AERA).

Given that being the target of racism, ageism, oppression, and ethnoracial and gender discriminatory events is particularly stressful for female minority students and junior minority faculty. These same feminist and cross-cultural therapeutic philosophies can be adapted for mentoring relationships within academia. If junior minority scholars believe in the attributions of mainstream individuals pointing to internal factors as the causes of aversive events, they will learn to believe that they are helpless leading to possible damage to their self-concept and identity, and even to depression. Then, self-attributions of expressions of racism, sexism, and oppression can influence negatively the self-esteem of minority female scholars. According to Comas-Díaz and Greene (1994), conflicted self-esteem is a symptom of depression and is also a reaction to oppressive and stressful events such as racist and sexist discrimination within professional settings. If prolonged, these symptoms can result in attributing the causes of problems to internal factors. A depressed individual becomes more rigid and less motivated to adapt successfully, especially when surrounded by a stressful environment. Moreover, isolation and withdrawal can create even more maladaptive coping styles. Depressed individuals feel hopeless, helpless, powerless, meaningless, confused, anxious, resented, guilty, and unworthy.

These symptoms of depression can lead to self-accusation and self-depreciation that affects dramatically the identity, self-concept, and self-esteem of minority individuals. Stress and anxiety may be also symptoms developed by minority women in response to discrimination and oppression, which may lead them to continue their fast pace aggravating their stress (Comas-Díaz & Greene, 1994).

Thus, in the long run if frustrating events are recurrent, the mental health of minority women can be affected. Being the victim of racial and gender inequalities develops in minority women feelings of anger and rage. These negative feelings may lead to dysfunctional behaviors such as to fighting back openly racism and being considered potentially aggressive or violent (Almeida, 1993, cited in Comas-Díaz & Greene, 1994). In opposition, the same dysfunctional behaviors may be perceived in White women as the expression of assertiveness (Almeida, 1993, cited in Comas-Díaz & Greene, 1994). Anger felt by women of color in response to racism can also be expressed in a non-self-destructive manner by validating and facilitating "... management of that anger as a source of strength in oppressive contexts" (Comas-Díaz & Greene, 1994, p. 366). In order to cope with depressive symptoms, minority women can learn stress management techniques such as committing to take time off for themselves and learning to delegate authority (Comas-Díaz & Greene, 1994). It will be also helpful for minority women to develop skills such as assertiveness and conflict management, and strategies such as positive self-talk and seeking support (Vasquez, 1994). Thus, through learning strategies, minority women can be empowered for developing a more positive sense of identity, mental health, and well-being.

Then, minority women need to receive messages of appreciation of their unique characteristics, so that a strong self-esteem and self-concept can be formed to sustain a secure minority identity. Junior minority women faculty is at-high-risk for being oppressed and victimized by historical and political variables affecting the societal barriers that they encounter in academia. Mainstream colleagues may perceive minority faculty as if they have an inferior status due to their gender, ethnicity, and age. Then, mentors with a supportive and caring attitude are very important for young female minority scholars who need to reaffirm their identity. Mentors can serve as buffers for avoiding confrontation with racism, sexism, oppression, and discrimination. Female minority scholars should make use of external support systems through networking with colleagues in order to learn that they share similar experiences of oppression, racism, sexism, and victimization. Sharing lived experiences will provide minority female scholars with the insightful understanding that causes of problems are external factors such as sociohistorical and ideological forces (see González, 1995 for a further discussion of this topic). Having a support system will also assist minority female scholars to enhance their adaptive mechanisms and will provide accommodations (i. e., changes in behaviors and in conceptualizations of problematic events as the result of external, and not of internal factors).

Comas-Díaz and Greene (1994) suggested that treatment for depressed professional women of color needs to have as a goal to reinforce and restore their sense of competence, self-reliance, and balance functioning. Taking into consideration these recommendations for the case of mentoring minority female scholars, mentors need to empower them by supporting their conflicted self-esteem and identity. Minority female scholars need to develop strategies for seeking appropriate support systems (as suggested by Vasquez, 1994), and for maintaining an emotional and spiritual balance (as suggested by Witz, 1991, cited in Comas-Díaz & Greene, 1994). Moreover, Comas-Díaz and Greene (1994) proposed that women of color also need to develop strategies for dealing appropriately with discrimination, for avoiding the discouragement of the glass ceiling, and for developing more realistic self-expectations in their personal and professional lives. Thus, learning stress management techniques and developing skills and

strategies can be empowering for women of color leading to a more positive sense of identity, mental health, and well-being.

De-marginalization as a healing process

As part of the healing process for our individual and collective identities, minority scholars need to undergo a de-marginalization process. As proposed by Banks and McGee Banks (1989), ethnic minorities do not need more marginalization, but they need integration with the macroculture and also across microcultures. Nieto (1993) proposed that minority scholars should initiate a de-marginalization movement in which we assume responsibility for expanding the present limits of educational reform. Minority scholars should not limit the educational reform movement to multiculturalism in the schools and in teacher education. Instead, minority scholars should use the educational reform movement for defining what kind of integration and mainstream they want to create. Minority scholars need to make the effort to familiarize their mainstream colleagues and students with their different symbolic expressions of culture (e.g., values, attitudes, ideologies, religion, language, distinctive traditions and customs, etc.). Stereotypes of women of color arise because mainstream individuals ignore their cultural backgrounds primarily due to lack of contact. Every individual is exposed to biases, prejudices, values, attitudes, and ideologies when he or she is socialized within personal and professional contexts. Familiarization and contact become central for minority scholars to proactively avoid ethnoracial discrimination and oppression. Minority scholars need to develop in mainstream colleagues respect for diversity and to reduce feeling threatened cultural differences between majority and minority individuals. As Vasquez (1994) has pointed out, clinicians need to be aware of their clients' cultural backgrounds and world views, so that they do not project their own ethnocentric visions on the client. Minority scholars need to apply this same principle to their communication with mainstream scholars. That is, minority scholars need to have a proactive attitude for familiarizing majority scholars with their cultural differences. In this process of familiarization, de-marginalization will occur.

Furthermore, minority faculty has a need to engage in ethnic research which is multidisciplinary and multiethnic in nature. This inherent multidisciplinary characteristic of ethnic research creates tensions for minority scholars as they may not have access to the resources that will make it possible. In addition, because of the multidisciplinary nature of ethnic research, minority scholars have created a unique data analysis framework that allows them to discover the complexity and richness of cultural worlds. Resources are essential for minority scholars to buy time to write, engage in rich data analysis, collaborate and contextualize their work in relation to contributions of colleagues, to initiate others acting as mentors, and at the same time to be mentored by senior researchers.

Most importantly, minority scholars need to find the resources to be productive so that they can increase the likelihood to be mentored within the professional community. Minority scholars can create opportunities for themselves if they are productive, but at the same time they need the resources in order to be productive. Then, the essential element for minority scholars to be productive becomes to engage in rich interaction through mentoring activities. The drive to be productive is the product of the interaction of internal factors (i.e., motivation and perseverance) with external factors (i.e., the presence of advocates and of external resources). As discussed above, mentors for minority junior female faculty members and students can be from a majority or a minority background, and can be females or males. However, in order to establish successful collaborative efforts in multidisciplinary research, majority and minority scholars need to interact as "personas." That is, minority and majority scholars need to interact

as individuals with personal and professional identities, who also have collective identities and belong to specific communities.

Part of the marginalization, as pointed out by Nieto (1994), is related to the fact that most minority scholars conduct ethnic research and communicate their findings mostly to their minority colleagues. In addition, Comas-Díaz and Greene (1994) pointed out that women of color may develop the self-imposed role of challenging discrimination and oppression. One way in which this commitment to challenge discrimination and oppression may be expressed within academic settings is by becoming an ethnic researcher. It is not a new observation that minority scholars are "preaching to the converted" at national and regional professional meetings. It can clearly be observed in annual events of major professional associations that minority and majority scholars tend to belong to divisions and special interest groups identified with ethnic or mainstream research topics. Even the structure at professional associations leads towards marginalization for scholars interested in ethnic research topics, who are primarily minority individuals. If this situation continues, it will be very difficult for minority scholars to have the opportunity to communicate and be proactive to de-marginalize themselves. We wonder, Why issues of human diversity such as culture and ethnicity are not considered mainstream topics?, and Why other factors affecting individual differences such as intelligence and language development are considered mainstream topics? We agree with Jenkins (1994) in acknowledging that human diversity is embedded within all research endeavors that every scholar, minority or majority, engages in. Thus, it is considered that an important part of the de-marginalization process of minority scholars will be to acknowledge ethnocultural factors as part of the individual differences that are studied within mainstream topics.

Moreover, there are two major myths perpetuated by majority and minority scholars. Firstly, majority scholars perpetuate the "myth" that ethnic researchers need to publish in first class mainstream journals, but content analyses studies of major journals have pointed out the underrepresentation of ethnic research studies. For instance, Rogers Wiese (1992) found that only 5-to-9% of research papers published between 1975-1990 in three major school psychology journals (i.e., *Journal of School Psychology*, *Psychology in the Schools*, and *School Psychology Review*) referred to ethnic minorities, especially African-Americans and Mexican-Americans. Rogers Wiese (1992) pointed out the need for research articles on the assessment of ethnic minorities due to the overrepresentation of minority students in special education across the nation, and to the need "to identify features of the culturally skilled school psychologist" (p. 271). Graham (1992) also analyzed six leading APA journals published during 1970-1989 for articles on African-Americans, showing a small percentage only. Padilla (1992) explained this underrepresentation in APA as well as in other major association journals (e.g., AERA) not as scarcity of research studies on African-Americans (or other minority groups), but as the result of editorial policies in leading journals that serve as gatekeepers for ethnic research that does not conform to the mainstream paradigm.

Secondly, there are several "myths" in relation to the perception of the reasons for the underrepresentation of minority scholars in boards of journals, book publishers, task forces, policy making, and professional communities. For instance, a survey conducted by APA that was reported by Young et al. (1990) can illustrate the underrepresentation of minority women in editorial boards. In this survey it was estimated that about 20% of consultants and reviewers of APA journals were minority women. These myths for the underrepresentation of minorities on editorial boards can be illustrated by the following comments that every minority scholar has heard such as "We cannot publish because minority scholars do not write," and "We have tried to invite minority scholars to be part of the editorial boards, but there are none qualified." That

is, the power of minority scholars, especially females, within academia is limited by social-psychological factors. Some of these factors include biased perceptions and prejudices held by mainstream colleagues that result in "myths" that are perpetuated to the detriment of minority scholars.

As a result of these "myths," minority scholars are being given well intention but misguided advice that can be captured in the following comment "You need to publish in first class journals so that you form part of the scholar community." As if the only way of entry into these communities would be to publish in these first class journals, or as if your identity as a scholar would be contingent upon the acceptance of your work as a "first class contribution." If you cannot gain entry then you are either not a scholar who belongs in the mainstream community or you have contributed to your own marginalization as a minority scholar. In order to dispel these "myths" and proactively initiate the de-marginalization process of minority scholars, Padilla (1994) suggested that there is need to create a minority knowledge base, associations, and journals that represent the new research paradigm that we ethnic researchers have created. Minority scholars differ from mainstream research paradigms in a number of ways: (1) they depart from different philosophical paradigms, (2) they aim for different research objectives and applications (e.g., understanding empathically minority groups and avoiding cross-cultural comparisons); and (3) they have different motivations, interests, and personal and collective identities. Minority scholars need to examine their own beliefs and redefine their identities by discussing issues such as What does it mean to publish in prestigious mainstream journals?; Why are minority scholars insisting in this "first class" publications ?; and Do minority scholars know what are the consequences of publishing or not in "first class" research journals? Thus, in this section these "myths" have been examined using critical inquiry, in order to think about a futuristic vision for minority scholars who engage in ethnic research.

Healing Junior Female Minority Scholars Through Mentoring

Functions of mentors

Mentors have three major functions including (1) to validate the identity of younger ethnic researchers such as junior faculty and students, (2) to be a cultural mediator, and (3) to initiate the protégé in certain principles and the implicit culture existing in academia acting as a God father or a God mother ("padrino" or "madrina" in Spanish). The relationship between the mentor and the protégé is of a long-term, long-lasting nature, in which mutual respect and benefits need to exist between kindred spirits in order to establish a friendship. Moreover, mentoring has also being linked with recruitment and retention, but not with an attitude that reflects our collective identity for "reaching out." We have so many needs, and it is not just that we need to bring in more people, but to redefine our collective identity and to plan more carefully how mentorship relationships can positively contribute to the mental well being of both the protégé and the mentor. Furthermore, mentorship relationships can also be established as a result of instructional activities because the personal and collective identities of the instructor and the students interact within a sociohistorical context provided by the curriculum. That is, the classroom environment provides a context in which occurs the construction and reconstruction of personal identities of minority scholars. Thus, within a mentorship relationship there is blurring between boundaries of personal and professional identities.

Establishing mentoring relationships

For junior minority faculty and students it is important to establish mentorship relationships for a variety of reasons. For instance, Brinson and Kottler (1993) recommended strongly mentoring as a way to empower minority faculty to develop their careers. According to

Brinson and Kottler (1993), mentoring involves a personal and professional relationship for assisting the protégé during stressful situations, and for assuming the role of a model, an advocate, and an advisor for research activities. Mentoring is also important for adapting to the political environment and culture within the departmental and university settings. That is, a mentor can positively strengthen the personal and collective identities of the protégé by valuing her unique personal and ethnic/cultural characteristics as an enrichment to the diversity of the university environment. However, there are only few senior female minority faculty who are in a secure position within the university setting who can mentor their junior counterparts. According to Brinson and Kottler (1993), collegial support is crucial for junior faculty to attain success in their career development. Thus, they proposed the development of mentoring relationships between majority senior and minority junior faculty members.

Selection of mentors

When selecting mentors, junior minority faculty and students, need to take into consideration the personal and professional identities of their mentors. Younger ethnic researchers need support for assuring entrance and access to their professional communities (an idea that would be portrayed in Spanish by the phrase "abrir camino"). We connect to others whom we know will understand what we know and that is why their feedback is important to us. That is, encounters are lived experiences that lead to relationships for mutual benefit. It has been our experience that in order for a mentoring relationship to succeed, both the mentor and the protégé need to share values, ideologies, philosophies, and respect for their cultural/ethnic and racial heritage. We have been able to establish successful mentoring relationships with either majority female or minority male faculty members. These successful mentoring relationships could happen because there was a commonality between the personal and collective identities of mentors and protégés. These commonalities are present because mentors and protégés share either their gender or minority status. We believe that when there are differences in the personal and collective identities of mentors and protégés, it is more difficult, but not impossible, to establish a successful mentorship relationship. In the absence of similar identity factors, the presence of sensitivity and openness will help mentor and protégé to learn and respect their different cultural world views and experiences. However, this learning process will take developmental time and energy. As suggested by Brinson and Kottler (1993), both, mentor and protégé will need to overcome misunderstandings, misconceptions, myths, and prejudices commonly held and used against minority faculty, in order to communicate intimately and respectfully for their mentoring relationship to succeed.

Strategies for establishing successful mentoring relationships

Brinson and Kottler (1993) recommended some strategies to junior minority faculty for establishing successful mentoring relationships, including: (1) developing a proactive attitude for recruiting a mentor, (2) selecting a mentor based on compatibility of ideologies and expertise in common academic interests, (3) teaching the mentor about the cultural/racial/ethnic heritage of the protégé, and (4) finding support by developing networking systems with other minority senior and junior faculty across institutions. In addition, Brinson and Kottler (1993) also recommended some strategies to senior majority faculty interested in acting as mentors of minority junior faculty, including: (1) endorsing publicly the importance of establishing successful mentorship relationships, (2) offering their assistance for ameliorating feelings of loneliness and isolation among minority junior faculty, (3) being sensitive to cultural differences, (4) starting a dialogue with minority junior faculty about cross-cultural mentoring, and (5) demonstrating interest in minority issues by participating in community activities.

Influence of the mentor on the protégé

The mentor plays a very important role in the self-definition and self-affirmation of the personal and professional identities of the protégé. Mentors are considered guides, role models, and ultimately advocates who create a relationship for nurturing potentials and leading to positive growth. Mentoring can also be considered as a form of counseling because a personal connection needs to be created for accepting the protégé as a member of the professional community. Moreover, mentoring also includes valuing the individual as a human being who has idiosyncratic characteristics and unique contributions to make. Thus, mentoring relationships contribute positively to the growth of personal and professional identities of. The mentoring process can also contribute positively to the mental well being of the mentors as they can reconstruct their personal and professional identities.

Barriers preventing the establishment of mentoring relationships

One of the most common reactions that minority scholars have when facing negative experiences in academia is to develop a "thick skin" or a "shield." We consider this a reaction for self-preservation and a barrier for involving ourselves in mentoring relationships. The lack of mentoring relationships and mentoring dispositions among female and male minority faculty, may lead to isolation and feelings of loneliness and self-doubt. This strong defensive individualistic attitude is not particular of minority faculty, but is also common among majority faculty. The opposite attitude of reaching out across institutions by establishing mentoring relationships is needed especially among minority faculty. Developing mechanisms to escape their contextual realities and to transcend their institutional boundaries is especially needed among minority faculty. In this way, minority faculty can create opportunities for establishing mentoring relationships such as meeting other ethnic researchers in annual organizational meetings or communicating "electronically" through e-mail.

Developing a collective identity for engaging in collaborative research and mentoring activities

Minority scholars seem to have a strong collective identity for social activities, but not for collaborative research and mentoring relationships. Some of the factors affecting this lack of collaboration among minority scholars may be ethnic issues, and differences of collaboration patterns of female and male scholars. It seems that male scholars do not need to collaborate in the same way than females, and that different kinds of mentoring relationships are established between female and male scholars. Moreover, in some situations what seems to be collaborative activities can just be individual performances. Thus, minority faculty do not tend to be group oriented when they are faced with moral responsibilities such as mentoring and doing ethnic research.

Conclusions: A Vision for the Future

A futuristic vision includes creating a more positive identity for minority scholars that stimulates them to develop: (1) intrinsic motivation, (2) an adequate self-concept and self-esteem, and (3) self-imposed life objectives as individuals and as a professional community. It is through lived experiences and communication processes that healing for minority scholars will begin. Therefore, minority faculty need to define their personal and collective identities, assume a proactive attitude for gaining acceptance and respect, and de-marginalize themselves. Thus, we propose that minority scholars need to *dare to be*, they need to take the risk to reconstruct their multiple personal and collective identities encompassing gender and ethnoracial issues.

Several identity dilemmas and conflicts that exist for minority scholars doing ethnic research have been discussed above. It is our argument that minority scholars have a problem with their collective identities because they are not cultivating their social and moral responsibilities. Minority scholars are yet too busy protecting their battered personal identities from further harm. This difficulty for developing their personal and collective identities is especially experienced by junior female minority faculty and students because of the presence of sociohistorical discriminatory and oppressive factors within the academic milieu. Then, minority scholars need to develop a strategic plan for mentoring minority students and junior faculty for increasing their presence in academia. That is, minority scholars need to realize the powerful impact of the systematic development of focused and purposeful mentoring programs for initiating students and junior faculty interested in ethnic research into the academic world.

It is our argument that the most important way of contributing to our professional community is to integrate the traditional areas of research, teaching, and service with mentoring relationships by using critical pedagogy and engaging in collaborative endeavors. That is minority scholars need to redefine themselves and to overcome boundaries by reconstructing their identities and de- their presence in professional communities and in academia. In this way, minority scholars can reach higher "stages" in the development of their collective identities by transcending their "adolescent identity crisis," and by searching for their reconstructed identities.

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