



**VANCOUVER ISLAND
UNIVERSITY**

**Community Cousins
Aboriginal Mentorship Program
Training Manual**

“Don’t Panic Little Bannock”



Welcome!

You have been chosen to be a Community Cousin...our Vancouver Island University Aboriginal Mentorship Program, where we wrap traditional teachings and knowledge around a modern day experience: Going to University!

We have hopes for this program, but we always recognize that each person in the program will take away their own knowledge and understanding of the material we cover.

We hope to give you the training you need to develop and enhance your interpersonal skills and leadership abilities in the following areas:

- Understanding of mentorship and leadership,
- Exploration of personal values ,
- Communication skills, with an emphasis on listening and "storytelling", and
- Knowledge of campus and community resources.

And in return, we're asking that we receive from you:

- A minimum commitment for one term,
- Attendance at this core training,
- Devote a total of 30 hours, including core training to the project. Additional hours will come from: additional workshop training, one to one mentoring, signing of mentorship confidentiality form and presentations at VIU or out in the community.

This manual is developed for you to use during the course. We hope we've given you ample space for notes and doodles...

And if not, please make sure you fill out the evaluation form at the end.

Community Cousins (Aboriginal Mentorship) Program is funded by

The Counselling Foundation of Canada.



The Counselling
Foundation of Canada

Section One: What is Mentorship?

There are as many definitions of mentoring as there are contexts within which it takes place. However these definitions are useful because they point out the nature of the relationship and some of the skills and behaviours involved.

Here is a chart that has some Coast Salish and Nuuchah-nulth concepts on the right, and some Mainstream concepts on the left. Read through them.

Mainstream	Not so Mainstream
<i>"Mentoring is essentially a learning relationship between two people. It requires trust, commitment and emotional engagement. It involves listening, challenge and support." Bob Garvey, University of Durham, Business School</i>	<i>Xwiquw tsu tsun uq': teaching and learning while being in relationship with each other</i>
<i>"Mentoring is a freely given/chosen relationship. It is an intentional and reflective process based on a mutual investment of time, energy, trust, knowledge transference and learning. It is a reciprocal and experiential relationship that has an enduring impact, both formally and informally, on the expectations of those giving and choosing the relationship." Linda Mollenhauer, report for Big Brothers and Sisters</i>	<i>Haa hoo pa: teaching while doing something active</i>
<i>"A one-to-one, non-judgemental relationship in which an individual mentor voluntarily gives time to support and encourage another. This relationship is typically developed at a time of transition in the mentee's life, and lasts for a significant and sustained period of time." L. Carrad</i>	<i>Kwenatsus tul: many people holding hands</i>
<i>"The kindness of strangers." M. Freedman</i>	<i>Tsow tun tul: Helping Each other</i>

Make note of your observations about the two columns.

What did you
notice?

What do you
claim?

How do you
feel?

What do you
resist?

What do you
see?

Self-Understanding

1. Using four words only, communicate why do you want to be a peer mentor?

2. Draw a picture that illustrates what you want to get out of this program?

3. What are four things other people would say you bring to this program?

- a.
- b.
- c.
- d.

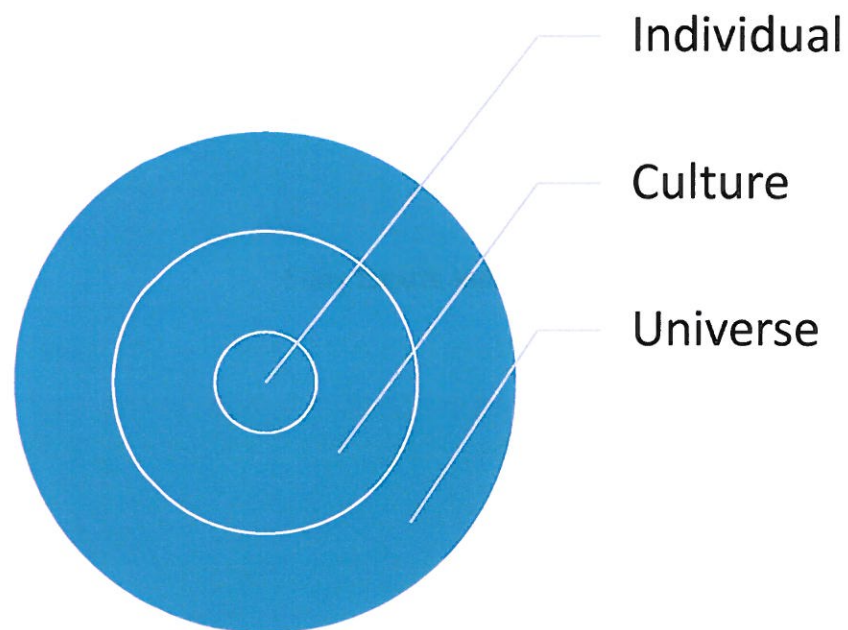
4. Who has inspired you?

5. What qualities do they possess that attract you?

6. What steps might you take to be more like them?

LeeAnn Ragan (co-owner of Rock Paper Scissors) says that we are all individuals within our cultures within the world.

We need to look through all three lenses at the same time - at ourselves and at other people.



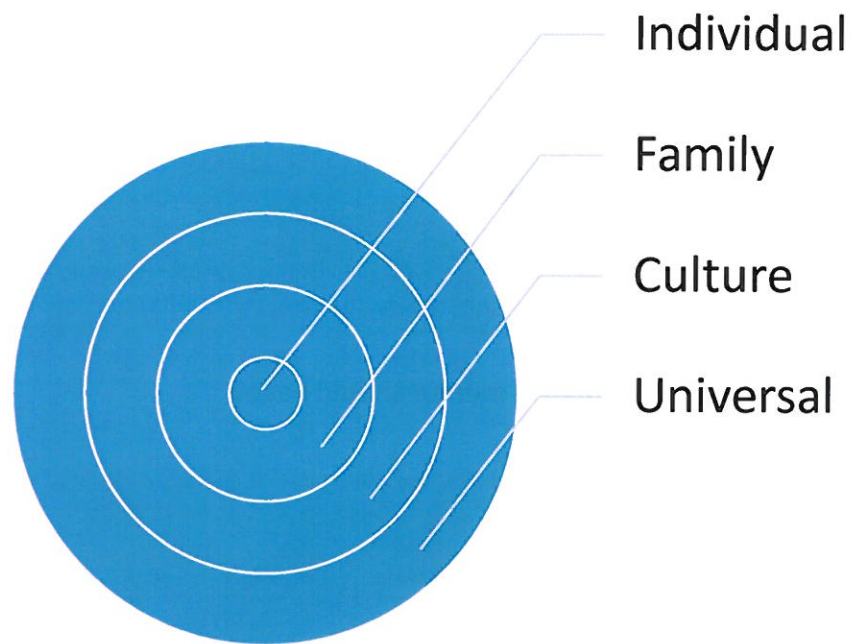
If we only ever look at individuals, we miss the knowledge and understanding of cultures and human kind.

If we only ever look at cultures...all we find are stereotypes.

If we only ever look at universal truths, we miss the richness of culture and the specialness of people.

Here's a challenge: how many universal truths can you think of.

In many Aboriginal communities this model of circles has been suggested:



What do you think?

Qualities of Good Mentors

If you think about someone who has made a difference for you—in a good way—what qualities did that person have?

If alternatively, if you think about someone who might make a difference for you—in a good way—what qualities would you like that person to have?

Maybe:

- Friendly
- Caring
- Honest
- Open and non-judgemental
- Dependable

What qualities then would you think a mentor should have?

What can you do to allow people to feel comfortable approaching you?

Giving Becomes Receiving

1. How does being a mentor benefit you?
 - The pleasure of sharing experience and expertise with a person from a different environment
 - The opportunity to improve self-awareness and leadership skills
 - The opportunity to “live” your values and teachings?
 - Resume and portfolio building
 - Certificate of Completion
 - The great satisfaction of giving because we are generous people
2. What can a mentor do at VIU and in communities? (Brainstorm a list)
3. What should a mentor not do?

Starting Out...One to One mentoring

It is important that there be a discussion about what it is the mentee wants...what are the expectations regarding the kind of assistance they need, time spent, preferred way of being in contact?. And it is just as important for the mentor to set out what they can provide; to set boundaries around their time, their availability, what they can offer.

A first step may be to simply set up a time for coffee. At that time a second meeting, or perhaps a weekly meeting time, can be set. For some, a quick weekly check-in by phone or email may be all that is required.

For some mentors, being available at any time is not a problem; others may want to ask the mentee to hold questions, concerns, issues until a pre-arranged meeting.

There is no real wrong way to do it—unless it begins to feel like it is infringing on your personal space.

In some cultures asking questions is rude. How comfortable are you at answering questions?

List some neutral questions you feel comfortable with people asking you.

What if it's not working?

WE ARE TELLING YOU THIS!

Don't try to problem solve on your own...listen, get as much information as you need, but at the first sign of difficulty call or email the coordinator and/or refer the student to someone who can help. VIU has a number of resources available.

Examples:

- Inappropriate requests, gestures, conversation
- Unwanted expressions of interest
- Disclosure of serious problems (for example, discussion of suicide or harming others)

Student Fears and Challenges

It is valuable for mentors to be aware of some of the very real fears that new students or those considering returning to school may face. These fears can often prevent people from even making it up the hill to ask the right questions. And simply getting here, being assessed and registering is just the beginning; for some students fears and challenges will remain obstacles to their success.

When you think of your own story, what fears and challenges did you face about coming to VIU? Maybe things like daycare issues? Or fears about leaving the reserve? Or feeling like you know you're First Nations but you don't know what that means.

Section Two: Self Awareness

Johari Window

The Johari window is a way of learning more about yourself and becoming comfortable with sharing who you are. It can help us understand the social significance of knowing who we are and sharing that knowledge with others. The Johari is based on two concepts: feedback - getting information from others, and self-disclosure - telling others about yourself.

Arena: the public self - things I know about myself and that I let others see. As the arena becomes larger a more creative, expressive relationship with others develops; this will help create – and depend on – a safe, trusting environment.

Façade or mask: the private self - things I know about myself but don't let others know. The goal is to decrease this area through self-disclosure. In the case of a leader, this façade can be diminished for themselves and others through initiating and modelling self-disclosure, through problem solving and through processing issues as a group.

Blind Spot: things others see but that I am not aware of. Being open to feedback or teachings from others can diminish the blind spot.

The Unknown: things I am not aware of and others do not see either. By becoming aware that it is there, we learn: "the more I know, the more I don't know" and look for something deeper. The leader will partake in and encourage learning – on the job, off-site, life-long, professional and personal development – to tap into this area of "potential creativity".

Unconsciously incompetent
Consciously incompetent
Consciously competent
Unconsciously competent.

Your task:

Fill in this table, as much as you can and/or as much as you are comfortable sharing.

<i>What others see and what I see</i>	<i>What others see but I don't see</i>
<i>What I see but others don't</i>	<i>What no one sees</i>

Confidence

The ability to define and voice our values and the optimism to commit to them are inextricably linked to self-esteem and confidence. We will look at holistic models of self-esteem and some practical ways to enhance our own confidence and that of those around us.

Gandhi believed that life is based on three principles: respect, understanding, acceptance and appreciation – and that respect enables each of us to see our interdependence with everything and everyone else. In this module we consider self-respect as the very first step.

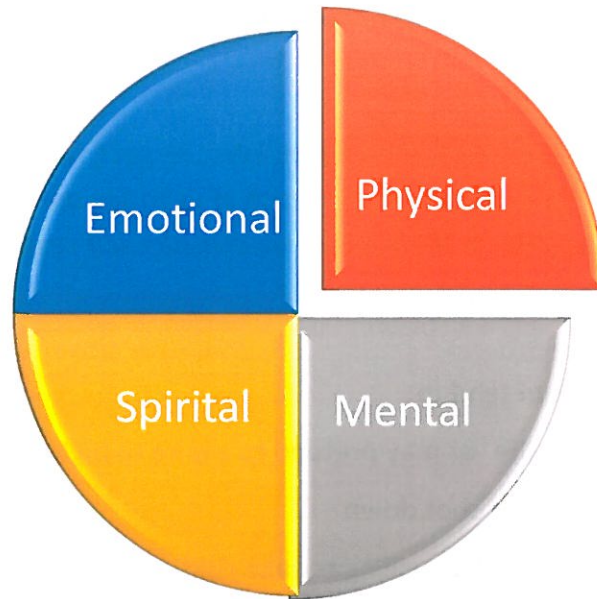
People with low self-esteem tend to:

- aspire to less in life -or may pretend to aspire to high level only to sabotage themselves and be shot down
- seek safety and are less willing to take risks
- do more to avoid pain than to find joy
- lack resilience and staying power
- allow negatives to have more power than positives
- need to either prove oneself constantly or to forget oneself entirely
- don't ask for what they need or want
- constantly compare themselves to others
- boast, brag, are arrogant
- lack clarity in communicating ideas, values and vision to others

Are there any surprises here? Is there anything you would like to add to the list? Most of us have experienced extreme feelings about ourselves - very low and very high - but it is where we settle most of the time that we want to look at and raise to a point where we can be most effective.

Components of Self-Esteem - Holistic Model

Let's look at self-esteem with a medicine wheel:



What would you include in each quadrant to ensure that someone (or you) has a sense of self-esteem?

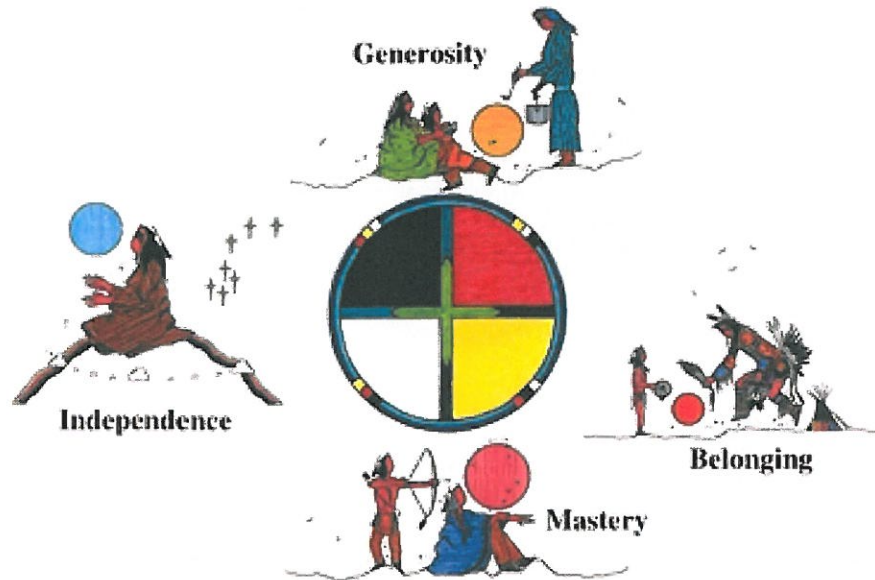
Components of Self-Esteem - Balance Model



Everything is in balance.

What would you include on each side to ensure that someone you know (or you) has a sense of self-esteem?

Components of Self-Esteem - Martin Brokenleg's Model:



Belonging: Becoming a Mentor; Visiting communities; Campus tours & Welcome Sessions;

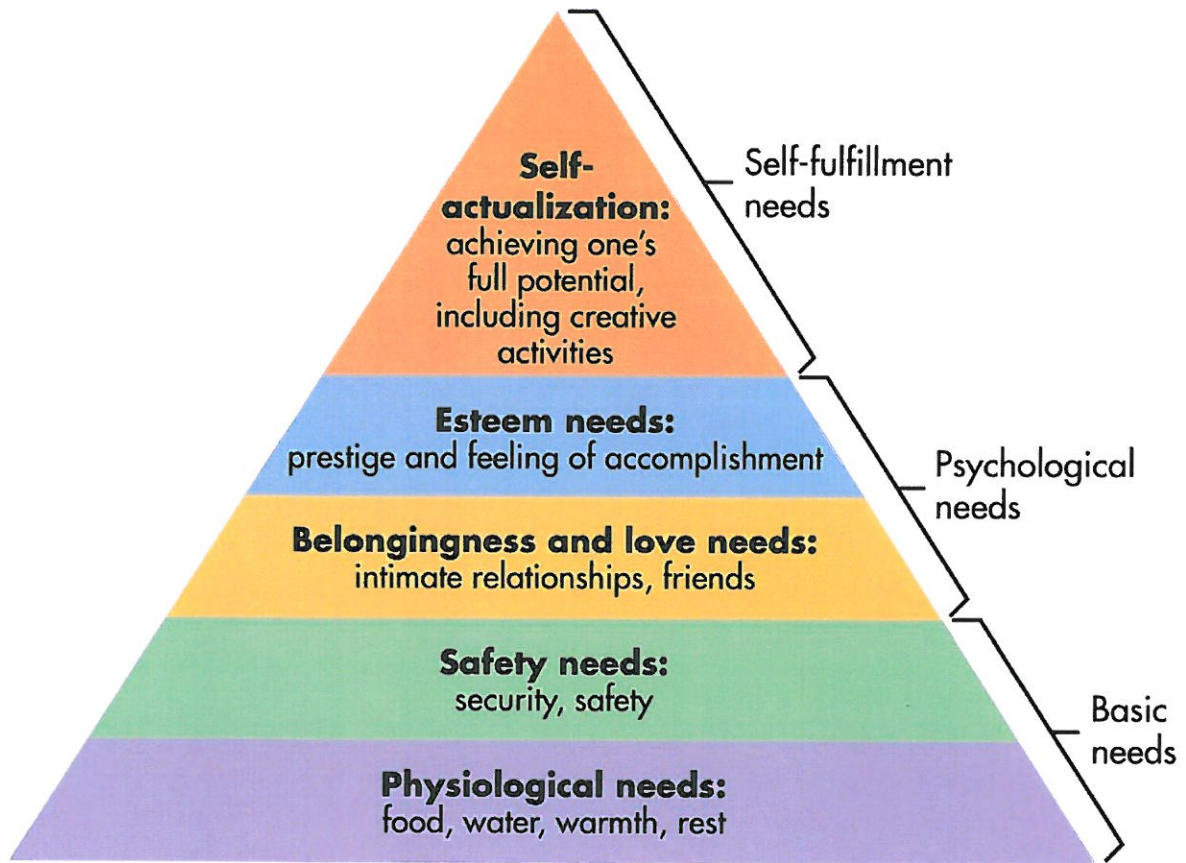
Mastery: Gaining Academic Skills; using resources (writing/math centres) - Shq'apthut (Gathering Place);

Independence: Choosing a program; setting career goals; developing leadership; and

Generosity: Giving back; Becoming an Alumni.

What would you include on each side to ensure that someone you know (or you) has a sense of self-esteem?

Components of Self-Esteem - Maslow's Hierarchy of Needs:



What would you include on each side to ensure that someone you know (or you) has a sense of self-esteem?

Which of the four models resonates most with you and why?

Values Clarification Exercise

Look over the list below and circle those that you are most motivated by (either in action or aspiration.)

achievement	integrity	service
adventure	joy	simplicity
ambition	justice	sharing
aesthetics/beauty	kindness	spirituality
authenticity	knowledge	success
balance	leadership	teaching
belonging	learning	tradition
bliss	location	trust
caring	love	truth
challenge	loyalty	valour
charity	mastery	vitality/zest
commitment	nobility	wealth
contribution	nurturing	wholeness
creativity	orderliness	wonder/awe
culture	originality	others:
dignity	passion	
elegance	peace	
equality	personal expression	
empowerment	physical strength	
faith	possibilities	
family	potential	
freedom	power	
friendship	productivity	
fun	recognition	
generosity/giving	relationships	
growth	resilience	
harmony	respect	
health/wellness	responsibility	
honesty	results	
honour	risk-taking	
hope	romance	
humility	safety	
humour	security	
identity	self-worth	
independence	serenity	

After you make an initial list, narrow it down to your "top ten," and then put the list aside. After a few days, you can narrow it down even further: sit down (without looking back at the list) and see which ones come quickly back to mind... These are your current core values.

VALUES CLARIFICATION

Values change over time in as we do. Recognizing these changes and understanding how they affect our actions and behaviours is the goal of the values clarification process. Values clarification will not tell you what your values should be; it simply provides the means to discover what your values are.

Raths, Harmin and Simon identified 7 criteria that must be met if a value is to be considered a **full** value. These criteria can be divided into 3 categories: choosing, prizing and acting. *To be a full value, the value must be chosen freely from a list of alternatives, only after thoughtful consideration has been given to the consequences of each alternative. The value must be cherished and made known to other people. The value must also be translated into behaviours that are true to the chosen value and integrated into our whole being.*

CRITERIA FOR A FULL VALUE

The three processes that comprise values clarification are choosing, prizing, and acting. The seven-step valuing process is presented here:

Choosing:

1. freely
2. from alternatives
3. after thoughtful consideration of the consequences of each alternative

Prizing:

4. cherishing, being happy with the choice
5. enough to be willing to affirm the choice of others

Acting:

6. or doing something with the choice
7. repeatedly, in some pattern of live

The theory of values clarification recognizes that people today have difficulty "pulling themselves together." It is a difficult world in which to grow up. As a consequence, some people flounder in confusion, indifference, or inconsistency. They cannot understand their values; they have no clear values that serve as guides for action in a complex and often confusing world. The purpose of values clarification is to help people understand their values. If people are clear about their values then their behavior should also change; they should show less confusion, indifference, or inconsistency.

The values clarification methodology has four key elements:

1. **A focus on life.** *Focus your attention on the parts of your life that you value.*
2. **An acceptance of what is.** *To clarify your values, you should accept other peoples' values non-judgementally.*
3. **An invitation to reflect further.** *Not only must others' values be accepted, but also we can reflect on those values.*
4. **A nourishment of personal powers.**

Values clarification also nourishes a sense of possibility for self-direction. This means if you know what you value, you can take charge of your life.

Section Three: Communication

"Half the world is composed of people who have something to say and can't, the other half who have nothing to say and keep saying it." Robert Frost

Communication: the basics

What is communication? Dictionary references give us some clues: to make known, to transfer, to transmit, to pass news; social dealings, to succeed in conveying information; to make known, to join, to connect.

What do we need in order to have communication? In the most basic sense, we need: a message sender, a message receiver and a way of sending and receiving the message (the medium). In order for communication to be effective, the message must be understood. It is the sender's responsibility to ensure that the receiver has understood the message and it is the receiver's responsibility to ensure that they have understood the message.

While this sounds very simple, we all know how ambiguous messages can be. Sometimes the easiest, most natural and common communication can lead to great misunderstandings. For example, what do the following statements mean?

I'll be there in a minute.

Just hold on

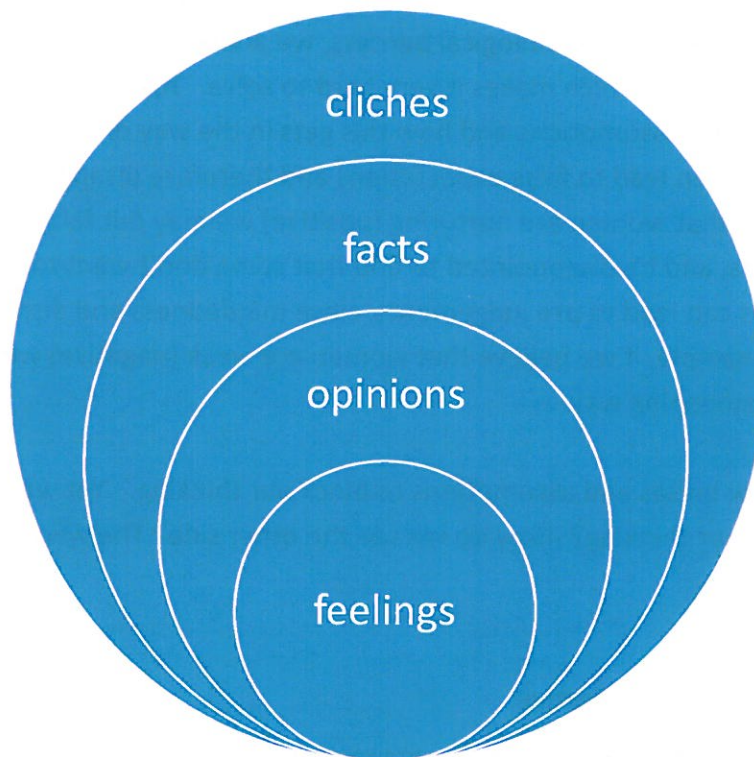
Does this make me look fat?

Yes, I understand.

It is important that all of us take responsibility for clear communication, for sending and receiving messages and for understanding both fact and feeling.

Levels of Communication

When we look at the diagram of levels of self-disclosure it becomes clear that mentorship requires open and honest communication at all levels. All four levels of communication are equally important and they are all needed in various settings and various situations.



Barriers and Blocks to Communication

There are basically three types of blocks to communication:

- Physical: the environment, “things” (traffic noise, sunglasses, a wall)
- Physiological: biological, the person (deafness, speech impediment)
- Psychological: mind sets (what we are thinking)

For the first two types of barriers there are specific and clear ways to solve a communication problem: leave the noisy place, take off the sunglasses, go around the wall, learn sign language or depend on writing. But with psychological barriers, we are often not even aware that there is a communication problem, which makes it very hard to solve. The challenge is to be aware of our biases, prejudices and assumptions and how this gets in the way of communication.

Positive assumptions often lead to false expectations and therefore disappointment. For example, if we believe that women are nurturing (positive) we may put false expectations on the women in our lives, and be disappointed to find that some don’t want to care for children. Negative assumptions can lead to pre judgements, close mindedness and dismissive behaviour toward others. For example, if we believe that women are weak (negative) we may treat very strong women in a demeaning way.

In either case we allow biases and assumptions to block our thinking. Yet we all have them. So how do we challenge our thinking? How do we see the other side? The whole truth?

Some ideas:

- stay open; really try to be objective
- look longer, harder, and from a different perspective
- say, "I don't know"
- ask for help in seeing another side
- get the facts

Effective Listening

Oral cultures rock listening.

"Seek first to understand before being understood", Stephen Covey

Western culture values talking more than listening:

- Generally, people interrupt *"They say excuse me all the time and think it's polite"*.

Western culture is about:

- Telling
- Debating and arguing
- Crowding peoples' space

What can western culture learn from traditional Aboriginal cultures about listening?

For example: We listen while we're eating or we listen while we are creating.

Keys to effective listening

We do live in a cross cultural world, so sometimes we have some of these qualities too. And they are important to have in many parts of the institution.

First, decide to listen

- Be honest – if you cannot listen right now, don't pretend. But if you agree to listen, make it your priority and get rid of any distractions. Stay tuned in.
- Limit your own talking. Contrary to popular belief, you cannot talk and listen at the same time.
- Don't interrupt. A pause – even a long one – does not necessarily mean the person has finished speaking.
 - Practice active listening skills: Face the speaker, make eye contact, lean toward the speaker, display an open body and face.

Second, listen to understand

- Ask questions. If you are not sure you understand everything or if you think you missed an important point, ask the speaker to repeat him or herself. If you just don't get it, ask for examples or definitions. This may be especially important if acronyms, jargon or technical terms are being used.
- Don't jump to conclusions or make assumptions. Remember to be careful of biases and prejudices that can get in the way of you really hearing someone.
- Don't argue mentally. If irritation or disagreement arises, just listen. Don't start planning your argument while the speaker is still talking – you'll miss something.
- Take notes. When it is important that you remember details or key points, don't be afraid to take notes.
- Prepare in advance. If you know you are going to be getting information or details, jot down anything you may want to say or ask later, freeing your mind for attentive listening.

Third, let the speaker know you understand

- Use listening responses. An occasional "yes" or "I see" shows the speaker that you are paying attention, still with them and invites the speaker to continue. (Mainstream people are so used to not being listened to, they need this. Some of us need it too)
- Use reflecting paraphrasing and summaries. This indicates that you have been listening and assures the speaker that you understand.
- *"Listen" to body language and behaviour and feedback the message to the speaker.*

Nonverbal Communication

It is easier to transmit feelings and attitudes using non-verbal communication – and we often do this without even being aware of it. It is a very misinterpreted kind of communication, especially when we're working cross culturally. It is more difficult to communicate facts with non-verbals, even though we often try. To demonstrate, think of ways that you can communicate the following statements without words.

- You're tired
- You're angry with the instructor
- You feel sick
- You think this town needs more shopping centres
- You really like a particular group member
- You think this training will be valuable

For complete communication then, and for more clarity around communicating feelings, non-verbal communication is vital, but complicated. People who are raised or live together or who are raised in the same culture(s)—often have an easier time of this.

Conflict Management

Conflict exists when one person or group wants, needs or believes something quite different from another person or group. When these differences emerge the results can range from a friendly disagreement to violence. It is helpful to keep in mind that a clash of perceptions, goals or values indicates that people really care. And that is good. And while conflict has the potential to cause a complete breakdown in a relationship, it also can be a part of productive growth if properly managed and resolved in an environment of open and honest communication. Left under the surface, conflict can become lethal; brought out into the air it can bring people together. Open communication is the means by which conflict can be managed, prevented or resolved and lack of communication drives it underground and creates misunderstanding and hostility.

Conflict is inevitable, because we do not perceive or think in the same way as others all the time. Conflict can lead to feelings of stress, tension, frustration, fear, confusion and anger. People are frequently in conflict over:

- resources (things),
- perceptions (how we see a situation)
- values (what we believe).

Conflict over values and perceptions are often more difficult to resolve – perhaps because this is closer to our core values, and we have to deal with the feelings involved in order to get to the root of the problem. People who are unable or unwilling to talk about their feelings are less likely to resolve conflict. A mentor can model and support behaviour that enhances the potential for resolution.

Not all conflict can be resolved. In such cases we can still work toward knowing and understanding the other's point of view or values.

How a dispute is resolved is determined by the attitudes and styles of the involved parties. No style is more right than another. Most of us use different styles of resolution for different situations and with different people - but we do tend to fall into general areas of behaviour. Strong emotions, expectations, assumptions, and of course, our personality types will sometimes limit our ability to identify mutually acceptable alternatives.

How comfortable are you with conflict? People have different levels of comfort with conflict.

Mark your comfort zone on this line.

Hate it

Love it

Now peek at your neighbours. Notice how we all have different spots on the line. We're diverse. Comfort with conflict is not a cultural value; it's usually dependent on how we were raised.

Conflict can be very healthy. Or not!

A no-lose method to conflict resolution

This method requires that both parties view resolution of their issue as open-ended. That is, no one knows what the solution will be – it emerges as a result of the process. A mentor can assist by leading someone through the process

Step 1: Identify and Define the Conflict

- Select a good place and time for discussion.
- State clearly that there is a problem to be solved.
- Own your stuff and don't blame.
- Be clear that you would like the other person to join you in coming up with a solution that you can both accept.
- Listen to understand the other's point of view.

Step 2: Generate Possible Solutions

- List all possible solutions without evaluating or judging.
- Encourage participation from all parties.

Step 3: Evaluate the Alternative Solutions

- Are any solutions better (more acceptable to all) than others?
- This is a good place to put Problem Solving methods to use

Step 4: Walk away and then come back.

Step 5: Decide on the Best Solution

- Are both sides satisfied with the solution
- Will this solve the problem?
- Once a solution has been agreed upon, both parties commit to it.

Step 6: Implement the Decision

- Work out who will do what, how and by when.
- Do it and plan for a time (one week, one month) to evaluate.

Step 7: Evaluate (Follow-Up)

- How is the situation working out? Is everyone satisfied with the solution?
- What did we learn?

There are other decision making models...or conflict resolution models that are culturally specific. In most Aboriginal cultures, storytelling was a form of conflict prevention.

In some Coast Salish communities everyone has their say on the matter...and then the oldest person in the room makes the final decision.

At Tsow-Tun-Le-Lum Society in Nanoose parties meet when they are no longer experiencing the energy of anger, and talk about what was going on for them...through their minds...when the conflict was happening. These can be mediated or witnessed.

Can you think of other possibilities?

Public Speaking

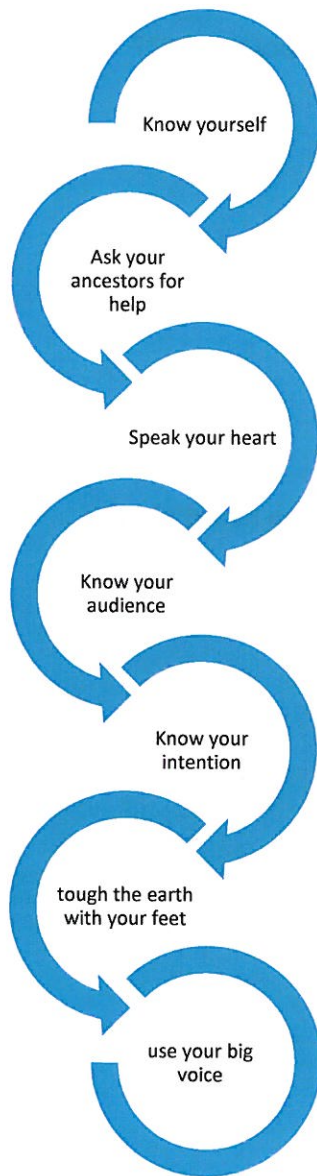
One of the greatest fears, some say greater even, than dying, is getting up in front of a group, to speak. However, we come from oral cultures and the ability to speak is within our genetic makeup!

As a mentor you may choose to challenge yourself to speak to community organizations or special interest groups.

Here are some mainstream values to help with presentations:

- Prepare. Know what you are going to say. Make notes – index cards work well, so does writing with a felt marker.
- Practice. In front of friends, into a recorder or in front of a mirror.
- If you are nervous or have stage fright, admit it - out loud, to your audience.
- Take a bottle of water if you know your mouth will be dry.
- Avoid distracting props if they can become a problem for you.
- Sit and put your hands flat on the table if you know you are shaky.
- Know who your audience is in advance and ask why they are there, what they need, what issues they face.
- Use examples, illustrations, stories, and analogies for interest.
- Relax. Remember to breathe out.
- Be yourself – and let your audience know who that is. Share your values, your passion, your vision.

Here are some traditional values to help with your presentation



Section Four: Resources and Closure

1. What resources have you used at VIU?

2. What resources have you heard about at VIU?

3. What local area resources have you used?

4. What local area resources have you heard about?

Evaluation

What would you include in this course if you were to teach it?	
What information did you find most useful? Why?	
What information did you find least useful? Why?	
What was your favorite process?	
What bored you to tears?	

What else?

