

BACKGROUND

Indigenous Nations in Canada are making headway toward representation and self-determination in multiple sectors.

- Momentum for recent changes driven by legal cases¹ and tribal leadership² around residential schools which prompted government research^{3,4} and stimulated calls to action⁴
- Canadian Institutes of Health Research's funds Indigenous health programs
 - ACADReS ('02-07); NEAHR ('07-14), IMNP ('17-21)
 - IMNP has seven provincial nodes; one national⁵
 - Alberta Indigenous Mentorship in Health Innovation (AIM-HI)

Mentorship

- Indigenous Mentorship[†] (IM) has been called for as a way of increasing capacity,⁶ promoting retention,⁷ supporting identity,⁸ and reducing mistrust⁹ of Indigenous students.

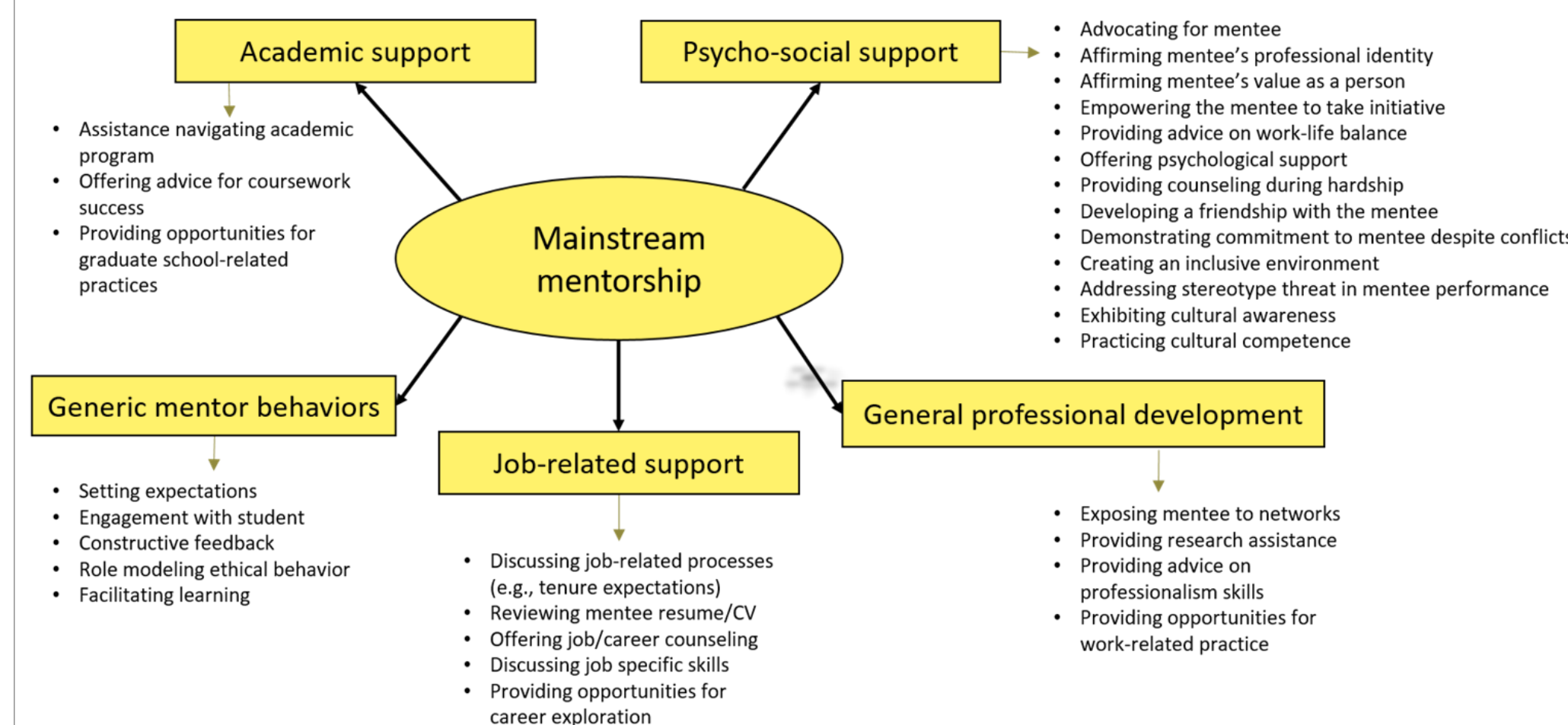
*Is mentoring universally understood and uniformly applied?
Is mentorship within Indigenous circles unique?
How can we help mentors create cultural safety?*

- Significance
 - Defying “one-size-fits-all”
 - Informing programs, advisers, mentors
 - Training Indigenous/non-Indigenous mentors
 - Evaluation in line with our philosophies and ethics

RESULTS STUDY 1

The survey of non-Indigenous mentorship literature identified 96 mentoring behaviors. The *cutting and sorting technique* identified five higher-order behavioral categories:

- 1) Psycho-social support, 2) professional development, 3) job-related support, 4) generic mentoring, and 5) academic support.
- Within-category sort identified 30 non-redundant behaviors.



RESULTS STUDY 2

IM literature and the AIM-HI generated 108 mentoring behaviors. Of those, ~38% could be categorized within the mainstream model. The remaining 67 behaviors (62%) clustered into six higher-order behavioral categories:

- 1) Utilize mentee-centered focus, 2) advocacy, 3) practice relationalism, 4) foster Indigenous identity development, 5) imbue criticality, and 5) abide by Indigenous ethics.
- AIM-HI leadership reviews model to add 79 behaviors. Within-category sort revealed 30 non-redundant behaviors within the six categories.



METHOD

Study 1

Sample: The non-Indigenous mentorship literature

Procedure: Surveyed literature and extracted mentoring behaviors

Analysis: Lincoln & Guba's (1985) *cutting and sorting technique* to identify higher-order categories of shared content

Study 2

Sample: 1) IM literature, 2) 2018 AIM-HI retreat attendees, 3) AIM-HI leadership

Procedure: Surveyed literature, hosted focus groups, questionnaires

Analysis: Lincoln & Guba's (1985) *cutting and sorting technique* to identify higher-order categories of shared content using study 1 results

DISCUSSION

- Literature review showed that mainstream mentorship was multifaceted and emphasized psycho-social support along with professional development
 - Important distinction between mentors and advisers/supervisors
- IM shared some mainstream elements, but contained emphases, values, goals, and ethical responsibilities that were outside the mainstream conceptualization of mentorship
 - IM had much more to do with supporting development as a person v. as an employee; when work content surfaced it focused on community interests
 - Important for training cultural competency, evaluating mentors according to Indigenous standards, and demonstrating differences in process
 - Study serves as example that reconciliation requires detailed knowledge translation for outsiders to understand and be able to integrate into formal processes

REFERENCES

¹ Mowatt v Clarke et al (2000), Blackwater v. Plint (2005); ² Phil Fontaine's public disclosure (1990, cbc.ca); ³ Royal Commission on Aboriginal Peoples (RCAP, 1996), ⁴ Truth and Reconciliation Commission (TRC, 2015); ⁵ <http://www.cihr-irsc.gc.ca/e/51218.html>; ⁶ Walters & Simoni (2009); ⁷ Mosholder, Waite, Larsen, & Goslin (2016); ⁸ Windchief & Brown (2017); ⁹ James, West, & Madrid (2013)

[†] Indigenous mentorship refers to mentorship by an Indigenous person.