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Meeting Students Where They are Online, But Leading Them Somewhere More Interesting: Reflections on Teaching the Facebook Class

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ABSTRACT
This article describes a unique interdisciplinary course on social media and the self developed and taught by the authors at Southern Illinois University Edwardsville. The article describes challenges facing humanities faculty who wish to teach on topics with high societal currency and student interest. Current research into humanistic approaches to social networking sites such as Facebook and Twitter is summarized. The authors discuss their inquiry-driven pedagogy in the classroom, how the course was redesigned based on student feedback, and assignments designed to encourage critical thinking about students' use of social media. Finally, the article argues that humanities faculty should offer more classes that utilize a humanistic approach to social media and other new digital technologies.

KEYWORDS
Facebook; interdisciplinary teaching; social media; pedagogy

Meet your students where they are, goes the old teacher's cliché. For college students in the 21st century, where they are is often social media (Heiberger and Junco 2011; Hanson et al. 2010). Thus the authors, a history professor and a philosophy professor at Southern Illinois University Edwardsville set out to teach an interdisciplinary course on the historical and philosophical dimensions of Facebook and other social media sites. Genuinely trying to connect with students where they spend their time online led us to design and teach a unique interdisciplinary class titled The Facebook Class: Social Media and the Self, which was taught in fall 2012 and again in spring 2014. This article reflects on our experiences designing and teaching the class and concludes with several lessons we took away from the class that are applicable to faculty seeking to examine social media with their students. We argue that college instructors should take social media seriously as a topic worthy of humanistic investigation in the classroom. We also found that students were surprisingly naïve about how social media worked and frankly less enthusiastic about social media than the existing pedagogical literature suggests.

Context

Ours was certainly not the first class to focus on social media, a topic that has been taught in college classrooms for almost a decade. Yet our approach to the class differed from many existing courses on social media. On the one hand, many colleges and universities offer technical courses on certain aspects of social media. Some are intended for technical students hoping to develop their own social media Web sites or mobile applications. Other courses focus on how social media can be used within specific professions or disciplines, such as courses on social media for public relations. On the other hand, instructors in a wide variety of disciplines have eagerly adopted social media as a pedagogical tool in their classrooms, experimenting with innovative ways of incorporating Twitter, Facebook, Instagram, and Pinterest, to name a few of today's social media sites, into their classes (Joosten 2012; Miller 2015). While valuable, these approaches tend to ignore or downplay questions about the ethics, history, and power dynamics involved in social media in favor of adopting interesting new tools in the classroom. An entire industry, edtech, has developed in recent years to cater to this demand for innovative digital teaching tools. Our class differed from these approaches by focusing exclusively on historical and philosophical issues surrounding social media. Although we did not know it when we first designed the course, we were joining an emerging field of critical social media studies that strikes a balance between the technological utopianism and hyperbolic pessimism often encountered when discussing new digital technologies (Marwick 2013). Our goal was to engage a topic that had societal currency—both among scholars in this emerging field and among our students—in an intellectually rigorous fashion. We knew that the topic would garner a lot of attention among students, but we were committed to developing a course that was current *and* rigorous.

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It should be noted that neither of the authors' research focuses primarily on social media. Manuel is a historian with research interests in 20th century U.S. history and the history of technology. Schunke is a philosophy professor with interests in philosophy of religion and theories and methods in religious studies. Our relative lack of expertise proved a blessing and curse in the classroom. We were unable to offer students a comprehensive understanding of the literature on the social and cultural effects of social media. We tried to alleviate this problem by inviting in guest lecturers with research specialties in social media, such as our colleague, Jocelyn DeGroot, who researches social media's impact on death and dying. But at other times naiveté about social media helped us to connect with students and create an atmosphere of genuine co-exploration of a fascinating new subject. For instance, students often presented intriguing news stories about social media in class or even introduced the class to new social media sites they heard of. We suspect that students felt comfortable doing this because we never presented ourselves as the end-all source of information about social media.

Our class was an interdisciplinary course offered as part of the general education program at Southern Illinois University Edwardsville. Our university follows a general education plan that requires all students to take an upper-division interdisciplinary studies course. Such courses are co-taught by two faculty from different departments and are capped at 75 students. We initially believed that a course on social media was a perfect fit for the interdisciplinary course requirement. Juniors and seniors, often deep into their major coursework, could begin applying their liberal arts education toward relevant real-world issues they would face after leaving the university. We hoped the course would let students see how their liberal arts coursework had reshaped their analysis of the world they lived in, including social media. But we also found that the course structure frustrated some of our efforts, especially since the class was too large for much in-depth class discussion of a topic that lent itself more to discussion than lecture material.

Narrative of the course

We first hatched a plan to offer The Facebook Class in the summer of 2010. As friends and colleagues, we had discussed possible topics for a co-taught course since we both arrived on campus in 2009. Additionally, we were both reading and discussing articles and books on social media at the time, such as Nicholas Carr's *The Shallows: What the Internet is Doing to Our Brain* (2010). At some point during these discussions over coffee, we were struck by a common idea: why not teach a class on social networking sites and their effects? We proposed the course to our dean, and it was approved in July 2010.

Our initial proposal structured the course around three key questions. First, how can students engage meaningfully and ethically with social networking sites? Second, what does it mean to be an individual in a networked age? Third, is online social networking a break from past tradition, as some critics contend, or a continuation of older patterns in the history of communication? Given the fast-changing nature of social media and our humanities-based approach to the topic, we felt that a question-driven class was the best option. Our key questions, derived from our ancient disciplinary traditions, were relevant no matter which social media platforms were popular when the class was offered.

With our course approved, we next turned to developing a more detailed course trajectory and reviewed the quickly growing literature on social networking sites with an eye toward synthesizing this material for students and getting up to speed in a field outside our own research specialties. What immediately struck us about the literature (as of 2010) was a deep divide among scholars—both academic and popular—over the effects that social networking sites were having on individuals and society. On one side were critics who worried that social networking sites were debasing authentic human relationships and replacing genuine friendship with a list of hundreds of Facebook friends. Authors such as Nicholas Carr (2010), Evgeny Morovoz (2014), and Jaron Lanier (2010) have raised sharp and provocative critiques of how social media and computer-mediated relationships of all kinds may be warping our society and our individual souls. Yet for every screed critiquing social media there seemed to be an equally panglossian take from academics and technology journalists. Jeff Jarvis (2011) and Clay Shirky (2008), to name just two such optimists, have penned well-informed and positive takes on social media and online connection. Reviewing this dichotomous literature, we were immediately convinced of the need to teach the controversy rather than take sides in the debate. This allowed us to draw on our expertise during class discussions and gave students an open sense of inquiry that was not restricted to our fields of expertise or to shoring up a certain position in these debates. This was also an intellectually honest position as we both were still ambivalent about the role and impact of social media on society and individuals. This approach provided a platform to meet our goal of an intellectually rigorous examination of a topic with high social currency.

We faced an additional challenge as we sorted through the literature on social networking sites: how could we make this legible and interesting to a large class of students from many different majors? Since we were not experts in social networking theory, and the students were taking the class to fulfill a general education requirement, not necessarily because they were deeply interested in social networking sites, we made the decision to focus on brief and easily accessible readings rather than journal articles or books aimed at specialists in the field. Luckily, there had been, and continues to be, an explosion of insightful technology journalism that we could tap into for student readings. Additionally, assigning this type of high quality, long-form journalism for a class that is required of juniors and seniors modeled the type of writing that we hope students will continue to read after leaving college, no matter their future jobs. While few graduates are likely to continue reading academic journal articles, publications such as *The New Yorker*, *The New York Review of Books*, and many others offer deeply researched and thought-provoking articles that can be read for a lifetime.

We chose two booklength readings to supplement the shorter journalism. The first was journalist Tom Standage's *The Victorian Internet* (2007), which makes a compelling case that the telegraph's spread in the nineteenth century unleashed cultural anxieties similar to those let loose by the Internet. Standage describes how Americans and Europeans pinned their hopes and fears onto the telegraph, using it to make money, connect with friends, and even to find love. We hoped that students would use the book to consider whether social media's invention was truly unique or just the latest version of an old pattern. The other book we used was Sherry Turkle's *Alone Together*. Turkle is one of the sharpest analysts of human-computer interactions, and we wanted students to grapple with her provocative argument that new technologies of connection were, paradoxically, leaving us more isolated than ever. We assigned students to read only the second half of the book, which focuses on communications technologies, such as social media, texting, and smartphones.

Using our approach of teaching the controversy, we framed each multi-week unit of the course around a key question. To clarify our object of study, we began by asking "what is social networking and how does it work?" This was followed by the question, "are social networking sites, on balance, affecting society positively or negatively?" We then moved to the historical unit, which focused on the question, "is there anything new about social networking sites?" This was followed by a unit that asked students, "how can we act ethically on social networking sites?" We concluded with a unit asking, "is social networking reshaping who we are?" For the first, second, and fourth units, we used a variety of readings, while the history unit focused on Standage's book and the last unit on *Alone Together*.

To further adhere to our goal of teaching the controversy, we felt strongly that students needed to discuss their own opinions and feelings about social media while trying to understand various scholarly positions on the topic. Given the large class size (75 students), this presented a challenge, but we remained committed to it regardless. To encourage this, we typically started class with a brief introduction to the day, sometimes utilizing a short video clip (often featuring one of the authors they had read for that day), and then would break students into groups to discuss their readings, the video, and their own experiences. We typically gave students a brief list of questions to guide this small-group discussion. Groups then reported back to the larger class on their discussions. As instructors, this allowed us to get a quick sense of how the students felt about a particular topic and how well they understood that day's reading. We then tried to synthesize this information before proceeding into a more formal and planned presentation of the topic. While somewhat unwieldy due to the large class size, the repetition of this structure throughout the semester led to productive discussions and kept the instructors from co-opting the class with their own views.

Our assessments mimicked the class meetings. The first assignment was a five-minute group presentation on a specific social networking site that functioned as an exercise in information gathering and reporting. The project allowed students to generate their own body of content knowledge for the class and allowed us to map the variety of social networking sites used by students. For the units on ethics and social media, students were asked to reflect on the course material via online journals. Other assessments challenged students to articulate their own views on social media via analytical papers. We asked students to take a side in current debates over social media and to use source material we provided—drawn from recent media coverage—to support their opinions. For instance, in the history unit, we asked student to argue what, if anything, was new about social networking sites. We required that students develop their own position but that it be grounded in class readings. A detailed rubric conveyed our expectations to the students, which was crucial given the variety of majors present in the interdisciplinary general education course. A similar structure was used for the final statement. Here, we asked students to write a detailed account of how they planned to utilize social media in their personal and professional life, again showing how their views were

informed by their analysis of class materials. All assessments were geared toward our objectives of making sure that students understood the controversy of the unit while also requiring them to advance their own position. Overall, these assessments proved effective and we felt minimal need to change them when offering the class a second time. Students, especially those in majors less focused on argumentation, did express some confusion with the process of supporting their own position via the class readings. Having multiple opportunities to practice this alleviated some of these complaints, but we still saw frustration at the end of the term.

One notable weakness in the class was students' understanding of the historical approach to current panic over social media. As noted above, we assigned Tom Standage's *The Victorian Internet* to challenge students directly with the argument that there is little truly new in debates over social media. The telegraph, Standage argues, offers "a parable about how we react to new technologies. For some people they tap a deep vein of optimism, while others find in them new ways to commit crime, initiate romance, or make a fast buck—age-old human tendencies that are all too often blamed on the technologies themselves" (xv). Despite our enthusiasm for the book and optimism that it would spur historical connections for the students, many failed to see the historical associations. As one student wrote in their course evaluation, "I still have a hard time understanding the relevance of the telegram and how it relates to the course goals." Asking students to think historically about contemporary technologies was perhaps a bridge too far in a general education course.

We had better luck with Sherry's Turkle's book *Alone Together*, which allowed us to address questions of ethics and the self. Many of our students seemed to recognize themselves in Turkle's research subjects. The traditional students in our class—and there were several non-traditional students who brought a valuable alternative perspective—had lived their entire lives online. Many remembered old profiles on now-defunct sites such as Friendster. Yet like the high school students profiled in *Alone Together*, they were deeply ambivalent about how these technologies affected themselves and their social connections. One interesting difference between our students and Turkle's subjects, however, was social class. Turkle notes that many of the subjects in her book are from affluent urban high schools. Southern Illinois University Edwardsville's student body, in contrast, is drawn primarily from middle- and working-class rural towns in the Midwest or modest suburbs of Chicago. Our students were keenly aware of a certain class privilege underneath the wealthy students' laments about the stress of self presentation online. The troubles documented in Turkle's book—and reproduced often in popular media—are certainly real, but they are also prime examples of so-called first world problems. Still, we found the book to be engaging for the students and felt no need to substantially change the unit when offering the class a second time.

Overall, we felt that our first time teaching the class was a success. Students responded positively to the relevance of the class and our humanities-based approach to what is typically a technology-focused topic. Student evaluations were generally positive with multiple students writing that they enjoyed how the course "challenged students to think critically about social networking sites and how they shape society."

We taught the class a second time in the spring semester of 2014. Although less than two years had passed since we first offered the class, a great deal had changed in the world of social media. Most significantly, naming the class after Facebook, which had previously been incredibly relevant, now seemed out of date. Students were clear about their general disdain for Facebook, which they perceived as old, boring, cluttered with advertising, and used mainly by older family members. Yet most of the students also admitted that they were on Facebook all the time. There was little evidence that their negative perception of Facebook led them to stop using the site. Additionally, students' excitement and interest in new applications had shifted away from massive social networking sites and toward private sharing sites, such as Snapchat. Our students were part of a broader trend of young people perceiving older social networking sites, especially Facebook, as less interesting and valuable than newer sites such as Twitter or Instagram (boyd 2014). In short, The Facebook Class seemed a bit less relevant the second time around, reflecting just how quickly technology—and consumer tastes—can change in the digital world.

Another way that the social media landscape was reshaped between our first and second offerings of the course was the maturation of virality or memes as a key component of social media. Postings, ranging from emotional appeals to funny cats, "went viral" in the early years of social media, but this was seen as largely serendipitous. By 2014, however, virality was engineered. Sites such as Buzzfeed had developed specifically to take advantage of social media's sharing abilities. Headlines were written to entice viewers to click on them, known as "clickbait" in the lingo of the social Web (Payne 2013). The fun, quirky sociality of social media that seemed so interesting in 2012 had already become much more deliberately engineered and profit-oriented by 2014. Additionally, there was a growing need to address virality as a social force that enabled mob-like behavior

and ugly personal attacks. For instance, in January 2014, a racist meme began spreading at the University of Illinois in response to chancellor Phyllis Wise's decision not to cancel classes on an especially cold day. The meme quickly shifted from student complaints about not getting a day off to racist images of Wise, who is Asian-American, and vicious hashtags. The incident was covered by national media and spurred some troubling yet important class discussions of how online sharing could easily transform into bullying or a mob mentality (Jha 2014).

Given these changes, we felt the need to redesign most of the course for the second offering. This proved another challenge for us as instructors. Given our background in philosophy and history, we often focus on "enduring questions" taught from a well-defined, even if questioned, corpus. This class, and our goal of maintaining social currency, presented a much more fluid framework that required constant adaptation. This proved especially demanding as the course content was not directly related to either instructors' main area of research, highlighting another issue to be considered when addressing a socially current and quickly changing topic by those who are not specialists in such an area. In this version, we organized the class around five topics: authenticity, privacy, a mid-semester book club, politics, and the self. We devoted three weeks of class time to each topic and structured each unit in a similar fashion. We first presented optimistic and pessimistic positions on the issue, then introduced a historical angle. This took a week. In the next week, students investigated the topic on their own and in small groups using short articles (1,000–2,000 words) and multimedia sources that we curated beforehand and posted online. The source material was curated to expose students to the debates surrounding each topic. Through discussions in groups and as a class, students were given space to develop their own views and arguments about the topic. Each topic concluded with a summative assessment, either a paper or a group project, that challenged students to evaluate the public debate over social media by analyzing a wide range of evidence. For example, in the unit on authenticity, students were given a prompt that asked whether social media sites allow a person to be authentic along with guidelines asking them to utilize course readings to support their view and also to address the counterpoint. For the privacy unit, we asked them to use the course readings to address whether the concerns raised by novelist David Eggers (2013) in *The Circle* (discussed below) are justified. The in-class discussion, including the instructors' engagement with the students, helped model the expectations for the assessments. Students appreciated the repetition in how each unit was structured. They sensed the course's rhythm and understood their progress towards developing their own ideas.

The revamped course structure allowed us to reframe how history fit into the class. In the first class we explored the historical dimension of social media during a stand-alone unit of several weeks. Yet personal reflections and student evaluations showed that a stand-alone history section did not work. Students felt the reading was irrelevant and struggled to connect history to current concerns. Since one of the two instructors was a historian, we obviously were not going to dismiss history altogether. We decided instead to embed a historical approach more consistently throughout all of the course's themes. The idea was to consistently ask: What's new about this? Is social media really a break from past experience, or is it in some ways a continuation of older experiences? For example, we presented a lecture on the development and history of privacy, detailing how the understanding of privacy had shifted through time. Students were then prompted to consider how the invention of affordable cameras in the early twentieth century led to the concern that privacy was breaking down when people could easily photograph strangers in public places and compare this to events on social media. We used similar approaches in the unit on authenticity and politics. This historical approach worked for at least one student in the class, who wrote in his or her class evaluation, "I really enjoyed the history part." Incorporating the historical perspective throughout the course rather than as a stand alone unit allowed students to better see the relevance of this approach to the topic of social media and see the parallels between current developments to those in the past. This approach thus served as an ongoing reminder that the sky may not, in fact, be falling, or that it had already fallen before and will again.

We had especially good luck assigning a large novel in the middle of the class. *The Circle* by Dave Eggers was published in 2013 and we immediately knew the book would be perfect for our class. The novel follows a young woman as she begins working at a fictional social media company named The Circle. At first, the young woman is enthralled by the company's pervasive reach into the everyday lives of people around the world and attracted to the utopian atmosphere on the corporate campus. Yet the novel quickly raises unsettling questions about privacy and how social media's transparency and sharing affects one's self. By the end of the novel, The Circle's transparency and pervasiveness was dystopian.

The book club portion took place the week after spring break. This allowed students to start reading the novel, which is not particularly demanding, over the one-week break. We then had a one-week (two class sessions) discussion of the book, during which students could complete the reading. Students then wrote a brief essay connecting the novel to our broader questions about privacy in social media. Overall, students responded positively to the book. We had several hours of outstanding discussion about the book's main themes. In their end-of-semester comments, students described the book as "a great read and very interesting" and "a good, but lengthy read."

Finally, in the second offering, we had students work on a five-minute presentation in which they made a pitch to a campaign manager about whether or not they should use social media. Again, we provided the students with a set of newspaper and magazine articles that we asked them to use in support of their group's recommendation. This assignment provided an alternative to writing papers and allowed students to work in a more collaborative fashion. It also allowed students with majors in political science and mass media to utilize their skill set to help their groups. Overall, the changes made for the second offering were well received by students and, from our perspective, created a more cohesive and structured course.

Lessons

Although our versions of The Facebook Class were unique to our personalities, the students who took the class, and our campus culture, we nonetheless believe that our experience suggests several broader lessons for college-level humanities teachers. First, teaching The Facebook Class highlights the value of bringing the enduring questions of the humanities to fast-moving issues in media technology. Students were able to see history's and philosophy's relevance to an emerging technology. Students also grasped the value of thinking about social media within broader and deeper historical and philosophical contexts. By helping students use the cognitive tools of history and philosophy to examine social media—something they use unreflexively every day—we gave students a valuable skill set for making sense out of triumphalist technological rhetoric. We are certainly not alone in arguing for analysis of social media and other new technologies through a humanities-focused lens: entire disciplines, such as science and technology studies (STS) and media ethics, have done so for years. But given the success of the class and its ability to cause students to reflect on their everyday lives, we think such interdisciplinary approaches should be spread more widely across the campus and embedded more thoroughly throughout the curriculum. Additionally, they should be adopted even at regional comprehensive universities such as ours that are not large enough to support dedicated departments in STS or media ethics.

Second, our experiences of talking about social media day in and day out with over one hundred undergraduate students suggests the importance of fine-grained qualitative information about students' attitudes toward the technologies they are using. Too much analysis of young people's use of social media has orbited around the idea that young people are "digital natives" who were born and raised with interconnected digital devices and enjoy using them as much as possible (Prensky 2001). Educators continue to debate whether today's students truly think differently due to their lifelong exposure to digital media (Bennett and Maton 2010). Yet all sides of the digital native argument presume that young people use new digital tools because they enjoy them. Our in-depth discussions with students revealed something more complicated. Students indeed spent a great deal of time on social media, but they were deeply ambivalent—at times even hostile—about their use of these sites. Others spoke of social media as a mindless addiction or a bad habit. Social media is like the mythical siren for many young people, they know they should ignore it yet they cannot help but look. And once they look, they're hooked.

We also found that students were surprisingly naïve about how their contributions to social media networks were being archived and tracked. For instance, during the second offering of the class, we casually mentioned that the Library of Congress archives every tweet. Several students were shocked and immediately began to reflect on the significance of this. The class was forcing them to think about the public, archived nature of the sites they were contributing to. We then were able to discuss the NSA leaks that had been released in 2013. Furthermore, this complicates the digital native argument in other ways. We found that even if students were adept at using the technology, they were not as adroit at thinking about the implications of their use of it. They had not fully considered the public/private distinction on the social web and were able to do so with the help of the class. This shows how this route can prove an effective teaching model and integrate students' everyday experiences with larger societal issues.

Another lesson we took from the class was that it is okay to not use social media in the classroom. Some professors may be wary of teaching *about* social media for fear that they will need to teach *with* social media. We limited our use of technology as a pedagogical device for practical and theoretical reasons. Practically, neither of us are technical experts and deeply integrating social media into our pedagogy would have significantly increased our preparation time. Ideologically, we felt that limiting the use of social media technology would give students an opportunity to step back and examine their use of social media without being distracted by it. Given

students' ambivalent feelings about social media, creating a space where they could escape it was a unique opportunity that they welcomed. We remain convinced that this was the correct choice for our class and students and that fear of having to become an expert in the use of social media need not be a barrier to entry for teaching a class such as ours.

Conclusion

Humanities faculty should develop and teach classes that take social media as an object of study and contemplation. College teachers' use of social media to communicate course content is laudable, but we need to teach students *about* social media and not just teach *with* social media. One great virtue of the humanities is that they return us to enduring questions about our humanity and culture, even when considering new technologies. Computer-mediated communication, including social media, are changing quickly but the essential questions remain unchanged: how can I act ethically in this forum? What kind of self do I want to be and does this tool enable that?

Our version of The Facebook Class was not the first college course to tackle social media, nor will it offer the last word. Going forward, it is clear that more academic research is needed on students' attitudes toward social media and how it is, or is not, affecting culture, society, and our humanity. Such research is underway right now—we have cited some early publications—but future findings will undoubtedly change our understanding of how social media can and should be taught in the college classroom. To be useful, such research must go beyond the marketing hype and usage surveys that too often pass for research in technology journalism. We also hope that faculty in humanities disciplines other than history and philosophy will develop courses specifically focused on social media. There are rich possibilities for humanities scholars to teach classes that interrogate social media within different disciplinary frameworks, such as the literature of Facebook posts or tweets. The turn toward visual communication in social media, illustrated by Instagram's growing popularity, opens intriguing new possibilities for analysis and projects in a visual arts classroom. Finally, faculty committed to examining social media in the college classroom will need to keep up with changing technologies and trends that certainly will change students' use of and engagement with social media. The growing popularity (as of 2015) of private, one-to-one forums such as Snapchat will need to be explored in a future classroom. At the end of the day, teaching a class about social media allows college teachers to meet the students where they are, but if done well it can also lead our students to someplace more interesting.

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A Developmental Model of Research Mentoring

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ABSTRACT
We studied mentoring relationships between undergraduate and graduate students in a summer undergraduate research program, over three years. Using a grounded theory approach, we created a model of research mentoring that describes how the roles of the mentor and the student can change. Whereas previous models of research mentoring ignored student roles and treated mentor roles as static, our model focuses on the development of the mentoring relationship over time. Our model explains how conflicts can occur if the mentor role does not match the maturity level of the student.

KEYWORDS
advising; mentoring; model of mentoring; undergraduate research

Undergraduate students can establish academic relationships that enable them to succeed: Positive academic relationships can help students persist in college (Pascarella and Terenzini 2005). Some of these relationships are mentoring relationships between students and faculty. Mentoring helps to reduce the barriers that students perceive in college (Hill, Corbett, and Rose 2010; National Academy of Sciences, National Academy of Engineering, & Institute of Health 2011; Ong, Wright, Espinosa, and Orfield 2011; Seymour and Hewitt 1997). We use Malachowski's (1996) definition of the mentoring relationship as one that is mutual, calls for academic and personal growth, and involves academic, research, and professional advice between the mentor and the student. Although the benefits of mentoring have been identified in many scholarly studies, there is little research that examines the way the mentoring relationship develops over time.

Our study contributes to the literature in three ways. First, rather than looking at the relationship at a single point in time, our study examines how the mentoring relationship can and should change over time. Second, unlike previous studies, we describe both student and mentor roles in the development of the mentoring relationship. Third, our model of mentoring explains some conflicts that can arise in the mentoring relationship.

In their review of studies on mentoring in the education, business, and psychological literature, Crisp and Cruz (2009) found a lack of an operational definition for mentoring and opportunities to improve methods when studying mentoring. Research on mentoring in contexts other than academia is abundant, and in some cases there are important parallels. For example, in research on the development of a mentoring relationship in business between a senior manager and a junior manager, Kram (1983) conceptualized a developmental model to show how the mentoring relationship develops as the junior manager progresses in a career. Kram found that a relationship can move through the following four phases: initiation, cultivation, separation, and redefinition. Kram found some differences in mentoring relationships across genders. For instance, female junior managers seek female senior managers because of a "lack of an adequate male mentor" (p. 622).

We devote the remainder of this literature review to research on mentoring in academic settings, the context of our study. This research has focused primarily on understanding the personal and professional benefits for both mentors and students. In a study of seven graduate students and one postdoctoral student who mentored undergraduate researchers in molecular biology, Dolan and Johnson (2009) found that students sought mentoring relationships for professional growth, such as furthering their research. Aside from professional growth, however, mentors reported high personal growth, such as enjoying work life as a result of the mentoring experience. Similarly, Reddick et al. (2012) analyzed reflections from 81 graduate students from various disciplines, who reported gaining a deeper professional self-awareness as a result of mentoring undergraduate students. Additionally, graduate students reported gaining mentoring skills, and an ability to "help diversify their academic field by

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