- Good morning. My name is Dr. Mark Anthony Gooden and I am the Christian Johnson Endeavor Professor of Educational Leadership at Teachers College Columbia University. This second talk for the day, Decolonizing Mentorship, will be presented by Dr.

Celeste Malone. Dr.

Malone is an Associate Professor and Coordinator of the School Psychology Program at Howard University. One of our premier historically black universities, go Bisons. She currently serves on the National Association of School Psychologists Board of Directors as the Strategic Liaison for the Social Justice Goal. Dr.

Malone was recently elected, the NASP president elect and notably is the second person of color to serve in that role. Congratulations. Additionally, Dr. Malone is an elected member of the American Psychological Association, APA, board of educational affairs. The governance group which develops policies for education and training in psychology. Her primary research interest relates to multicultural and diversity issues embedded in the training and practice of school psychology. Specifically, Dr.

Malone focuses on multicultural competence, the ability to work effectively with diverse populations through the application of cultural knowledge and to demonstrate awareness of and sensitivity to cultural issues. But we are even more excited that she is coming home for a visit in a sense, because as her Twitter account indicates, "After all, she is a Harlem girl with Island roots and a PhD." Today, Dr.

Malone will be speaking on decolonizing mentorship within psychology training. Her talk will be 60 minutes long and will be followed by live 15 minute Q and A session. Please join me in providing a warm welcome to Dr.

Celeste Malone - Conference. For this very important conference. So, as noted, I will be talking about decolonizing mentorship, but before I get started, I do wanna acknowledge the current times that we we are in as Dr. Aurora mentioned, but especially in this moment right now given the recent murder of Daunte Wright as well as Adam Toledo and that's in the midst of the Derek Chauvin trial for the murder of George Floyd. And so I wanna acknowledge that and hold space. And I hope that our, that the conference today will be encouraging and reinvigorating as we could enact social change to redress those injustices that we see within our society. And I know that the chat was quite lit, so people are corresponding on Twitter. So feel free to follow me on Twitter as well. And I wanna get started with a definition of mentoring because it's a term that is often used, but people may think about it in different ways. And the definition that's presented on your screen represents a good consensus definition. A mentor is an individual with expertise who can help develop the career of a mentee and mentoring itself is a distinct and unique personal relationship. And both the mentor and the mentee have a personal and professional investment in the relationship. Mentorship can incorporate a wide range of professional roles and activities such as teaching, advising, supervising, counseling, and friendship. But mentorship is so much more than the sum of those activities. Next slide please. Mentoring plays a critical role in career development. So much so that our professional associations as well as universities, training programs and corporations often have formal mentoring programs in place. The first role of mentoring is a socialization purpose. And what I mean by socialization is the process through which an individual learns to adopt the values, skills, attitudes, norms and knowledge needed to be a member of the profession. As I continue through the presentation, keep that definition of socialization in mind, because that's a strong rationale for why we need to decolonize mentoring because of its important socialization role. As part of that socialization, mentors help mentees develop their professional networks by

introducing them to others in the field. So think of the introductions that often occur at professional conferences, they also invite mentees to collaborate with them on projects. And that helps to promote skill development and provides mentees with additional opportunities to apply and practice the skills that they may have learned in formal coursework, as well as the creation of new learning opportunities that come up through the mentoring experience. And all of this prepares mentees to enter the workforce and makes them more competitive to do so because of the professional networks that they've established and the skills that they've been able to develop. Next slide, please A mentor has two primary functions for mentees, there's the career or the instrumental function as well as the psychosocial function. Starting first with the career function. It establishes mentors as coaches who provide advice to enhance mentees' professional performance and their development. Some of those activities may include sponsorship, exposure and visibility, coaching, protection, provision of challenging assignments and transmission of applied professional ethnics. That psychosocial function. It establishes mentors as role models and support systems for mentees and also enhances mentees' sense of competence, their identity and their work role effectiveness. And some of the activities related to the psychosocial function are role modeling, acceptance and confirmation, counseling and mutual friendship. Both of these functions are critical to mentoring. So if one is missing you may have a different type of relationship but we wouldn't necessarily call it mentoring. And through both of these functions mentees receive explicit and implicit lessons related to professional development, as well as work-life balance. Next slide, please. We often think of mentoring as just this relationship that happens but mentoring relationships go through several stages. They don't just develop over night. The first is that initiation stage. When two individuals enter into a mentoring relationship and while we consider informal mentoring processes meaning that a mentor and mentee, they connect with each other through professional or social interactions. And that mentoring relationship develops organically, that occurs within the initiation stage. Potential mentees look for successful individuals, who they perceive to be potential role models and potential mentors are on the lookout for talented individuals who are culturable. Mentees often present themselves or try to present themselves as being worthy of receiving someone's mentorship and form a mentoring relationships. And so think about it like those forums or programs where you're providing information about yourself and then you're matched with someone. That occurs and that starts in the initiation stage as well. Next it moves to the cultivation stage. And that's the primary stage where learning and development occurs because there is a focus on the mentoring functions, the career functions as well as the psychosocial functions. The career related functions typically emerge first with the psychosocial ones coming later when there has been a bond established between the mentor and the mentee. Then there's a separation stage and that describes the end of a mentoring relationship. And those mentoring relationships could end for a number of reasons that it may be a mutual ending that the mentor and the mentee feel like it's reached the end, that there's only so much that they could go and be able to provide. That there's really nothing left to learn. So the mentee goes on to seek their own independent identity. However, it can be problematic when there is a mismatch or a misunderstanding about what separation occurs. So mentees may feel abandoned, betrayed, or unprepared if they perceive the separation to be premature. And similarly mentors may feel betrayed by mentees who no longer seek their counsel as well as their advice. But after the separation and mentors and mentees are still in contact with each other, the relationship can be redefined. And so that it's no longer centered on the mentees career development but rather it's a more collegial or social relationship, with the mentees often going on to mentor others. Next slide please. So the benefits of mentoring two mentees and with a focus on graduate students, there are a reflection and a manifestation of the purposes of mentoring that I mentioned earlier. And so some of the benefits to mentor graduate students include the development of professional skills, enhancement of confidence and professional identity, scholarly productivity, as well as advance or enhanced

networking. All of which contribute to students increase satisfaction with their graduate school experience. But we also see benefits at post degree. And so at the post degree level, mentoring is associated with increased income, more rapid promotion because you're getting that feedback and connections to advance within your career, a willingness and a desire to mentor others and increased satisfaction and achievement. So through both the career and psychosocial functions the purpose or the role of good mentors is to work with their mentees to elicit what their personal and their vocational dreams are. Endorse those dreams as being realistic and then offer an environment and create opportunities so that mentees can move closer to dream fulfillment. Next slide. So while it's quite clear that there are a lot of benefits associated with mentoring, unfortunately, not all graduate students get to reap those rewards. And with the lack of racial and ethnic diversity within psychology, as well as in education students from racial and ethnic minoritized groups or REM students often experience a lot of challenges in their graduate experience. And first considering the lack of representation that minoritized graduate students often don't have as much access to role models. And while cross cultural mentoring has been effective if mentors are culturally responsive and demonstrate cultural humility. Graduate students from racial ethnic minoritized backgrounds still need to be able to see themselves within the field and the profession so that they could imagine all of the possibilities for their future selves. So to be able to dream and think about what they can do, they need to see those models within the profession. But not only is there a lack of racial and ethnic minorities role models within psychology but existing representation is often grounded within stereotypes. And I highlight a study here where both undergraduate and graduate students from racial and ethnic minoritized groups feel like their racial ethnic group is portrayed stereotypically within our psychology texts and our psychology research, if it's even represented at all. And for several of our minoritized groups, and I think of indigenous individuals in particular, they may not be represented and their identities erased from psychology. But along with that, those stereotypes also manifest in interpersonal interactions that graduate students often receive microaggressions from their peers, from the faculty and their programs as well from clinical supervisors. And the purpose of those recurring microaggressions, it sends a message about who belongs in these academic spaces and who belongs in the profession. And so essentially pushing them out and sending the message that they're really not psychologists. Relateably, these stereotype presentations as well as deficit beliefs around racial ethnic minoritized students, and communities they impact
 access to mentoring. So graduate students are often excluded from academic and social spaces where informal mentoring may occur but they're also within formal mentoring and advising relationships less likely to receive that same quality of mentoring and advising as their white peers. They may not be perceived as talented because mentors are seeking out talented individuals or coachable. Again, grounded in those deficit beliefs and assumptions. Next slide. And so given these unique and different experiences that racial ethnic minoritized students encounter within the profession, Alvarez and colleagues identified many key elements that should be addressed within the mentoring of racial and ethnic minoritized students. And the first is looking at culture and academia. Recognizing that students' cultural values are often distinct and different from academia's values and expectations which are grounded in whiteness and Eurocentric norms. And so as a result, racial ethnic minoritized individuals, they have to navigate between two spaces maintaining their personal identity and sense of self while being in a space where they're often receiving messages that they are not valued, yet they're trying to advance in those. And so they're navigating between two cultures and the role of mentors is to help them with that process. The second is looking at shared or assumed existential posture. And mentors and mentees tend to select or pick out each other based on shared ethnic and cultural values which can be a positive thing. But we also need to recognize the intersectionality of our cultural dimensions that even though we may share a same racial or ethnic background there may be other things that make us different. And so recognizing those cultural

differences exist as well. But then also providing that balance and for mentors not to be seeking to make a clone of themselves through the mentoring relationship. So, the importance of maintaining professional boundaries so that they don't over identify with students and subsume their identities. The next is racial discrimination. And I highlighted previously the microaggressions that racial and ethnic minoritized students often experience in their graduate programs and in the profession themselves. And mentor should work to foster a sense of safety within the relationship to create a space where mentees can discuss this and discuss and share these concerns and be able to get support. And mentors should be helping their mentees navigate those challenging circumstances and help them cope and negotiate with these experiences of discrimination. The next is racial and ethnic self-awareness. Mentors know thyself. That mentors engage in self-reflection about the cultural identities that they hold but not just looking at these cultural identities but also considering the power and privilege that may be associated with any of these identities. And that is needed to engage in culturally responsive practices overall, but especially within the mentoring relationship. And finally, considering relationship and process. Mentors having cultural self-awareness, that facilitates the mentoring relationship. It's also important for mentors to provide psychoeducation about the mentoring process itself, to demystify it, to let their mentees know what it is that they should expect, because mentoring is far more complicated than most understand it or believe it to be. And so by providing that transparency and demystifying the process that also empowers mentees. Next slide. And it's important to keep these essential elements in mind when engaging cross cultural mentorship to avoid missteps or situations where well intentioned mentors end up perpetuating and engaging in those same biased interactions that minoritized students experience in the academic context. And so from an autoethnographic study, Martinez Cola identified three categories of white mentors. And first is a collector. And similar to how she described in her study, that's probably the white mentor that I've encountered most as well, where they're collecting minoritized students. And they're doing so just adding to their cadre of individuals as a way to show how inclusive they are. To assuage their own sense of white guilt. And to demonstrate that they're a non-racist person, because look at all these mentors of color that I have. So, their mentees are used as more of a prop and they're often tokenized as opposed to really seeing or valuing them for their whole selves. And collectors, they often have a genuine desire to help but that desire to help often comes from a white savior complex that we see often in psychology and within education. They may invite mentees to participate in activities related to diversity or culture, but then not consider inviting their mentees to other type of professional activities. And again, that goes back to the tokenization and how they use their mentees as a prop to show how much they value diversity, that window dressing. Collectors often crown themselves or appoint themselves as allies. And it becomes very problematic when their allyship is questioned because they're quite resistant to that. And instead of taking a culturally humble standpoint and listening to the voices of their mentees and the communities that they seek to help they're going to push about why they are truly an ally. And so essentially engaging in what Martinez Cola termed benevolent racism. That they are trying to help but they're helping is grounded in these deficit beliefs and centering their own whiteness. The second category is looking at nightlights. And they understand the challenges that minoritized students encounter when they're at predominantly white institutions and they use their power and their privilege to unveil the hidden rules. They're a nightlight in the dark and making what are often invisible processes more readily visible. However, their relationship is often more situational. And so it's not so much of a long-term relationship but coming in and providing that support and illuminating things in specific situations or contexts. And then the final category, the one where we want our white colleagues to be when they're working with minoritized students and professionals are allies. And they're the individuals who are most aware of the challenges that minoritized students face and are able to make meaningful connections with minoritized students because they have cultural self-awareness. They've reflected on the cultural identities that

they hold, as well as the power and privilege that comes with their identities. And as a result, they are willing and often use their power and privilege to speak for minoritized individuals in spaces that may not be accessible to them. And so calling the names of students and colleagues in the rooms where they are not present, and on top of that they recognize that the system is flawed and it is designed to perpetuate and reward white norms. And so again, they use their privilege not just to help their mentees but then also to work to change the system. Next slide. Allies are often few and far between. And so it shouldn't come as a surprise that racial and ethnic minoritized students may often prefer to have racial and ethnic matches when it comes to mentoring. But as presented here and looking at the demographics and I'm focusing on school psychology because that's the area that I'm in. It is quite challenging to have those racial and ethnic matches. So overall it is incumbent on white colleagues to take the time to learn how to be effective mentors, to graduate students of color, because it is their responsibility as well. It's not solely the responsibility of faculty of color to do this work. But we also need to consider when we see the lack of diversity within our profession, how can mentoring play a role in the diversity or how has it, or really the lack thereof, of diversity within our respective profession? And so again, taking school psychology as an example, from its very origins the field has been overwhelmingly white and we have not made much progress since then. And the focus of that mismatch and why we need to diversify the profession is that there is a marked incongruence between the demographics of school psychologists and the populations that we serve, which are students in pre-K through 12th grade. Next slide. And much of the efforts to diversify school psychology, and I would say psychology overall, has really been focused on recruitment. Bringing in minoritized individuals into graduate programs to increase that representational diversity. So many of our professional associations as well as programs have these recruitment initiatives, let's bring more people of color into the field. But what is often missing is well, what kind of environment, program or profession are we bringing them into in the first place? And there has been significantly less emphasis on retention strategies and creating inclusive program environments. And what I mean by inclusive program environments, are those spaces that demonstrate appreciation and valuing of individuals thoughts, ideas and perspectives? Because that's what's gonna keep people of color within the profession in the first place. That we're not bringing them in to make ourselves look better, but we're bringing in people of color and bringing in individuals from different minoritized backgrounds because it enhances who we are and we value their experiences and seek to incorporate them into our professional work. So any efforts that we make to diversify the profession must focus on developing pathways and ensuring that racial and ethnic minoritized psychologists are supported by the creation of inclusive environments that celebrate and value diversity. Next slide. Next slide. Keep going. All right. There we are. And mentoring is a possible
 pathway to do so. And so first, and you could go ahead and click. Well we have racial ethnic minoritized students they enter graduate programs, but when they come into programs, making sure that they receive mentorship from mentors who possess cultural self-awareness as well as awareness of their own power and privilege. These mentors are able to affirm students' identities, validate their experiences and help them navigate through any incongruence that they may experience due to the mismatch of their cultural identities and values and those of the academic environment. When minoritized students feel supported and know that there is a place for them within the profession, that they're just not tokens within psychology but they have something meaningful to contribute, they stay in the profession and they explore topics of personal and professional interests which are often related to supporting racial ethnic minoritized communities. And that representation matters. As a profession diversifies it signals to prospective racial and ethnic minoritized students that this profession or this academic program is a good fit for them and a space where they are going to feel valued. And then we all benefit from having more diversity within the profession. For those who are in their training, exposure to diverse perspectives enhances the discourse that

we have around culture and diversity topics. And it helps everyone to develop cultural humility as they're exposed to viewpoints other than their own and have to grapple with that. But then society as a whole also benefits through improved quality and access to culturally responsive mental health services. Because when we have more diverse professionals within our field that shapes the research questions that we ask, the type of scholarship in which we engage in, what is truly considered knowledge within our profession. And all of that helps to inform our professional practices. Next slide. But in order to really leverage mentorship as a pathway to diversify psychology, we have to examine and challenge those underlying assumptions of mentoring in the first place. And first let's consider the relationship itself. There is an implied hierarchy in the mentor mentee relationship, but then along with that, those power differentials that often come into play based on the mentor and mentee social identities, whether they're identities that lead to privilege or marginalization, as well as the power that mentors have due to whatever position or title they hold within an institution. Also within mentoring, it assumes or it really focuses on a one way flow of knowledge and communication that a mentor is socializing this mentee in the profession and teaching them what it means to be a member of the profession. But recall what I said earlier about the norms and values of both academia and the profession of psychology being engaged in whiteness. And so by that transmission, it perpetuates that. And while several studies have noted that mentors benefit from mentoring relationships because they learn from their mentees. When we have these cross racial and cross ethnic mentoring relationships, that may be less likely to occur because of the deficit perspectives that are often embedded within our profession. So questioning whether mentees have anything of value to offer based on their cultural experiences. And then it also assumes that because of experience, you're an experienced professional, that you have the competence to be an effective mentor and that's simply not true. Just because you've been doing this work or being a psychologist or a faculty member for a long time doesn't necessarily mean that you're good at it or that you can mentor others within the profession to help bring them in and support them. Next, looking at that transmission of knowledge. And as I mentioned before, the socialization role of mentorship. And the message that is often sent is that mentees have to assimilate in order to be members of the profession due to the Eurocentric norms of academia and psychology. And so when there is cultural incongruence between a mentees cultural values and norms and those of the profession, it's the mentee that's expected to change as opposed to thinking that the mentee could transform or have a role in shaping the profession itself. And so it sends the message that some forms of cultural expression and knowledge are invalid. It also is trying to make the mentee into something that they're not because mentors often select those who they feel can become like them. Essentially, looking for a clone. And by trying to force mentees into this role or this very narrow box it sends the message to the mentees, students of color, that you are not good enough. Your authentic self is not good enough to experience success within the profession. And so I'm gonna change you to make you fit. And then also let's challenge the notion of being coachable which is very much embedded in white norms and values. So what does it mean to be coachable? What does it mean to be responsive? Essentially, it's selecting those mentees that are a reflection of what the profession currently is. And so if a mentee pushes back against that because they feel that it's not true to their authentic self then they're being seen as difficult or uncoachable. And as a result, the mentoring relationship may end prematurely. But the onus of that is placed on the mentee without considering the broader context of which mentoring occurs, and if this is a good fit. And so the mentee, and again, thinking about students of color, they're seen as being at fault because they just weren't a good mentee in the first place. Next slide. And so thinking about what Dr.

And so thinking about what Dr. Aurora mentioned about a definition of colonization and how colonization seeks to replicate those existing white norms, mentorship could easily become or not easily become, in its current state it is a way of

colonization. And when we engage in these traditional forms of mentorship and looking at those models without identifying or challenging those assumptions, what we do or attempt to do is to indoctrinate racial and ethnic minoritized students into the Eurocentric norms and values of academia. Sending the message that they, in all of their cultural authenticity, are not good enough and that their knowledge, traditions, experiences and voice are not valid. Because we aren't engaging in that critique of the academic environment or the profession, that we assume that it's the fault of students of color why they are not in our graduate programs, why they may not experience success in our graduate programs as opposed to taking a critical eye and lens towards the profession itself. And so with decolonized approach to mentoring, it challenges those assumptions and critiques the systems and the structures that perpetuate oppression and marginalization. Next slide. Multicultural and feminist approaches are often applied to psychotherapy and supervision but they're also relevant to mentoring practices. These approaches focus on understanding power and power dynamics and within them they seek to create more egalitarian relationships that empower clients, supervisees and as related to this talk, mentees. And so specifically re-examining power differentials by addressing how social positions influence the power differential that's inherent within a mentoring relationship. And by illuminating and talking about that with mentees it helps to create a more balanced and level playing field but it also helps mentees feel more competent and trust and respect themselves more. Because they're not left questioning themselves or their experiences. There's a focus on the relational by the mentor, by initiating and creating the space for discussions about cultural identity and those related experiences. Additionally, mentors recognize their own limitations, know that they cannot fulfill all of the mentees needs and they facilitate mentees in establishing and expanding a mentorship network. They value collaboration by inviting mentees to projects specifically out of a recognition and a valuing and appreciation of mentees' unique perspectives and experiences. So not siloing those or say you do this someplace else, that it doesn't have a place in psychology. Let's bring them in and incorporate them into our scholarly work. There's an integration of dichotomies and not making mentees feel like they have to give up or hide their personal selves in order to be successful. And finally, mentors incorporate a political analysis by modeling and supporting social justice work and engaging in systems level change. But they also talk to their mentees about that process and letting them know that while they're supporting them and helping to navigate these academic systems highlighting and pointing out that these systems are unjust and unfair and using their power and privilege to disrupt those systems so that mentees learn that also and they're able to do that within their scholarship and within their future mentoring practices. Next slide. Chan and colleagues expanded on the work of multicultural and feminist mentoring by integrating mentoring tasks within the relationship context. So really focusing more on that relational piece. And from identifying themes from mentor skilled at mentoring racial ethnic minoritized students and hearing the experiences of their mentees, they identify five themes, which are noted here. And so the first theme is around career support and guidance tailored to racial and ethnic minoritized individuals. Not taking a one size fits all approach. And so in addition to introducing their mentees to different professional activities, introducing them to others in the field, inviting them to collaborate on projects. They also talk about the challenges that they'll face with regards to racism, oppression and discrimination. So that they're not surprised by them as they're navigating their professional spaces. The second theme is that relationality between mentors and mentees and the importance of establishing trust by being open to conversations about race, ethnicity and culture. That mentors are engaging in self-disclosure as appropriate which is disruptive to the academic environment. Because even though mentoring is a personal relationship, within academic spaces, we talk more about that professional lens. And from that personal standpoint, talking about our successes, but not so much about our life experiences and our journeys and what it takes for them to get there. And so mentors engage in self-disclosure to help build trust with their mentee. They also listen and seek to

validate their mentees' life experiences, as opposed to dismissing them. The third theme is about the significance of context and recognizing that both mentors and mentees are embedded within multiple contexts, four to be specific. And those are noted within the model in those concentric circles. Looking at the family and community context, that we are a member of somebody's family. We're someone's child, we're someone's relative. We have families in our communities of origin that are a part of who we are and shape our whole sense of being. But along with that, we're embedded within that university context. And so considering the positionality that we hold here, how we're influenced by being in the university setting and how the university setting influences us. Then looking further out in the field and profession of psychology, what does it mean to be a psychologist? What is the role of culture and power and privilege within the profession of psychology itself? And then finally thinking about society and culture and we're embedded, mentors and mentees, within all four of those contexts. And as I noted, we are noted within and displayed within those concentric circles. The fourth theme recognizes the interconnections across all of those contexts that you can't look at any part of them within isolation, that all of them affect who we are and influence each other. And so it's the importance of recognizing and addressing those contexts because ultimately they enhance our scholarly efforts because they allow us to bring all of who we are to our work. And we can't divorce ourselves from any one of those contexts. And then finally looking at the multi directionality of these interactions between context. And so looking at the interconnectedness of both the mentor and the mentee. And with that is a focus on mentoring as a reciprocal process, that it's not solely this one way direction or flow of information. Mentors learn from their mentees and mentees as a result, feel more efficacious because they know that they have experiences and knowledge of value, not only to their mentor, but to the profession more broadly. Next slide. Next slide, please and so within this backdrop, mentors engage in practices as related to individual, relationship and institutional, professional and societal domains. And within each three of these domains there are different practices that occur. And so first looking at the individual level. Mentors provide support, coaching and resources for individual, professional and career development. And so having those conversations about what are the mentees goals? What are possible career options? And beyond what they need to see right in front of them. Because as I highlighted before, the lack of racial and ethnic diversity in our profession and in academia writ large often limits how mentees may see themselves in the future. And so it's important for mentors to have those conversations and expose mentees to all the possible outcomes related to them professionally. Also providing feedback on their work, because we've had several scholars who know that racial ethnic minoritized individuals they're less likely to get meaningful feedback that allows them to grow in their practices, yet they're often penalized for not developing. And so mentors do provide that genuine and high quality feedback, and they seek to affirm and develop their mentees' confidence. On that relationship domain. Mentors work to build trust and rapport in the relationship. And as I mentioned previously that means talking about cultural differences not acting as if they don't exist. And this occurs with where in cross-cultural mentoring or if we perceive that there is a racial and ethnic match, considering that lens of intersectionality. They don't tokenize their mentees. Yes, they recognize their mentees as cultural beings, but know that's just a part of who they are and they see them for their whole entirety. And then that vulnerability that comes along with it because of the hierarchy, graduate students may look at their mentors as, look at all the great work that they're doing. Did they ever experience failure? And they may be really hard on themselves when they experience it. And so it's important for mentors to acknowledge their own limitations, the things that are challenging and difficult for them as well as when they make mistakes to normalize that. And then looking at the institutional, professional and societal domain. Mentors provide protection against discrimination. They provide validation of their mentees experiences and their identities. They help to build supportive networks by introducing them to others within the field. And they provide access to their inside story. They

demystify the processes of mentoring but then also academia and the profession to make those hidden rules more visible. So that mentees are not at risk for making some type of, I guess, normative misstep or make a cultural misstep and violating some hidden professional norm. And so that means that they are blending their personal and their professional. And I've spoken about the protection aspect but really the importance of building community and making sure that mentees are aware that there is a space for them within the profession, that they are able to fit in and they belong. Next slide. To engage in this type of mentoring, potential mentors must develop and exhibit both cultural competence and cultural humility. And cultural competence is probably the more familiar term within our profession. That speaks to the ability to interact effectively with people of different cultures and by being aware of their own cultural worldview, having knowledge of different cultures and worldviews as well as having cross cultural communication skills. But cultural humility is a newer concept in psychology at least. It comes from medicine and I've seen it more readily discussed in social work. And then I see work emerging in it in the area of counseling psychology. And when we consider a cultural humility, it goes beyond cultural competence to really position ourselves as learners that we're not coming in as some type of expert status, which is what competence conveys and recognize the individuals with whom we work are the experts on their own experiences and that we should be seeking to learn from them. And so not just solely assuming this teaching or expert standpoint but how are we able to learn and grow from others? And so that requires that personal lifelong commitment to self-evaluation and self-critique, which is beyond what we see in cultural competence going beyond that self-awareness because it really focuses more on power and the power that comes with different cultural and social identities. These power dynamics exist and along with that power imbalances. But from a culturally humble standpoint there's a desire to fix those power imbalances, not just recognizing that they exist. There's a focus on working in partnership with communities. And so not functioning from a white savior complex to working alongside communities and groups in partnership to be able to learn from them, to listen and value their voices and let their experience guide us to the work that is needed. And then finally, the importance of engaging in systems work to hold organizations and systems accountable. Because again, we're looking at how power emerges and those power dynamics. Those power dynamics come from our cultural identities being incorporated or the positions they hold within oppressive systems. And so to work from a cultural humble standpoint and to address power imbalances, it's not just the work that we do on an individual level. It does require social justice work and systems level change and efforts. Next slide. And cultural humility that leads us to ongoing self-reflection, but mentors also need to listen closely to their mentees. Not only when they're talking about their own experiences, the lives that they have, what brings them to the profession, what it is that they wanna study within the profession. We listen to their words, but we also listen to the moments in which they are silent and we consider whether or not the silence is due to some oppressive institutional or academic norms where our mentees of color don't feel safe in speaking in certain spaces or where they have been dismissed or invalidated in speaking in these spaces before. And so that reflection goes a little more broadly and again, really thinking about their experiences and considering the role of silence. They also signal openness and invite discussions about culture, and they encourage their mentees to integrate their personal selves into their professional work. And that's what enhances and disrupts the norms of the profession. I highlighted earlier the value of diversifying psychology because it's a benefit to future graduate students but also society as a whole, because of the research questions that we ask and the type of research and knowledge that we generate to bring into our practice. And so the personal is very much part of the professional and we make it okay and send the message to our mentees that their lived experiences can and should guide the work that they wanna do as psychologists. We seek to share power and using power responsibly to challenge institutional norms that oppress minoritized students. We also discuss these processes as we're engaging in disruptive work, we discuss them

with mentees for their own learning and so that they have a model so they could go out and engage in similar disruption when they go and mentor others. We illuminate those hidden rules. We serve as nightlights and we help mentees navigate through multiple cultural contexts. And then we also stay corrected, connected rather, by focusing on the relational and modeling how you as a mentor navigate between two worlds. So how do you bring your personal self to your professional practice? How do you seek to change the profession and make it a better and more accommodating and inclusive and welcoming space for minoritized individuals? And also talking to mentees about navigating between these two separate worlds and not acting as if that dichotomy doesn't exist, because it does. And mentees, especially mentees from minoritized backgrounds, they need support in navigating those professional spaces to let them know that they could come out to the other side as professionals, having their advanced degrees in psychology, practicing within the fields and they don't have to lose themselves in order to do so. Next slide. And then for mentees, thinking about what is needed because we have a lot of information for mentors and that's important because of those power differentials that exist. That mentors got to do better. But thinking about our mentees and what is it they could do to support and advocate for themselves. And that first part is being proactive in seeking the mentoring that you want. Because of how our academic and professional institutions work, it's less likely that you were gonna receive that organically through informal mentoring relationships that just emerge from working with faculty in your program or connecting with others within the profession. So the importance of going out to seek it because if you're waiting for it, it may not come or you may find yourself in a unsupportive environment within your program and receiving bad mentoring at that from an advisor. And so how do you go out and find others? And so that may mean going to other academic departments or our professional associations to find that professional network. And I highlight our ethnic minority psychological associations, such as the Association of Black Psychologists, The National Latin X Psychological Association, the Asian American Psychological Association, the Society of Indian Psychologist, the IMANA Psychological Association as well as APA Division 45, Society for the Study of Culture, Race and Ethnicity. All of those organizations have mentoring programs. And so if you're not able to find it within your academic department or other departments on campus, being looped into your professional networks to start building that sense of community, and again, getting that validation that you are so needed and so welcome and so wanted in the profession of psychology. But along with seeking out mentorship, being willing and open to mentors of different cultural backgrounds because it is challenging to find those same racial, ethnic and gender matches due to the demographics of the profession. And so as you look around, whether it's in your academic department or in other spaces who are the ones who are demonstrating ally behavior? Because could be a potential mentor for you. And then to further challenge some of our traditional and hierarchical mentoring structures, looking at peer mentorship models. Because how mentoring is traditionally defined it's a more experienced person transmitting knowledge to this less experienced person. And it doesn't really give credence or value to peer mentorship and looking at broad mentoring networks. So look at peer mentorship in your department. So working with other graduate students and more advanced graduate students to learn the ropes, thinking about student organizations that may be in your program, department or the university level, but then also going out into the community and thinking about your civic groups in your community organizations. I know for me, an important adjuncts to my professional networking is a leadership mentoring that I received as being a member of a black sorority and having those models of black female mentorship. And so, while it's not specific to psychology, it's a space where I'm affirmed and I see how women of color are able to navigate challenging spaces. And I bring that with me to my psychology practice. And then finally, the importance of obtaining multiple mentors to meet your different needs. That one mentor can't serve or it will be really challenging for them to serve all of your professional needs. So it's okay and it's encouraged for you to seek out multiple mentors in multiple spaces to really fit in and get all of your personal and your professional

needs met. And the way I think about it is creating your own personal board of directors. Who are those individuals that you could call on to provide you with information about different experiences. Next slide. And so with that, I highlight the references and I believe the slides are gonna be distributed but the next slide has my contact information. And I certainly encourage you to keep up this dialogue as we create our own mentoring networks to really disrupt and decolonize psychology. Thank you. - All right. Thank
 you, Dr. Malone for your outstanding talk on decolonizing mentorship. Your courageous work regarding mentoring REM students is powerfully instructive. I like that you challenged the field to reflect on mentoring by looking at the outcomes for REM students but also thinking about identity, power and privilege in school psychology. To your point, my career has surely been accelerated by the role of culturally responsive mentors. We will now transition to the Q and A portion of this session. We will be taking live questions from the audience through the chat feature that will be visible to the right of your screen. All right, and I think the questions are going... Yep. There's the first one. So, what advice do you have for mentors using the 4S transition framework, especially mentees who are having difficulty with the transition due to privilege? - And I guess, and I'm going back, if 4S is a acronym for something that I mentioned before, because if so I'm not super familiar with it. Was there some additional information provided with the question itself? - No. - Okay. So think, well speaking more generally about mentors and our white colleagues within the profession, engaging in that deep self-reflection. Because we often have conversations of why we aren't getting more students of color into our graduate programs and in the profession. And the way that we frame those conversations is that there is something wrong with these students. Why aren't they applying, without really looking inward to think about how as faculty may be perpetuating some of those oppressive experiences that students see societaly. So I would encourage faculty to do that hard questioning, to consider cultural humility and how in their graduate programs, are they racist? Are they ablest?

Are they ablest? Are they sexist? So looking at their institutional structures and that means looking at their actual data, who are the students who are applying to their programs, who are the students that are admitted to their programs and then considering differential outcomes by racial and ethnic groups. So that structural institutional level first and engaging in reflection about their own practices. In what way have they been complicit in siloing or really shutting out students of color and students from other minoritized backgrounds. And those are uncomfortable and difficult conversations to have but it really is a matter of that self-reflection and considering what does it mean to be white in the United States? What does it mean to be a male in the United States or to be cis-gender or having any of those intersecting identities? And what it means to the United States, that's what it means within our academic environments as well. And so by engaging in that self reflection not just about culture, but specifically looking at experiences of power and privilege based on your cultural identities, having that self-reflection and then committing to doing better. - Thank you. Second question is, how do you mentor mentee, mentor mentees navigate their relationship with tension over the mentees self-presentation to academia, for example, student pushes against academic professional norms.? - Yeah, that's a great question. And that goes back to the self-reflection as well as insight to not automatically, on the mentor end, not assuming that a mentee is being resistant or even framing it as like pushback in the first place. Wondering, well, where does this come from and questioning themselves. Why am I trying to put this mentee into this professional role? What does it mean to be professional in the first place? Because professionalism as a construct is very much grounded in white Eurocentric norms. So for example, in some graduate programs I would be penalized for having my hair like this or being told that I need to do something differently with my hair because I don't fit into a white Eurocentric presentation. And so when mentors are experiencing that discomfort about what a mentee is doing or really who a mentee is, engaging that

reflection about, well, why am I uncomfortable with that in the first place? And thinking about their own tension as opposed to pushing it on the mentee for them to explain it. Because remember there's a power differential that exists within the mentor and mentee relationship. Especially if that mentor is a faculty member, there's a greater power differential that exists there. And so it's on the mentor to do that exploration about what about this makes me uncomfortable? What is it that I'm looking for my mentee to change? Is what I'm asking the mentee to change part of who they are as a cultural being? And so, no, I'm not gonna ask them to change it. I'm gonna critique this. And if it's something that's not okay or really acceptable within our university environment, then I need to be working to make changes within the university environment so that students can be their most authentic selves in our programs. - Thank you. So our next question is how do we ensure that students receive mentorship from individuals who share aspects of their identity without putting the bulk of the work on BIPOC professionals? - Yeah. Aside from white faculty doing this work. I also, on a personal level, I think about programs having those broader conversations that I mentioned before about how they've been supportive or not supportive of students of color, as well as how they've been supportive or not supportive of faculty of color. Because I think the piece that's often missing from when we have these types of conversations is that professionals need to be introspective and change their work because of that outward piece. So what is it that we're doing for, at least in school psychology we talk about issues of multiculturalism and social justice because we need to do something for pre-K through 12 students without recognizing that we then go back and microaggress against our colleagues. And so engaging in that reflection about their own practices, how they've treated students but also how they treat their colleagues of color. So how do they change also the reward systems within our university context to reward that work. Because even when white faculty are working to protect their minoritized faculty, students are still gonna seek them out. So let's change and really look at our appointment, our promotion and our tenure criteria to make sure that minoritized faculty are getting credit for the work that they will always continue to do because it's a value to them to be able to give back to students, but also because students will seek them out. But then also how do we adjust the other responsibilities that these faculty have? And so if we know that there is a large onus of mentoring or that faculty are being sought out by graduate, undergraduate students and other students who may not even be part of their program how do we shift the other service responsibilities so that they have more protected space to engage in and do that work. And then advocate for them when it comes time for promotion and tenure that as a program, this is the work that we value. And we value these faculty members' contributions to diversifying our profession because they're creating a more inclusive environment for students. And this is why the university in our department needs to value this work as well. And so there are multiple things. So in addition to your own learning, it's making that broader institutional and systemic change to create more inclusive environments for students of color but to make sure that we have the reward systems in place for faculty who have been doing this work and will continue to do it. - Thank you. Sometimes it's called cultural taxation in my field. - Yes. Yes. - Excellent. Excellent. All right. Our next question from Emma McBride is, she's wondering how to address feelings of hopelessness that may come up here for students. - Yeah. Because when you are navigating in your program by yourself and you were the only, and not feeling that you have anyone to talk to, you're feeling isolated. So not having peers to debrief those experiences and then faculty members who don't even understand or recognize that you're having these experiences and are telling you that you need to get it together. This is where the gift of social media has truly come in. That I think that there's more of an environment now for people to connect virtually. So I was in the chat earlier for the first session and people were sharing Twitter handles with each other and people were talking about psych Twitter. And I know in school psych Twitter we have an active community in discussion around these issues so that individuals don't feel as alone and they know that there's a connection out there because when you're in your program, all

you know is your program. And if you don't have good mentors or any mentors at all then you're not being connected to the profession in other ways. And so I say establishing some type of presence on social media we need to tap into the broader connections that are out there but then also considering our ethnic minority psychological associations, because they were created out of that need for psychologists who were aggravated, I was trying to find a proper word to use here, but aggravated by APA's persistent lack of response to cultural and diversity issues where they had that moment on the council floor, that, okay, well, we need to separate and create our own organizational spaces. And so those exist, specifically for the purpose that's addressed in that question, to create and cultivate communities of psychologists of color to know that they belong in this profession, that they're needed in this profession and to allow them to explore the knowledge and develop the knowledge and research so they can give back to their communities. So if you're not a member of the ethnic minority psychological associations, really consider joining, as well as APA Division 45, because they really create those spaces. - Excellent.

Making sure you find that community. Right? All right. All right.

Our next question is from Krish Sehgal. I think I'm saying that right. I apologize if not. How do we retain minoritized individuals to get a critical mass to change the system but what are the ethics of recruiting students into toxic HWCUs? - Yeah, that's a great one. And so I think the work has to occur first within the institutions. And so when we build a model of inclusivity that's what will attract students of color there. Because we could tell, so it's that gut sense, and it develops out of that ongoing protective mechanism that we need to know what are the spaces that are for us or not. And so a program could have all the images on the website that they want to, and, you know they usually engage in that tokenism, the spotlight, we get all of our students of color, let's get them together for a photo op and put them on the website but then you get to the program itself and you have that bait and switch that occurs and something about it just doesn't feel right or off to you. And so we need to work on creating those institutional spaces first. And I would say the same thing as for faculty of color. So thinking about when programs are trying to recruit faculty of color, make sure that they're doing the work in their program first, having those difficult conversations, reflecting on their practices, what is it that they need to do internally so that they are an inclusive and welcoming environment before they even attract or really seek to recruit minoritized faculty and students into those spaces. For those who are already there, how do we change that as well? And so we work within our sphere of influence to create those pockets of community. So for faculty of color and they're often siloed at that junior faculty level, what are the associations that exist on your campus to support faculty of color and seeking that support and mentorship there. And trying to make changes where you can so advocating for the recruitment of students of color, serving in that advising role, trying to protect them from discrimination while you're working to make systemic changes. Also thinking about the importance of other communities that may exist. So the program itself may be toxic but what are the other outlets and spaces that exist within the university, where we could find support for both faculty and students. And then I go back to our professional associations because when you are the only in your program whether it's faculty or student, those are the other spaces where you could provide support. So even though I work at HBCU, and notably the only HBCU that has a doctoral program in school psychology, nonetheless I have my strong black academic crew that I rely on for that professional support and we're able to support each other and sometimes when you also need to get out of spaces because that's just as valid. That you can be trying to make changes there and you don't need to sacrifice yourself in order to make that program better. And so it does get to a certain point sometimes where faculty may need to leave and go to a place where they're more affirmed and supportive, where they get that academic rank they hold tenure someplace else. And then they may go back to other institutions to be able to make

change because they have that greater professional standing. - Excellent.

Excellent. So I'm looking, we probably have a couple of minutes left so we may be able to get through one, maybe. - Okay. - We'll do all the best. All right. So this next question is from Allwynne Bound and it is, what are the biases you are working to overcome? - Sure. And so one of the things that wasn't mentioned in my bio is that I recently chaired for National Association of School Psychologists to equity, diversity and inclusion implementation task force. And in doing this work, I think one of the biases that I'm working most to overcome is around ableism. That ableism is rampant, it's embedded within the fabric of our society but also very much within our profession. That we were trained within a medical model of disability, that we seek to fix and rehabilitate individuals. And it wasn't something that really dawned on me until I was doing more EDI work. And I recognized that there was still a lot about disability that I didn't know, particularly disability as a cultural identity and seeking to grow and learn in that knowledge. So that's probably the biggest one. And I would say crucially important being a psychologist but then especially being school psychologists where our primary work is around students with disabilities to get their education but questioning really about what the notion of disability is. And are we perpetuating disabling environments for students in our work as school psychologists. - Awesome. All right. Well, thank you so much Dr.

Malone for being with us today. And again for that very powerful presentation. We also want to thank our audience members for their questions. We're sorry if we couldn't get to everything, we will now take a 45 minute lunch break before our next talk entitled Decolonizing Curriculum by Dr.

by Dr. Jasmine Mina at 12:30 PM. So thank you for attending the conference and thank you for attending this session. - Thank you for having me. - Absolutely.