

THE ROLE OF MENTORING ON THE DEVELOPMENT OF ETHNIC
IDENTITY AS IT RELATES TO BODY IMAGE CONCERNS IN ETHNIC
MINORITY WOMEN

by

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ABSTRACT

Emerging literature emphasizes the importance of mentoring in the development of minority youth. In particular, mentoring influences the development of youths' sense of self and self-concept. By examining the conceptual frameworks of both mentoring and racial socialization, this study summarizes the theoretical processes associated with youth development and how such development relates to young women's ethnic/racial identity including their body image. The mentoring relationship is examined with a small pool of ethnic-minority, college-aged female participants to explore whether there is a relationship between having received positive mentoring and the participant's current body image perceptions.

DEDICATION

For my family, whose undying support propels me toward my goal of earning a higher education; I could not do any of this without you!

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INTRODUCTION

Mentoring is associated with increased self-esteem, positive self-concept and self-identity for the mentee (Rhodes, 2002). Many mentoring programs are designed to serve ethnic minority youth (Rhodes, 2002). One outcome of such programs may be that the youth's ethnic identity will strengthen, in correlation with the strengthening of the youth's overall self-identity. As positive ethnic identity increases through the mentoring relationship, specific self-views, such as body-image perceptions, may also see positive changes. The purpose of this research is to determine whether there is indeed a positive link between mentoring and ethnic identity, as well as to determine whether this link has a positive impact on body image perceptions of ethnic minority women who are in college.

Mentoring is generally defined as a relationship between an older, more experienced adult and an unrelated, younger protégé or mentee. As a part of the relationship, the adult mentor provides ongoing instruction, guidance, and encouragement aimed at developing the competence and character of the young mentee (Rhodes, 2002). While providing these essentials to the mentee, the mentor tends to serve in other dynamic capacities as well. For instance, the mentor can serve as teacher, counselor, sponsor, and guide, as well as a developer of skills and one who helps the mentee develop goals and reach his or her dreams (Levinson, Darrow, Klein, Levinson, & McKee, 1978). It has been noted that quality mentoring relationships offer guidance and instruction that encourage positive growth and development in the mentee, while creating a trusting bond through emotional relatedness (Freedman, 1992).

Mentoring and Ethnic Minorities

Given that many youth mentoring programs are designed for minority youth (Rhodes, 2002), it is important to understand how mentoring may affect the development of ethnic identity in minority adolescents. Ethnic identity refers to a feeling of belonging or collective identity based on the shared traits of one's racial group (Bennett, 2006). Ethnicity and race are sometimes used interchangeably, but they are not synonymous. Race is defined as the biological and genetic makeup of a group of people. For instance, hair color, eye color, and skin color are all used to determine race. In comparison, ethnicity involves groups of individuals who share common culture, history, nationality, and religion (Robinson & Howard-Hamilton, 2000). Ethnicity includes shared cultural patterns and traditions that are passed on from generation to generation (Betancourt & Lopez, 1993). Thus, a mentor and mentee may be the same race, but be of different ethnicity or culture.

One key element of ethnic identity development is racial socialization. Racial socialization explains how African American adults promote high self-esteem in children, as well as prepare children to understand and deal with racial barriers present in United States history (Boykin & Toms, 1985; Peters, 1985, 2002; Spencer, 1983; Spencer & Markstrom-Adams, 1990; Tatum, 1987; Thornton et al., 1990). This construct is used most frequently in areas that deal exclusively in research with African Americans and the "black versus white problem" in American history. Although racial socialization is commonly used by many parents of ethnic minority youth, parents from all races probably use some form of racial socialization when rearing their children. Racial socialization has been discussed in relation to- stereotypes,

overcoming discrimination, cultural heritage, language, and other group differences. Stevenson & Arrington (2009) proposed the model of racial socialization delineated in figure 1.

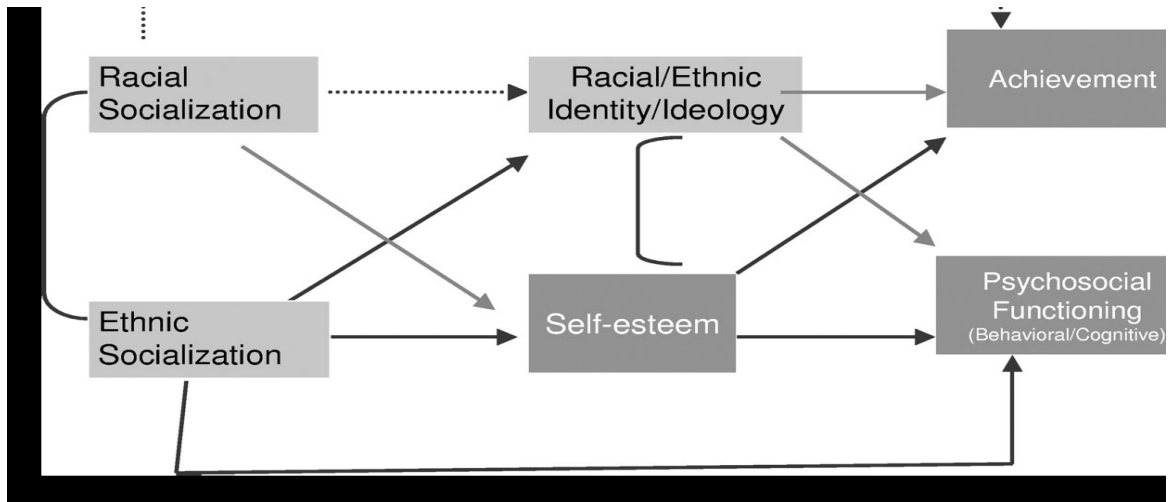


Figure 1- Model of Racial Socialization

This model demonstrates how racial or ethnic socialization influences ethnic identity. It also illustrates that ethnic ideology and self-esteem directly and indirectly influence achievement and psychosocial functioning. This model suggests that racial socialization is a key element in the formulation of one's ethnic identity. Within a mentoring relationship, racial socialization could include exposing the mentee to cultural practices, instilling pride, promoting knowledge about one's history, discussing how to overcome discrimination, and providing the minority youth with tips for success in relation to mainstream society.

The Rhodes Model of mentoring (Rhodes, 2002, 2005; Figure 2), which explains how mentoring affects youth through three overlapping avenues, provides yet another theoretical backdrop for the proposed relationship between mentoring and ethnic identity. These three avenues include: 1) enhancing youths' social relationships and emotional well-being; 2)

improving their cognitive skills through instruction and conversation; and 3) promoting positive identity development by serving as role models and advocates. All of these avenues are governed by the quality and duration of the mentoring relationship.

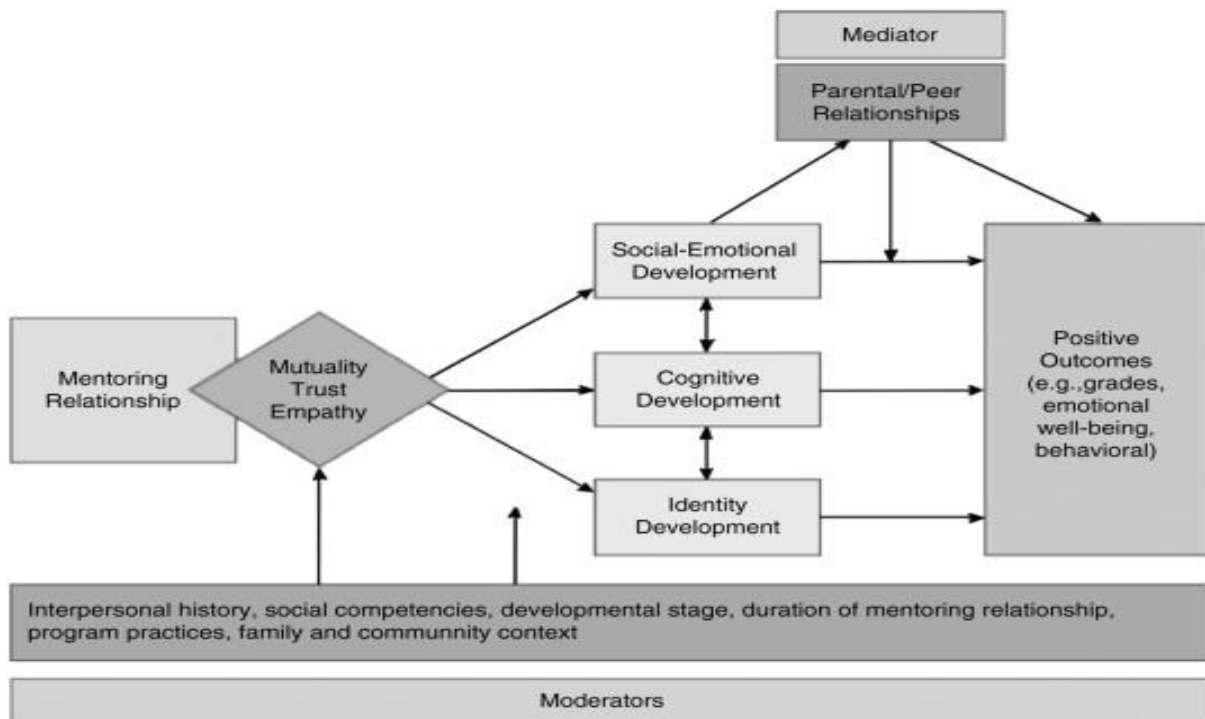


Figure 2- Rhodes Model of Youth Mentoring

According to Rhodes, positive relationships with mentors as role models help to improve young mentees’ future aspirations (see Figure 2). With mutuality, trust, and empathy, the mentoring relationship will be effective, leading to positive outcomes for youth. For example, the mentee will develop socially and emotionally when the mentoring relationships facilitate engagement in positive social activities with adults; this is particularly important for youth from disadvantaged backgrounds who may not receive these opportunities outside of mentorship. The mentoring relationship also provides companionship through mutually enjoyable shared

activities (Sarason & Sarason, 2001). Thus, mentoring relationships allow for positive social relationships, which then benefit the mentee in other relationships (Keller, 2005a).

The positive relationships achieved through a mentoring relationship may serve as a “corrective experience” for those youth who had negative experiences with adults in the past or with their parents (especially for minority youth who may have experienced racism, discrimination, racial bias, etc.) (Olds, Kitzman, Cole, & Robinson, 1997). Given that the mentor can assist the mentee in adequately adjusting to ethnically or racially taxing situations, the mentor can also help his or her protégé to create a holistic image of who he or she is in terms of ethnic or racial background or culture. It can be very beneficial to mentees to not only have someone guide them through troubling circumstances regarding their racial identity, but also to have someone show them how to positively identify with their ethnicity through shared cultural activities and discussions regarding monumental historical events involving their ethnic community.

The cognitive development of youth can be influenced by exposure to new learning opportunities. For example, the mentor exposes the mentee to cultural activities, such as historical museums, art exhibits and music festivals, which foster an appreciation for one’s cultural background and history. The mentor could also expose the mentee to academic libraries and provide advice on potential future career interests; this contributes to the youth’s academic achievement by promoting a positive outlook on school and higher education. Such exposure is important because in most cases, the mentee would not experience these things if it were not for the mentoring relationship.

Moreover, mentors contribute to youths' positive identity development by acting as positive role models and advocates. Mentees tend to "model" the behaviors or actions that their mentors show. Hence, a mentee who has experienced a mentor's pride in his or her heritage and has noticed the mentor's positive self-concept may be greatly impacted in terms of the mentee's own pride and positive ethnic identity. Seeing a mentor who is confident and comfortable with his or her ethnic or racial identity could prove to be monumental for a mentee who is struggling to accept him or herself.

Mentor Matching and Ethnic Identity

Given the many avenues through which ethnic identity can be affected within the mentoring relationship, how important is it for the mentor and mentee to be of the same ethnicity? The similarity-attraction theory (Byrne, 1971) suggests that if youths have the opportunity to select their own mentor, they will more often select mentors of the same race, ethnicity or culture. This implies that mentors and youth with the same backgrounds (racial, ethnic, and cultural) will have more successful relationships than those from differing backgrounds. More specifically, the concept of same-race matching posits that matching on racial, ethnic and cultural background is ideal in mentoring relationships (Blake-Beard et. al, 2011). If he or she has not experienced what it means to be a minority firsthand, a mentor cannot assist the mentee in effectively coping within society (Blake-Beard et. al, 2011). Matching theoretically allows minority youth to better cope with negativity and racism that they encounter because the mentor models how to approach these situations effectively (Rhodes, 2002). Mentor-matching can be important to effective mentoring, as well as to the process of developing a mentee's ethnic identity. A mentor who does not share the same ethnic identity

with the mentee may consciously or unconsciously impose his or her racial or ethnic values onto the mentee (Blake-Beard, et. al, 2011). Arguments in support of same-race matching convey that cross-race matching could send an image to ethnic minority mentees that suggests there are not enough positive role models within his or her community to serve as an effective mentor (Blake-Beard et. al, 2011). In fact, many programs report difficulty in acquiring minority mentors, especially men (Rhodes, 2002; Sipe, 1996). Given the potential difficulty with providing a same-race mentor, some researchers argue that the skills, interests, and competencies of the mentor are more important than racial matching (Flaxman, 1992). The overall consensus, however, appears to be that providing a mentor of similar ethnic background is most beneficial to a mentee. The current study will explore where differences occur between those with same-race vs. cross-race mentors.

Mentoring and Ethnic Identity: Empirical Studies

Previous research provides initial evidence that mentoring does promote positive ethnic identity development in youth. For example, in a study by Kaplan, Turner, Piotrkowskit, and Silbert (2009), Latina youth were paired with Latina college students as mentors. This study measured the young girls' self-esteem and commitment to their ethnic (Hispanic) identity. Higher self-esteem correlated with higher feelings of belonging to one's ethnic group (increased use of Spanish, watching Hispanic television shows, etc.). In addition, the mentees overall sense of belonging increased during mentorship (Kaplan et al.). The present study extends this finding by considering whether the positive outcomes of mentoring on ethnic identity continue beyond the initial benefits. Whereas Kaplan et al. studied the immediate effects of mentoring, the current study studies the long-term effects of mentoring.

Yancey, Siegel, and McDaniel (2002) further explored the mentoring and ethnic identity relationship by interviewing 749 multi-ethnic adolescents from Los Angeles. They found that higher levels of ethnic identity were associated with having a mentor. Positive ethnic identity was also stronger for students with mentors than for those with a famous role model or those without a mentor present at all (Yancey et al., 2002). More specifically, African American adolescents were found to have the highest levels of ethnic identity, which could be due to having the highest levels of ethnically congruent role models as well. Whereas Yancey et. al measured the strength of ethnic identity by evaluating changes in substance use, academic performance, and self-perception, the current study will evaluate ethnic identity and how it relates to creating positive body image perceptions.

Mentoring, Ethnic Identity and Body Image

An effective mentor may influence not only the development of a positive and strong ethnic identity, but also the development of positive body image. Previous research has shown that young women with a stronger sense of racial identity have lower instances of eating disorders and other body image issues than do women with a weaker sense of racial identity (Abrams et al., 1993; Akan & Greilo, 1995; Bowen et al., 1991; Hesse-Biber, 1996; Root, 1990; Stice et al., 1994; Stice & Shaw, 1994), suggesting that ethnic identity can impact how individuals view their bodies (Blash & Unger, 1995).

There is a great misconception that eating disorders, which stem from negative body perceptions, only occur in European American women; however, studies demonstrate that African-American women, as well as women of other minority groups, also experience eating disorders (Rogers Wood & Petrie, 2010). Sociocultural models related to the etiology of eating

disorders emphasize the role of cultural messages about thinness and culturally-derived definitions of attractiveness (Rogers Wood & Petrie, 2010). These messages are transmitted through those who are closest to us, such as friends and family, as well as the more typical means of communication, such as social media, television, movies, radio and magazines (Stice, 2002). It is important to note that these messages are transferred during adolescence and throughout young adulthood (Striegel-Moore & Bulik, 2007). Such sociocultural cues or messages can have a drastic effect on the body image perceptions of adolescent girls, as these messages emphasize the importance of physical appearance and influence standards of beauty, both realistic and unrealistic (Wertheim, Paxton, & Blaney, 2009). These cues can be significantly more impactful when transferred by those who we admire (such as in the media) and also by role models and mentors. Hence, healthy mentoring relationships can help adolescents form positive body images as well as positive self-ideals.

In positive mentoring relationships, one of the many roles of the mentor is to provide positive feedback and motivation for the mentee to succeed. In terms of body image issues, a mentor has the potential to help the mentee build a solid foundation regarding how she perceives her physical appearance, by affirming her inner beauty and by promoting healthy eating and exercise habits. In most cases, the mentor also exposes the mentee to things that she would not ordinarily be exposed to (due to her socio-economic status, etc.). Therefore the mentor has the ability to surround the protégé with positive body image ideals, which encourage the development of positive ideals within herself.

Further, if a mentor and mentee have been matched using the similarity-attraction paradigm and are able to share experiences based on culture and ethnicity, the mentor may be able to assist the mentee in coping with ethnicity-related pressures related to body image. For example, given that minority females tend to have larger body image ideals than whites (Rogers Wood & Petrie, 2010), a Latina or African-American female mentor who has dealt with feeling “bigger” or “heavier” or “curvier” than her majority counterparts, would be more likely to effectively assist a young minority female with similar feelings and self-perceptions. An older, more experienced mentor has already successfully dealt with certain struggles or difficulties, and becomes more capable of guiding her mentee in the right direction, showing her how to effectively deal with similar challenges (Byrne, 1971).

HYPOTHESIS

A Women who had a positive mentor during adolescence will report stronger ethnic identity and higher body satisfaction than women who did not have a positive mentor.

METHOD

Participants

A sample of 9 ethnic minority women from the University of Central Florida participated in this study. All of the participants were traditional college-aged students, ranging from 18 to 22 years old.

Procedure

Participants were directed to an online survey website. After indicating informed consent (Appendix A), each participant was asked to complete a series of questionnaires including the Social Physique Body Image Scale (Appendix B). This scale is a 12-item measure that assesses self-perception of body physique, including body fat, muscular tone, and general body perception (Hart, Leary, & Rejeski, 1993). Next, participants completed a measure of ethnic identity, called the Multigroup Ethnic Identity Measure (MEIM: Phinney, 1992; Appendix C), which is a 15-item measure that assesses ethnic identity in terms of feelings of affirmation, belonging and commitment. The Mentor Role Instrument (Appendix D) was used to determine how satisfied each mentee was with their mentor during adolescence. Finally, participants were given a questionnaire regarding the presence of a positive mentoring relationship during adolescence was given (Appendix E). This measure was designed by the researcher and includes items related to the duration of the mentoring program, self-perceptions of the quality of mentoring relationship present, and the presence of cultural factors in the program. Finally, participants were debriefed before leaving the study website (Appendix F).

RESULTS

The data collected was analyzed to determine the effects of mentoring on the development of ethnic identity as it relates to body image perceptions of ethnic minority college-age women. Based on previous research, I expected to find an effect of ethnicity matched mentoring, with participants showing stronger feelings of ethnic identity with the presence of a positive mentoring relationship with mentor of same ethnicity, than with the absence of a mentor. I also expected the results to show an effect of ethnicity matched mentoring on positive body image perceptions. Specifically, I expected the participants who experienced a positive mentor of same ethnicity during adolescence to show more positive body image perceptions. Out of the 9 students who completed the surveys, 3 of them identified themselves as African- American, 2 as Hispanic, 1 as Haitian-American, 1 as Asian, and 2 students did not identify their specific ethnicities. Only 3 reported having a mentor during their adolescent years.

With regard to the effect of a mentor on ethnic identity development, the results were not significant, $t(7) = -1.22, p > .05$. Participants with a mentor ($M = 1.83, SD = 0.52$) and participants without a mentor ($M = 2.10, SD = 0.15$) reported similar levels of ethnic identity on the Multigroup Ethnic Identity Measure.

Body image also did not differ based on the presence of a mentoring relationship, $t(7) = .986, p > .05$. Scores on the Social Physique Anxiety Scale did not differ between participants with a mentor ($M = 3.34, SD = 0.69$) and those without ($M = 3.21, SD = 0.76$).

The three students that reported having a mentor during adolescence identified as Hispanic, Asian and Haitian-American. Only the Asian student shared the same ethnic identity

with her mentor. Compared to the two students who were not matched to their mentor based on their ethnic identity, she reported average mentor satisfaction levels (the Hispanic student reported lower levels and the Haitian-American student reported higher levels). The student who met with her mentor only twice a year, reported very low levels of satisfaction with her mentorship, whereas the student who met with her mentor twice a week reported higher levels of mentor satisfaction. The third student did not report how often she met with her mentor, but she did report the highest levels of mentor satisfaction. It is interesting to note that the student who reported the highest levels of mentor satisfaction also reported that her mentoring relationship is still ongoing and the relationship began at her church (in a formal setting).

DISCUSSION

The primary objective for this study was to determine if there is indeed a positive link between mentoring and the development of ethnic identity in minority adolescents, and if mentoring also has a positive effect on the future body image perceptions of ethnic minority college-age women. Although my hypotheses were not supported by the data, the extremely low number of participants means that I cannot state with certainty whether the lack of support was due to the absence of the effect in the population or to low power based on sample size. With a sample size of only nine, there was not enough evidence to determine if the mentoring relationship had an effect on the participants' ethnic identity or body image perceptions.

The one student who was matched with her mentor based on ethnic identity reported the highest levels of mentor satisfaction for certain aspects measured by the mentoring questionnaire. Specifically, this particular student reported the highest levels of satisfaction with her mentor's ability to introduce her to important people, to guide her personal development, to protect her from those who may be out to harm her, to serve as a sounding board for development and self-understanding, and to suggest specific strategies for achieving career aspirations. With these specific factors in mind, it may be beneficial to explore whether or not the mentor felt obligated to introduce the mentee to important people of the same ethnicity; it could also be helpful to explore whether or not the mentor provided success strategies tailored to Asian-American women as well.

There are several suggestions for future research regarding this topic. First, I would plan for a much larger sample size. Having only 9 participants in this survey did not allow for strong support or rejection of my given hypothesis. I would also take a deeper look into specific ethnic minorities, as cultural factors are essential components to understanding one's ethnic identities. For example, exploring those mentoring relationships that began in a cultural setting, such as a church, could also explain how mentees began to form positive self-identities during adolescence, in comparison to those that began informally or even at a community club; the highest levels of mentor satisfaction from this study resulted from a relationship that began in a church setting. In the present study, each participant who reported having a mentor during adolescence was from a different ethnic background, which understandably affected how they perceived their individual ethnic identity development. Another suggestion for future research would be to further test for differences in same-race vs. cross-race mentoring relationships. It could also be beneficial to explore cultural factors related to body image in mentoring programs as a technique to understand how different cultures are exposed to ideas related to body image perceptions. Lastly, exploring mentorship duration could also prove to be beneficial in terms of exploring how satisfied the mentee is with her mentoring relationship.

Future studies on this subject are important because positive mentoring relationships have the potential to greatly impact ethnic minority youth.. Remembering that most mentoring programs are designed for ethnic minority youth, it is important for those youth to develop and strengthen their ethnic identities. Ethnic minority women, in particular, are faced with challenges regarding their body image perceptions as members of mainstream society. Thus, having a positive mentoring relationship during adolescence with an ethnic minority mentor that has

positive body image perceptions could prove to be pertinent in the formation of that mentee's self-identity in adulthood.

APPENDIX A: EXPLANATION OF RESEARCH



EXPLANATION OF RESEARCH

Title of Project: Mentoring, Ethnic Identity & Body Image

Principal Investigator: Erin Murdoch, Ph.D.

Other Investigators: Raven Cokley

You are being invited to take part in a research study. Whether you take part is up to you.

- The purpose of this study is to explore the potential effects of youth mentoring on the development of ethnic identity and how this relationship affects the body image perceptions of ethnic minority college-age women.
- This study is fully online, using a survey website called Qualtrics. You will be asked to answer questionnaires relating to your mentoring history, ethnic identity, and body image perceptions. You do not have to answer every question or complete every task. You will not lose any benefits if you skip questions or tasks.
- We expect that you will be in this research study for 45 minutes.

You must be 18 years of age or older to take part in this research study.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints Erin Murdoch, Ph.D., Psychology Department, College of Sciences, at (321)433-7934 or by email at erin.murdoch@ucf.edu.

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

APPENDIX B: SOCIAL PHYSIQUE ANXIETY SCALE

Social Physique Anxiety Scale (Hart, Leary, & Rejeski, 1993).

The following questionnaire contains statements concerning your body physique or figure. By physique or figure we mean body form and structure; specifically, body fat, muscular tone, and general body proportions.

Read each item carefully and indicate how characteristic it is of you according to the following scale.

- 1 = Not at all characteristic of me.
- 2 = Slightly characteristic of me.
- 3 = Moderately characteristic of me.
- 4 = Very characteristic of me.
- 5 = Extremely characteristic of me.

- _____ 1. I am comfortable with the appearance of my physique or figure.
- _____ 2. I would never worry about wearing clothes that might make me look too thin or overweight.
- _____ 3. I wish I wasn't so up-tight about my physique or figure.
- _____ 4. There are times when I am bothered by thoughts that other people are evaluating my weight or muscular development negatively.
- _____ 5. When I look in the mirror I feel good about my physique or figure.
- _____ 6. Unattractive features of my physique or figure make me nervous in certain social settings.
- _____ 7. In the presence of others, I feel apprehensive about my physique or figure.
- _____ 8. I am comfortable with how fit my body appears to others.
- _____ 9. It would make me uncomfortable to know others were evaluating my physique or figure.
- _____ 10. When it comes to displaying my physique or figure to others, I am a shy person.
- _____ 11. I usually feel relaxed when it's obvious that others are looking at my physique or figure.

_____ 12. When in a bathing suit, I often feel nervous about how well-proportioned my body is

APPENDIX C: MULTIGROUP ETHNIC IDENTITY MEASURE

Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992)

These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be _____

Use the numbers below to indicate how much you agree or disagree with each statement.

(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree

- 1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.
- 2- I am active in organizations or social groups that include mostly members of my own ethnic group.
- 3- I have a clear sense of my ethnic background and what it means for me.
- 4- I think a lot about how my life will be affected by my ethnic group membership.
- 5- I am happy that I am a member of the group I belong to.
- 6- I have a strong sense of belonging to my own ethnic group.
- 7- I understand pretty well what my ethnic group membership means to me.
- 8- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.
- 9- I have a lot of pride in my ethnic group.
- 10- I participate in cultural practices of my own group, such as special food, music, or customs.
- 11- I feel a strong attachment towards my own ethnic group.
- 12- I feel good about my cultural or ethnic background.
- 13- My ethnicity is
 - (1) Asian or Asian American, including Chinese, Japanese, and others
 - (2) Black or African American
 - (3) Hispanic or Latino, including Mexican American, Central American, and others
 - (4) White, Caucasian, Anglo, European American; not Hispanic
 - (5) American Indian/Native American
 - (6) Mixed; Parents are from two different groups
 - (7) Other (write in): _____
- 14- My father's ethnicity is (use numbers above) _____
- 15- My mother's ethnicity is (use numbers above) _____

APPENDIX D: MENTOR ROLE INSTRUMENT

Mentor Role Instrument (Raggins and McFarlin, 1990)

Please rate the following 33 items on a scale from 1-7 (1=strongly disagree, 7=strongly agree).

1. My mentor...

Helps me attain desirable positions.

“Runs interference” for me.

Brings my accomplishments to the attention of important people.

And I frequently have one on- one, informal social interactions.

Provides me with challenging assignments.

Reminds me of one of my parents.

Serves as a role model for me.

Creates opportunities for me to impress important people.

Accepts me as a competent professional.

And I frequently get together informally after work by ourselves.

Serves as a sounding board for me to develop and understand myself.

Provides support and encouragement.

Is like a father/mother to me.

Helps me be more visible.

Suggests specific strategies for achieving career aspirations.

Is someone I can trust.

Guides my personal development.

Protects me from those who may be out to get me.

Is someone I can confide in.

Uses his/her influence to support my advancement.

2. My mentor...

Guides my professional development.

Assigns me tasks that push me into developing new skills.

And I frequently socialize one-on-one outside the work setting.

Shields me from damaging contact with important people.

Thinks highly of me.

Helps me learn..

Is someone I identify with.

Gives me tasks that require me to learn new skills.

Represents who I want to be.

Uses his/her influence for my benefit.

Treats me like a son/daughter.

Sees me as being competent.

Is someone I am satisfied with

Fails to meet my needs

Disappoints me (reverse-scored)

Has been effective in his/her role

APPENDIX E: MENTORING SCALE

Mentoring Scale (Cokley, 2012)

- a. Did you have a mentor during your early/late adolescent years?
 - a. Yes- please continue to the next question
 - b. No
- b. How old were you when the mentoring relationship began? _____
- c. How many years was your mentoring relationship? _____
 - a. Is it still on-going? Yes No
- d. Did you share the same ethnic identity with your mentor? Please identify your racial/ethnic identity: _____
 - a. Yes
 - b. No
- e. Were you matched based on gender with your mentor?
 - a. Yes
 - b. No
- f. Did this relationship begin in a formal or informal mentoring program?
 - a. Formal- please identify the program/organization: _____
 - b. Informal
- g. How frequently did you meet with you mentor during the duration of your relationship?

APPENDIX F: DEBRIEFING STATEMENT



Debriefing Statement

Thank you for your participation in our study. We sincerely appreciate the time that you took to complete the survey. As you read in the informed consent, we are exploring the potential effects of youth mentoring on the development of ethnic identity and how this relationship affects the body image perceptions of ethnic minority college-age women. All participants were asked to answer questionnaires relating to mentoring history, ethnic identity and body image perceptions. In our analysis of the data, we will assess whether ethnic identity and body image perceptions were directly influenced by the presence of a mentor during adolescence.

If you are interested in receiving results from this study, please contact erin.murdoch@ucf.edu

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