Indigenous Allied Health Australia

IAHA Mentoring Program

Indigenous Allied Health Australia

WARNING: Aboriginal and Torres Strait Islander peoples should be aware that this document may contain images and names of people who have since passed away.

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Part 1:
Introduction

1. Why Have a Mentoring Program?

As a group, IAHA members have a wealth of experience in, and knowledge about, their allied health fields, Aboriginal and Torres Strait Islander health, cultural safety, cultural responsibility and cultural responsiveness. Creating opportunities for individuals to share their knowledge and experience is one of the ways that we will contribute to developing a workforce that is focussed on excellence and on providing culturally responsive services to Aboriginal and Torres Strait Islander people, families and communities.

Our mentoring program provides opportunities for this sharing to happen at an individual and/or small group level. It contributes to the ongoing professional development of our members.

WHO IS IT FOR?

Any member of IAHA can be a mentor and/or mentee. There are many circumstances in which it would be beneficial for a member to have a trusted colleague with whom they could talk, seek guidance and debrief.

For example, if you are an Aboriginal and Torres Strait Islander practitioner and need to talk about cultural responsibility and community expectations, we can match you with another experienced Aboriginal and Torres Strait Islander practitioner.

If you are a student who has decided that the career you have chosen and studying is not the right one for you and you want to change courses to another allied health profession, we can match you with a mentor to assist in options and allied health profession advice and information.

If you are an allied health practitioner who has little or no experience working with Aboriginal and Torres Strait Islander people and you are have begun working in a location with a significant Aboriginal and Torres Strait Islander population, we can match you with someone who can provide guidance.

If you are working in a remote location and feel isolated from colleagues in your profession we can match you with someone who will help you feel connected and supported.

If you are a recent graduate who will soon be working full-time in an allied health field, we can match you with someone to help with the transition.

HOW WILL IT WORK?

This IAHA Mentoring Program provides opportunities for mentoring training, access to resources in the *IAHA Mentoring Kit* and matching of mentees and mentors.

To become a mentor you will need to complete the "*I want to be an IAHA mentor*" form. We have established a database of mentors who are from within, and external to, the IAHA membership. To request a mentor, you will need to complete the "*I would like to have an IAHA mentor*" form.

We will then look at your needs and match you with a potential mentor. We will liaise with the mentor to make sure that they are available and then send the mentor's information and contact details to you, with their permission. There is no obligation for you to accept the suggested mentor that you have been allocated. IAHA will work with both mentor and mentee to find the best mutual match.

Alternatively, if you have already identified a potential mentor, IAHA can still assist in making contact and supporting you both through the IAHA mentoring program.

After a mentor has been allocated, you have the option to make the first contact with your mentor or IAHA can facilitate a three-way conversation where an IAHA staff member will help introduce you to one another. It may be possible for some people to meet face to face but most mentoring in this program is formal/informal and can take place by email, skype or phone.

Before you commence a mentoring relationship, it is recommended that both mentoring partners to make use of the "*IAHA Mentoring Kit*" which contains a number of useful resources and will be made available to you through the IAHA secretariat. . An essential component of this kit will be the mentoring agreement, which will be created and agreed upon by both mentoring partners, and sent to IAHA so that we can know how best to support you.

IAHA is here to be an additional support throughout your mentoring relationship. IAHA will periodically check in with both mentors and mentees as well as conduct an annual review. Both mentor and mentees are free to contact IAHA at any time for additional support or advice.

2. What is Mentoring?

Mentoring is an alliance or a mutually beneficial relationship between two or more people. It creates purposeful discussion, giving both the mentor and mentee opportunities to share their professional and personal skills and experiences and to grow and develop. Mentoring assists the mentee to

- reflect on their own experience,
- recognise their own strengths and opportunities for development
- make informed decisions to solve problems and
- achieve their goals

We have all used mentoring skills informally in our lives in one way or another. We may have experienced conversations that have provided us with encouragement or support or stimulated our thinking. We may have formed relationships with others, joined them in new projects and learned from each other. Speaking with friends, relatives or colleagues may have resulted in a moment when, suddenly, we understood something that was a mystery to us or we saw solutions or options that we had not previously considered. We have probably had role models and we have probably been a role model to others. Being a role model and having role models involves mentoring skills.

The purpose of mentoring is development. It is about learning and empowerment rather than teaching.

MENTOR AND MENTEE DEFINITIONS

A mentor is a more experienced person who is willing to empower someone less experienced to achieve their goals by sharing knowledge and life experiences in a relationship of mutual trust.

A mentee is a less experienced person who is willing to share knowledge and life experiences, be empowered to achieve goals and reach their potential in a relationship of mutual trust.

TYPES OF FORMAL MENTORING PROGRAMS

Formal mentoring is a structured process that provides a framework for the mentoring relationship. There are many types of formal mentoring programs. The following list provides some examples of types of mentoring that may be useful in the IAHA Mentoring Program.

1. One-to-One Mentoring

The most common mentoring model. One-on-one mentoring matches one mentor with one mentee. It allows mentoring partners to develop a personal relationship and provides individual support for the mentee.

2. Group Mentoring

a) One mentor can be teamed with several mentees who meet at the same time. As the mentor poses questions, listens and reflects, he or she engages all members of the group into the conversation. Each one has their own experience and insight to share and can draw their own learning from the discussion.

b) Group mentoring can also consist of a mixture of experienced and new people working together to support one another. Groups meet face-to-face and via electronic conferencing at a designated time to discuss issues.

3. Peer Mentoring

Peer mentoring can occur in a one-on-one relationship or as group mentoring.

Two or more people form a mentoring partnership and take turns in mentoring each other as peers. Each one facilitates mentoring by asking questions, listening and reflecting. The decision making responsibility always resides with the person who will implement actions and experience the consequences of their own actions.

4. Round Table Mentoring

In mentoring round-tables peers interact in a group mentoring conversation to explore a topic, issue or goal.

5. Master Mind Mentoring

In mastermind mentoring experts mentor novices. This is closer to the traditional paradigm of mentoring and the teacher-learner relationship. A person with significant expertise in a particular field takes on one who wishes to learn to become like the master or do what they do. It is not so much the learner's own insight but the master's formulas for success that are shared.

6. Community Mentoring Programs

Community-based mentoring programs usually provide mentors for personal development outside the workplace. Mentors in community mentoring programs work to positively influence the lives of mentees and inspire them to be the best they can be.

7. Training-Based Mentoring

This type of mentoring is tied directly to a training program. A mentor is assigned to a mentee to help that person develop the specific skills being taught in the program.

DIFFERENCES BETWEEN MENTORING AND COACHING

There are many similarities between mentoring and coaching and the words coaching and mentoring are often used interchangeably. In any mentoring program, clarity is needed for both mentee and mentor in deciding when coaching may be useful and when mentoring is the best option.

In the IAHA Mentoring Program, we make the following distinctions.

Coaching characteristics
- The coaching relationship is often finite and short-term (3 to 12 months).
- Coaching is about skill acquisition.
- Coaching is usually job-focused and performance oriented.
- A coach has a set agenda to reinforce or change skills and behaviours.
- A coach has an implied or actual level of authority by nature of their position, ultimately they can insist on compliance.
- Goals are specific and clearly identified in relation to the acquisition of a particular skill or set of skills.
- Coaching is task and action oriented to achieve goals.
- A coach is not necessarily a mentor.

Mentoring characteristics
- Relationship is often long-term, on-going (can be 1 or more years optional).
- Mentoring focuses on the person, their career and support for individual growth.
- Mentoring is a two-way mutually beneficial relationship.
- Goals are specific and clearly defined in relation to a broader vision or life purpose
- Mentoring is process and relationship oriented to achieve goals.
- Relationship is personal as a mentor provides both professional and personal support.
- A mentor will usually have good coaching skills as a basis.

3. Becoming an IAHA mentor

WHY BECOME A MENTOR?

People often say that they become mentors to give something back or make a contribution. We all have our own reason for wanting to become a mentor. A mentoring relationship enables you to:

- strengthen the lessons you've already learned
- develop new strengths
- empower someone else to see his or her own strengths
- check assumptions (yours and theirs)
- clarify misunderstandings (yours and theirs)
- work with people from different contexts and backgrounds
- practise offering positive and constructive feedback
- increase your personal and professional networks
- generate workable solutions together in a mutually respectful way
- motivate, advise and support whilst empowering someone to make their own decisions and take responsibility for their own actions and development

THE ROLE OF A MENTOR

The role of the mentor is to:
- Listen and be supportive
- Provide non-judgemental support
- Provide guidance on issues raised
- Clarify goals of the mentee
- Pass on knowledge and experience

A Mentor is not:
- a private tutor or lecturer
- a parental figure
- a disciplinarian
- an examiner or assessor
- a source of financial support or assistance
- the only experienced professional the mentee should rely on

Are you ready to become a mentor?

If you want to become an IAHA mentor it is vital that you have the skills, qualities and circumstances that will make a mentoring relationship work. Please consider the following list and evaluate yourself before agreeing to become a mentor.

Mentors need to:
- be interested in being a mentor and in the mentoring process as a two-way mutually beneficial relationship.
- have time - mentoring requires a time commitment so look at your existing time commitments and truly evaluate whether you can spare the time.
- have listening skills and really hear the mentee – are you able to listen deeply to others, not interrupting but listening and really understanding what others are saying.
- create a mentoring space where the mentee feels safe, heard and valued especially when their views are different from your own or when the work is challenging.
- be patient and supportive - as the relationship is led by the mentee you will need to be prepared to support them towards achieving their goals. You need to let them reach conclusions at their own pace and not impose your views or suggestions.
- be trustworthy - mentoring relationships require a confidentiality agreement. The mentee needs to believe that they can trust you.

4. Becoming an IAHA mentee

WHY HAVE A MENTOR?

Mentors can
- be an impartial observer and sounding board
- contribute viewpoints, advice, and information from their own knowledge, experience and expertise
- support you to achieve your goals
- assist you to refine your ideas and put them into practice
- have contacts that will increase your personal and professional networks
- provide accountability
- ask you questions that you may never ask yourself
- see strengths and qualities in you that you haven't noticed
- work with you to generate workable solutions in a mutually respectful way
- have a wealth of knowledge that they are willing to share with you

THE ROLE OF THE MENTEE

The role of the Mentee is to:
- Take responsibility for your own mentoring journey
- Develop clear goals and implement them
- Speak up and discuss issues and concerns
- Be clear about what support works and doesn't work for you
- Let the mentor know how she/he can best support you
- Honour mentoring agreements

A Mentee is not:
- a student learning from a teacher or guru
- dependent on the Mentor's opinions and views

Are you ready to have a Mentor?

If you want to become an IAHA mentee it is important that you consider whether you are ready. The following list of questions may help you to decide if you are ready before you request a mentor.

- Are you interested in being a mentee and in the mentoring process as a two-way mutually beneficial relationship?
- Do you have time? Mentoring requires a time commitment so look at your existing time commitments and truly evaluate how much time you can commit to an IAHA mentoring relationship.
- Are you prepared to listen and be listened to? Are you able to listen deeply to others, not interrupting but listening and really understanding? Are you able to speak up and not pretend that you understand what the mentor is saying if you don't.
- Are you ready to be really heard, understood and valued?
- Do you want to be supported, encouraged and sometimes challenged?
- Are you willing to be proactive in the mentoring relationship, contributing equally to the setting up and maintenance of the relationship, contributing your knowledge, being honest, asking questions and taking responsibility for your own decisions?
- Can you honour agreements that you have made with your mentor including keeping appointments and maintaining confidentiality.
- Are you willing to think about issues and questions that you want to discuss with your mentor before sessions so that you can get the most from them?
- Do you want to make the most of the opportunity to have a mentor?

5. Preparing for a Mentoring Relationship

If you are considering being part of the IAHA Mentoring Program, either as a mentor or as a mentee, it is important that you are prepared and that you are clear about both what you can offer and want you want from a mentoring relationship.

Consider the following questions:
1. What skills and knowledge would I bring to a mentoring relationship?
2. What experiences would be useful to share with others in IAHA?
3. How much time could I commit to an IAHA mentoring relationship?
4. Do I need to develop my cultural awareness and cultural responsiveness?
5. What do I know about strengths based approaches?
6. Why do I want to be/have a mentor?

Cultural Awareness
It is important to keep in mind that we cannot be culturally neutral in any encounter and that each transcultural relationship is an opportunity for us to learn about ourselves and others.

Aboriginal and Torres Strait Islander cultures are diverse and may vary from nation to nation. It is important that you work with local Aboriginal and Torres Strait Islander peoples to identify how best to work within existing cultural knowledges, practices, beliefs and protocols. Aboriginal and Torres Strait Islander cultures and practices are a strength to all Australian societies.

IAHA supports the definition of culture below:
"that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society". In other words, culture is a patterned way of life shared by a group of people. Culture encompasses all that human beings have and do to produce, relate to each other and adapt to the physical environment. It includes agreed-upon principles of human existence (values, norms and sanctions) as well as techniques of survival (technology). Culture is also that aspect of our existence which makes us similar to some people, yet different from the majority of the people in the world… it is the way of life common to a group of people, a collection of beliefs and attitudes, shared understandings and patterns of behaviour that allow those people to live together in relative harmony, but set them apart from other peoples." — State of the World's Indigenous Peoples

> Being aware of our own and others' cultural heritage and backgrounds and how they may impact on the mentoring relationship are essential.

Both parties in the relationship benefit when we question our own responses whether positive, negative or something in between. We need to ask ourselves: Where did that response come from? Are there stereotypes that I have in mind? What must it be like being the other?

To continue to build your knowledge on Aboriginal and Torres Strait Islander historical perspectives, as well as, the Aboriginal and Torres Strait Islander health and wellbeing, please refer to the extension activities in **Appendix A - A Historical and Political Perspective and Appendix B – An Overview of Aboriginal and Torres Strait Islander Health and Wellbeing.**

Cultural Respect

Cultural respect is about having shared respect. Cultural respect is defined as the "recognition, protection and continued advancement of the inherent rights, cultures and traditions of Aboriginal and Torres Strait Islander Peoples". Within the health context the goal of Cultural Respect is to uphold the rights of Aboriginal and Torres Strait Islander peoples to maintain, protect and develop their culture and achieve equitable health outcomes (Australian Health Minister's Advisory Council, 2004).

Cultural Responsiveness

In this Mentoring Training, cultural responsiveness is vital to creating and maintaining strengths based relationships between mentors and mentees. Recognition and awareness of cultural differences are not in themselves sufficient. Cultural responsiveness goes far beyond notions of cultural awareness and cultural respect.

Cultural responsiveness is a strengths-based, action-oriented journey to building cultural safety. Cultural responsiveness holds culture as central to Aboriginal and Torres Strait Islander health and wellbeing; involves ongoing reflective practice and life-long learning; is relationship focussed; is person and community centred; appreciates diversity between groups, families and communities; and requires access to knowledge about Aboriginal and Torres Strait Islander histories, peoples and cultures.

It can be seen as an extension of person centred care and a holistic journey that creates relationships and partnerships where Aboriginal and Torres Strait Islander people feel heard, seen, valued and included. It is a cyclical and ongoing process, requiring regular self-reflection and proactive responses to the person, family or community with whom the interaction is occurring.

Many people acknowledge the need to be culturally responsive, but this knowledge can sometimes be accompanied by thoughts of 'But how? What can I actually do?' or 'I've done cultural awareness training… Is that enough?' Gaining an understanding of cultural, historical, political, social and economic factors that influence Aboriginal and Torres Strait Islander health and wellbeing is a good start. But who will you BE and what will you **DO** as you respond to your Aboriginal and Torres Strait Islander mentor/mentee?

The IAHA Framework highlights ways of **KNOWING**, **BEING** and **DOING** that bring to life the capabilities required to be culturally responsive. The strength of the IAHA Framework is that it provides a practical guide for individuals and organisations looking to enhance cultural capabilities that are essential for successful partnerships with Aboriginal and Torres Strait Islander peoples.

There are 6 key capabilities identified in the IAHA Framework that describe what individuals and organisations could **know, be and do in order to be culturally responsive**. These capabilities are:

1. Respect for Centrality of Culture: Identifies and values cultures, both group and individual, as central to Aboriginal and Torres Strait Islander health, wellbeing and prosperity.
2. Self-Awareness; Self-awareness in this context refers to continuous development of self-knowledge, including understanding personal beliefs, assumptions, values, perceptions, attitudes and expectations, and how they impact relationships with Aboriginal and Torres Strait Islanders peoples.
3. Proactivity: The ability to anticipate issues and initiate change that creates the best possible outcomes. It involves acting in advance of a possible situation, rather than reacting or adjusting.
4. Inclusive Engagement: Provides Aboriginal and Torres Strait Islander people with opportunities to participate by reducing barriers, and engaging in meaningful and supportive ways.
5. Leadership: Inspires others and influences change in contributing to the transformation of the health and well-being of Aboriginal and Torres Strait Islander individuals, families and communities.
6. Responsibility and Accountability: The process of owning our role and monitoring progress in addressing inequities between Aboriginal and Torres Strait Islander peoples and other Australians

Please refer to Cultural Responsiveness in Action: An IAHA Framework for more detailed information.
Reflecting upon these capabilities, we urge you to take action and explore the many ways of knowing, being and doing outlined within the IAHA Framework, both personally and in your local and regional area, so that you can build upon strengths and identify any areas for growth.

As a mentor or mentee, some questions you may choose to contemplate incorporating your cultural awareness, knowledge and experiences that now focus on your being, what do you know about yourself through the following self-reflective questions (but are not limited to):

- What is your culture/s and is it a dominate culture? What is a dominate culture?
- What cultural bias might you bring to any interaction, how this may impact on interactions? What are your lived and learned experiences with Aboriginal and/or Torres Strait Islander peoples?
- What are your preconceived ideas, including assumptions and generalisations, about Aboriginal and Torres Strait Islander peoples that could impact on your mentoring relationship?
- Do you understand why and where these ideas come from? Everyone has preconceived ideas and assumptions about others you are not alone.
- How will you get to know and understand your Aboriginal and Torres Strait Islander mentor/mentee's goals, needs and aspirations, particularly in relation to their culture, health, wellbeing and lifestyle?
- How will you take a flexible and inclusive approach when working with Aboriginal and Torres Strait Islander peoples, and respond in a way that acknowledges, values and respects the diversity and differences between individuals, families and communities?
- Do you acknowledge that Aboriginal and Torres Strait Islander peoples are entitled to their own cultural beliefs and ways of being, knowing and doing? Why is this important?
- Can you respect silence, look for non-verbal communication and actively listen in order to learn more and build stronger relationships? Why is this important?
- Are you confident to respectfully ask questions, willing to seek support, and open to constructive criticism?
- How will you consciously self-reflect on your relationships and work in collaboration with your Aboriginal and Torres Strait Islander mentor/mentee?
- Write up your action plan for building relationships and partnerships with Aboriginal and Torres Strait Islander peoples including your mentee/mentor to build your cultural responsiveness as this is an action based approach to success. Include a vision, goals, strategies and remember to record achievements as well.

This is NOT an exhaustive checklist, and it may be useful to do a more comprehensive personal and/or organisational cultural responsiveness assessment using the IAHA Framework as a guide. Please remember that being culturally responsive is a journey, not a destination and is for everyone.

6. Starting a Mentoring Relationship

At the beginning of your IAHA mentoring relationship, there are a number of steps that you can take that can create a solid and realistic ground from which your mentoring goals can be developed and achieved.

Step 1: Understand the Contexts

When starting a mentoring relationship, it is important that both mentor partners are clear about the contexts in which mentoring is occurring. Considerations for contexts of mentoring relationships can be varied. Some questions that you may want to consider are:

- What are our current professions or field of study?
- Where are our geographical locations - in remote, rural, regional or urban areas?
- In what types of organisations are we working or studying in – university, NGO, government, private, corporate sector organisations?
- What experiences have both mentor and mentee had in mentoring? Does either currently have other mentoring partners?
- What experiences in cross cultural working relationships have both mentor and mentee had?
- What are the goals of each mentoring partner in this relationship?
- Do we have other interests or experiences in common?

When you are clear about the contexts in which the mentoring is occurring, think about the implications for the relationship. What does each person need to know in order to fully participate in the mentoring process.

Step 2: Manage Expectations

At the beginning of any mentoring relationship it is important to clarify expectations, establish boundaries and develop a common understanding of how the mentoring partnership will work. One way of establishing this clarity and common understanding is to enter into a mentoring agreement.

A mentoring agreement lets you both know the purpose of the mentoring relationship, what to expect from the other person and when the mentoring partnership will end.

They generally address such issues as:
- the purpose and desired outcomes of the mentoring relationship
- expectations
- activities
- how often the mentor partners meet
- how they will meet i.e. in person, by phone, email, etc.
- how effective communication will be established
- risks and risk management
- confidentiality in the relationship
- how disagreements will be managed or resolved
- monitoring and evaluation
- how the mentoring relationship will end.

In cross cultural mentoring relationships, it is also possible to agree on approaches to cultural differences. Some examples of such statements in mentoring agreements are:
- We identify and celebrate our differences. This statement enables a conversation about individual and group differences and how they may affect the mentoring relationship.
- Differences are not good or bad, they are just differences. This statement enables agreement on, and commitment to, being non-judgemental about individual and group differences.

Other statements may be developed based on specific situations or questions. For example:

- How do we talk about differences without worrying about causing unintentional offence or self-censorship?
- What happens when one says something that the other finds offensive?
- What topics are off-limits?
- How might you handle possible discriminatory or racist comments or attitudes about their mentoring relationship from others?

Sometimes our life circumstances change or we may not gel with the other person so it also useful at the beginning to establish a way for the relationship to end without blame, - a no fault clause. This gives both mentoring partners permission to say when it's not working for them rather enduring or avoiding.

> Mentoring agreements can be reviewed and revised as often as mentoring partners wish. They exist to support the relationship and provide clarity.

The following questions may assist you in thinking about, discussing and establishing the mentoring relationship.

1. What is the purpose of the mentoring relationship?
2. How will this mentoring relationship support the mentee to achieve goals?
3. What expectations does the mentee have of the mentor and the mentoring relationship?
4. What benefits does the mentee hope to gain?
5. What expectations does the mentor have of the mentee and the mentoring relationship?
6. What benefits does the mentor hope to gain?
7. What skills and knowledge can be shared?
8. Are there cultural considerations that will affect the mentoring relationship? If so, what are they?
9. Are there other considerations that will affect the mentoring relationship? If so, what are they?
10. How will we work together?
11. What should happen if one of the mentoring partners decides that it's not working?
12. How can effective communication be developed?
13. How will confidentiality be respected in the relationship?
14. How will progress be monitored and evaluated?
15. How will differences or issues be identified in the relationship?
16. How will feedback be best given and received in the relationship?
17. How can differences or problems be resolved without damaging the relationship?
18. When will referrals to others with other specialist skills be useful?
19. What are the risks to the mentoring relationship?
20. How will these risks be managed?
21. How will we know when the mentoring relationship has achieved its goals and can be concluded?

When the above questions have been thought about and discussed by the mentor and mentee, it is time to write the mentoring agreement.

EXAMPLE: IAHA MENTORING AGREEMENT		
Mentor:		
Mentee:		
Start Date:	Proposed completion date:	
Purpose of the mentoring relationship:		
Desired outcomes:		
What we'll do together:		
What we expect from each other:		
How we'll communicate:		
How we'll monitor and evaluate the mentoring partnership:		
Actions we'll take if problems arise:		
Risks:		
How we'll manage those risks:		
I agree to enter this mentoring relationship.		
Mentee:	Mentor:	
Date:	Date:	

Step 3: Create a Culturally Safe and Responsive Environment

> " Cultural safety means an environment which is spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity and truly listening.[3]
>
> — R Williams, 1999

In the context of health care, cultural safety can be seen as the effective care of a person/family from another culture by a health care provider who has undertaken a process of reflection on their own cultural identity and recognises the impact of the health care professional's culture on their practice. Unsafe cultural practice is any action which diminishes, demeans or disempowers the cultural identity and well-being of an individual.
— **The Nursing Council of New Zealand**, *Guidelines for Cultural Safety, the Treaty of Waitangi and Maori Health (2002)*

In mentoring relationships, cultural safety is about the experience of the both parties. Mentoring partners should create an inclusive, culturally safe mentoring environment together.

It is important that we adopt ways of knowing, being and doing that lead to cultural safety and are inclusive of Aboriginal and Torres Strait Islander peoples, cultures, histories and knowledges. Cultural responsiveness is comprised of strengths-based and action-orientated approaches that are demonstrated by capabilities such as respect for centrality of culture, self-awareness, proactivity, inclusive engagement, leadership, responsibility and accountability.

When we have a high level of cultural awareness and demonstrate cultural responsiveness then we can create a culturally safe and responsive environment for our mentoring relationships.

IAHA stands against all forms of racism and racial discrimination, and strives to eliminate racism from the healthcare system and broader Australian community. However, this responsibility does not just rest with individuals; strong commitment from and collaboration between individuals, organisations and communities is required.

Step 4: Establish a Partnership

Mentoring is a joint (ad)venture based on an agreement between the mentor partners and confidentiality. Successful mentoring means sharing responsibility for learning in a relationship in which both partners shape the relationship.

WHAT WILL YOUR MENTORING PARTNERSHIP LOOK LIKE

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[3]   R Williams, 'Cultural Safety – what does it mean for our work practice?' (1999) 23(2) Australian and New Zealand Journal of Public Health 213, p 213.

Part 2:
Next Steps

7. Using Strengths Based Approaches

This program encourages mentors and mentees to use strengths based approaches. The following information summarises 4 recognised strengths based approaches. Consider how they could be used in a mentoring relationship.

1. Appreciative Inquiry

This approach is based on the premise that what we focus on grows or increases. If we focus on what works and what we do well we can think about how we can extend the skills, knowledge and personal qualities to other situations. If we focus on what doesn't work and feel overwhelmed by problems we are more likely to have fight/flight responses and our creativity will be limited.

Appreciative Inquiry is based on the following principles.

- Appreciation in this context means recognition and acknowledgement of qualities, skills and/or knowledge.

- When we begin to inquire into something change begins to happen.

- The language we use can influence how we feel.

- We have choice and our choices will influence the outcome.

- Our expectations influence our approaches and actions.

- Positive visions lead to positive actions.

The Appreciative Inquiry Model is being used widely in organisational change processes but the 4 phases of this model are also useful in personal change or empowerment processes. The phases are:

a. Discover

Think and talk about when you are at your best – your peak moments. What are you doing? How are you feeling? Who is around you? Where are you? What is it that makes you feel that you are at you best? "At my best" stories often reveal qualities to us that we have previously not acknowledged.

b. Dream

Envisage that the peak moments are the norm rather than the exception. What would your life or particular situations be like if you felt that you were at your best most of the time?

c. Design

Plan how you can extend the times in your life when things are working well. How can your peak moments be extended? Is there any blockage/challenge left that you still need to work with in a different way?

d. Destiny or Deliver

This final phase is one of experimentation and improvisation, as you put your design into place.

APPRECIATIVE INQUIRY HABITS

There are 5 Appreciative Inquiry Habits. They are:
1. **Acknowledge the Positive**
2. **Identify Strengths**
3. **Acknowledge Support and Resources**
4. **Identify and Address Challenges**
5. **Focus on Solutions**

Here is a list of questions that will help you to develop and maintain these habits.

1. Acknowledge the Positive
- What is working well?
- Tell me about what a good day looks like for you. What makes it a good day?
- What are you most proud of in your life?
- What inspires you?
- When things are going well in your life – tell me what is happening?
- What are three (or five or ten) things that are going well in your life right now?
- What gives you energy?
- What is the most rewarding part of your life?
- What makes you feel excited or useful or satisfied? Tell me about a time when you felt these feelings?

2. Identify Strengths
- What do you value/like about yourself?
- What would your family and friends say you were good at?
- What achievements have you made? How did you make them happen?
- How could/do your strengths help you to be a part of your community?
- How would you describe the strengths and skills you have in your life?
- When now, or in the past, have you felt like you are making a difference, making a contribution? How did you make this happen?
- Tell me about a time when you responded to a challenge in a way that made you feel really on top of things?

3. Acknowledge Support and Resources
- What are the things in your life that help you keep strong?
- Who is important in your life?
- Tell me about how other people are contributing to things going well for you?
- How would you describe the support and resources you have in your life?
- What could you ask others to do that would help things go well for you?
- What resources such as community, people and equipment do you have now? Do you know of other resources that might be helpful for you?
- What kind of supports have you used that have been helpful to you? How did the supports improve things for you?

4. Identify and address challenges
- What could be going better?
- What stops things working better for you?
- What are three things that have helped you overcome obstacles?
- When you think about (whatever it is that is stopping things going well) is there anything you can think of that could help in any way?

5. Focus on Solutions
- What would be happening if things were working better for you?
- What small thing could you do that would make a difference?
- On a scale of 1 to 10 how would you say (something that the mentee has identified for improvement) is? What might make that score a little better?
- Tell me about any effective solutions you have tried. How did it work out?.

2. Asset Based Thinking

This approach focuses our attention on opportunities rather than problems, strengths more than weaknesses and what can be done instead of what can't.

Asset Based Thinking is based on the following principles:

- When we decrease our focus on what is wrong (deficit-based thinking) and increase our focus on the strengths, resources, skills and knowledge that we have, (asset-based thinking), we build enthusiasm and energy, strengthen relationships, and support people to the next level.

- Most of us naturally move towards the negative, the problems we see and the things that need fixing. This way of thinking and seeing the world around us holds us back.

- The positive principle is that encouragement and support help us to change and grow and encourages others to do the same.

- The poetic principle is that we can rewrite stories from our past in the light of new knowledge, skills and experience. We can forgive ourselves for past mistakes, hurts or misdeeds when we have a greater and more compassionate understanding of ourselves.

- The anticipatory principle is that when we have a vision and can really see it, we can take action to create it with a sense of commitment.

- The simultaneity principle is that when we ask ourselves or another person positive and powerful questions, the questions influence the direction of our thinking and action. Inquiry and change can happen simultaneously.

- The constructionist principle is that we fashion our lives according to beliefs and experiences from our past, our current relationships and our perceived possibilities for the future. This means that create our world view. If we don't like it, we have the power to challenge our perceptions and construct a new one.

3. Positive Psychology

Positive psychology is a relatively new branch of psychology and involves the scientific study of the factors that enable individuals, organisations and communities to flourish and thrive. It has application in work, professional and personal environments. It's about our values, strengths, goals, aspirations and what really matters in our lives.

Positive Psychology is based on the following principles: Focusing on survival needs such as health and financial security is not enough to create a flourishing life; Leading a happy life requires the fulfilment of our strengths, talents and virtues;

Authentic happiness is derived from three major sets of experiences in life, namely experiencing pleasantness regularly (the pleasant life), experiencing a high level of engagement in satisfying activities (the engaged life), and experiencing a sense of connectedness to a greater whole (the meaningful life).

The Pleasant Life is experienced when people feel pleasant emotions about the present, past, and future. These emotions have a significant impact on our physical and mental well-being.

The Engaged Life is experienced when we are engaged in activities and challenges that use our highest talents and strengths every day. When this happens we feel a sense of accomplishment or achievement.

The Meaningful Life occurs when we feel connected with something bigger than ourselves or when we use our strengths and talents to make a contribution, leave a legacy, serve a cause and/or belong to a group that we believe is greater than ourselves.

4. Appreciating and Building Resilience

Appreciating resilience is about consciously recognising the way in which we are resilient, the steps we take to bounce back after a set back or disappointment in life.

Building resilience is a different process for everyone, and what works for one person may not work for another. Some people seem to be born with resilience and others need to learn their own resilience skills.

Studies have shown that resilient people have personal strengths, skills and abilities that help buffer them against stress. The most important of these are:

- Relationship skills such as communication skills, a sense of humour and being approachable and responsive to other people.

- Problem solving skills such as planning, seeking advice from others, being solution focussed and creative thinking.

- Autonomy including a secure sense of identity, self worth and ability to cope; a sense of being in charge of our decisions and our own lives.

- A sense of purpose and hope such as having a personal vision with goals, being clear about our values and connectedness with others; having a sense of future possibilities.

Useful References

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Jacobson, Ed 2008 Appreciative Moments: Stories and Practices for Living and Working Appreciatively. iUniverse

Cramer, Kathy, Peggy Guest, Sara Orem and Hank Wasiak 2009 The Coach's Guide To Asset-Based Thinking And Appreciative Coaching The Cramer Institute and Sara Orem Coaching and Consulting

Engelbertus, Nicolaas 2012 The 7 Step Guide for Resilience to Stress, Change and Adversity: Better Outcomes in Work, Life and Relationships. ONI

In your mentoring arrangement think about:

- How are you using strengths based approaches in your mentoring relationship(s)?
- How can you use strengths based approaches in your future mentoring sessions?
- Do you need further information about strengths based approaches? If so, what action will you take to get that information?

8. Deep Listening or Cultural Listening

Deep listening is a practice used by many Aboriginal and Torres Strait Islander Australian nations. In the Daly River region of the Northern Territory the Ngangikurungkurr people call it Dadirri. It is a 'listening with your head and your heart' (Atkinson, 2002).

Deep listening occurs when our minds are calm rather than filled with distractions. Our mind is open, inquisitive and interested. We are listening wholeheartedly, listening from a deep, receptive, generous and caring place in ourselves. When we listen deeply, we let go of any preconceived ideas, beliefs and prejudices that we have about ourselves and the other person. We are fully present in each moment.

Practise deep listening with another person. Agree that you will take turns listening to each other without interruption for an equal amount of time, and agree how long that time will be. Then decide who is going to listen first. The other person then talks. The listener slows down and pays attention without interruption and has awareness about herself or himself and the person who is speaking. After the agreed-upon time, the talker becomes the listener, and the one who listened first now talks.

When you are practising deep listening notice your responses and your level of awareness as you listen with your head and your heart.

The more you practice listening in this way, the more your listening skills will improve.

Reference
Atkinson, J 2002, Trauma trails, recreating song lines: the transgenerational effects of trauma in Aboriginal and Torres Strait Islander Australia, Spinifex Press, North Melbourne

Ungunmerr-Baumann, Miriam Rose 2002 Dadirri: Inner Deep Listening and Quiet Still Awareness - http://nextwave.org.au/wp-content/uploads/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Refl.pdf

9. Respecting Diversity & Personal Style Differences

A basic dictionary definition of diversity is 'a point of difference'. Diversity in the context of mentoring, or in the context of the workplace, is about what happens when two people interact in a relationship.

Each of us has a world view which is our mental picture or framework of ideas and attitudes about the world, where we belong, how we relate to others, what we can expect and how life will be. It is created by what we learn and observe from the many contexts in which we live and how we make meaning from our life experiences.

> Our world view has developed over a life time and is continually developing as we have new life experiences and make meaning from them.

When we bring our world views into relationship with one another we notice our individual similarities and points of difference. We also notice the similarities and differences between the groups, communities and cultures to which we belong and other groups, communities and cultures. Diversity is an aspect of every relationship and is therefore an aspect of every mentoring relationship.

GROUP MEMBERSHIPS

Diversity in mentoring is often described as relationships comprised of mentors and mentees who differ from one another on the basis of cultural heritage, gender, age/generation, sexual orientation, disability, class and/or religion. While this IAHA mentoring program is focused on cultural diversity in mentoring relationships between Aboriginal and Torres Strait Islander and Non-Aboriginal and Torres Strait Islander Australians, any combination of the above points of difference can be present in those relationships. In addition, most of us belong to other groups related to our professions, sporting and personal interests, geographic location and lifestyles.

Mentors and mentees should develop an awareness of similarity and diversity in their relationship because of their group memberships. These group memberships may provide common ground for you to get to know one another and in the longer term broaden your perspectives.

PERSONAL STYLES

As the mentoring relationship develops, personal style differences will probably become evident. It is useful to develop an awareness of not only our own personal preferences but also our mentoring partners' preferences in the following areas:

1. Communication styles

Our personal communication style is comprised of many aspects such as language usage, the volume and tone of our voice, body language such as facial expressions and gestures, manner of delivery, etc.

There are many and varied communication styles that can range from:
a. an expressive or spirited style in which there is high energy and at times emotion, speech is fast paced and gestures support words.
b. a bold or direct style in which communication is brief and to the point.
c. a considerate or sympathetic style in which the communicator seeks to ensure that others are comfortable with whatever needs to be done. The relationship is highly valued.
d. a technical or systematic style, in which an orderly, methodical approach is taken. Facts and technical details are highly valued.
e. combinations of any of the above.

In addition to our personal communication styles we may be expressing group or cultural communication styles. The same words and phrases can be used in different ways. For example, the meaning of 'yes' varies from 'maybe, I'll consider it' to 'absolutely', with many shades in between.

2. Listening Styles

Listening styles depend on the circumstances as well as our personal preferences. Five main styles are:

a. Appreciative listening which is motivated by enjoyment and relaxation.

b. Empathic listening which is motivated by the desire to provide others with an opportunity to express their feelings.

c. Comprehensive listening which is motivated by a desire to apply what we are hearing to our own personal experience.

d. Discerning listening which is motivated by the desire to find the main message and to sort out the details.

e. Evaluative listening which is motivated by personal beliefs. Motives behind the message are assessed so that the message can be accepted or rejected.

3. Attitudes toward conflict

Our attitudes toward conflict can range from a preference for direct confrontation to total avoidance. Some people view conflict as a positive thing that can deepen relationships as it is worked through, while others view it as something that is dangerous, embarrassing, disrespectful or demeaning.

4. Approaches to completing tasks

There are different motivations for completing tasks. This can be influenced by the tension between maintaining relationships and completing the task, different priorities, the rewards associated with task completion, different notions of time and varied access to resources.

5. Decision making styles

The roles individuals play in decision making vary widely. For some people there is a strong value placed on holding decision making responsibilities themselves. For others, it is important that decisions are made by groups of people by consensus or majority rule, or that decisions are delegated to a person or group with expertise on the subject. This often depends on whether a person has an orientation to individualism or collectivism.

6. Attitudes toward disclosure

Some people are not frank about emotions, about the reasons behind a conflict or a misunderstanding, or to disclose personal information. Others may not feel that to work effectively with others they need to be heard or understood so they share personal information and feelings.

7. Approaches to knowing

There are many ways that people acquire knowledge and wisdom. Some people are kinaesthetic and prefer to feel and experience relationships, places and situations to develop knowledge. Others are visual and prefer to read or see for themselves. Still others are auditory and prefer to hear what others have to say especially those people whose opinion and knowledge they respect.

8. Attitudes to the future

Some people are oriented to the short term and focus on the present or recent past and value tradition and continuity. Others are more oriented to the long term and focus on future opportunities, innovation and change and value long range planning.

9. Approaches to risk and uncertainty

Some people have a preference for few rules and guidelines, feeling comfortable with unstructured and unpredictable situations. Others prefer written rules, structure and guidelines, feeling uncomfortable with uncertainty and risk taking.

10. Attitudes to power

Some people are willing to question and challenge the views of their supervisors and other leaders. Others expect that power holders are entitled to privileges and are willing to support and accept the views of their supervisors and leaders.

11. Responses to stress

Some people thrive on stress which motivates them to meet deadlines and achieve their goals. Other may feel overwhelmed and function at a lower level when they are stressed.

INDIVIDUAL REFLECTION

Write brief notes about your preferences against each of the headings for patterns of difference.

Your communication styles
Your listening styles
Your attitudes towards conflict
Your approaches to completing tasks
Your decision making style
Your attitude towards disclosure
Your approach to knowing
Your attitude to the future
Your approach to risk and uncertainty
Your attitude to power
Your responses to stress

10. Dealing with difficult issues

In mentoring, difficult issues can arise. Some of these issues can arise from mentees experiences of lateral violence and racism/oppression. It would be beneficial for mentors and mentees in the IAHA mentoring program to familiarise ourselves with these concepts and current discourses. The following information provides a few sources for further research.

LATERAL VIOLENCE

Aboriginal and Torres Strait Islander Social Justice Commissioner (Mr Mick Gooda) *Social Justice Report 2011* Australian Human Rights Commission. This report focuses on lateral violence, a human rights-based approach, cultural safety and cultural security and includes recommendations. - **http://www.hreoc.gov.au/social_justice/sj_report/sjreport11/index.html**

Mr Brian Butler is a Jangala man and the prime mover to 'Zero Tolerance to Lateral Violence and Racism'. He is also the innovator behind the Decade of Lateral Love Campaign – 'Lateral Love & Spirit of Care for all Humankind 2012 – 2022'. Mr Butler's website has numerous entries on lateral violence. - **https://lateralloveaustralia.com/**

Wingard, Barbara. A Conversation with Lateral Violence . International Journal of Narrative Therapy and Community Work. Vol 2010, No. 1: 13-17. A PDF of this article can be purchased for $4 from **https://search.informit.com.au/documentSummary;dn=020944441308237;res=IELHEA**

RACISM

All Together Now: Erasing Racism. There is an excellent video on the homepage, entitled *Racism in Australia* in which people speaking about their experiences of racism. This organisation seeks to contribute to an Australia that embraces cultural diversity and is free from racism by creating innovative, evidence-based and effective social marketing that is positive, provocative and courageous. - **http://www.alltogethernow.org.au/racism**

IAHA Position Paper: Racism in Health 2012. This paper provides IAHA's position on the need to eliminate racism in healthcare system and broader Australian community. - **http://iaha.com.au/wp-content/uploads/2013/09/Position_Paper_Racism_in_Health.pdf**

Co-operative Research Centre for Aboriginal Health 2008 *Policy Brief: Racism Undermines Health* - **http://www.lowitja.org.au/sites/default/files/docs/Racism-policy-brief-march-2008.pdf**

Henry, Barbara R, Shane Houston and Gavin H Mooney 2004 *Institutional racism in Australian healthcare: a plea for decency*. In Medical Journal of Australia, 180 (10): 517-520 - **https://www.mja.com.au/journal/2004/180/10/institutional-racism-australian-healthcare-plea-decency**

NACCHO Aboriginal Health and Racism: What are the impacts of racism on Aboriginal health? **https://nacchocommunique.com/2014/02/28/naccho-aboriginal-health-and-racism-what-are-the-impacts-of-racism-on-aboriginal-health/**

Paradies Yin C 2005 *Affirmative action and equity in Aboriginal and Torres Strait Islander health.*In Medical Journal of Australia,183 (5): 269-270. - **https://www.mja.com.au/journal/2005/183/5/affirmative-action-and-equity-aboriginal-and-torres-strait-Islander-health**

Paradies, Yin C and **Joan Cunningham** 2012 *The DRUID study: racism and self-assessed health status in an Aboriginal and Torres Strait Islander population* - **http://www.biomedcentral.com/1471-2458/12/131**

Priest, Naomi C, Yin C Paradies, Wendy Gunthorpe, Sheree J Cairney and Sue M Sayers 2011 *Racism as a determinant of social and emotional wellbeing for Aboriginal Australian youth.* In Medical Journal of Australia, 194 (10): 546-550 - **https://www.mja.com.au/journal/2011/194/10/racism-determinant-social-and-emotional-wellbeing-aboriginal-australian-youth**

ACTIVITY
1.   How might experiences of racism and lateral violence affect the development of a cross cultural mentoring relationship?
2.   What does this mean for the mentor and how he or she should work with the mentee?
3.   How might experiences of racism and lateral violence affect the aspirations of a mentee?
4.   What approach(es) might a mentor take to address this?

11. Acknowledging Two-Way Learning

Effective mentoring relationships are beneficial to all participants, mentors and mentees.

It is beneficial for mentoring partners to regularly ask themselves the following questions.
- What have I learned about myself in this mentoring partnership, e.g. my strengths, areas in which I am challenged, my communication, my ability to be in a mentoring relationship, etc.?
- What are my other learnings, e.g. about my profession, my course of study, other people and organisations, etc.?
- Have I developed new strengths? If so, what are they?

ACTIVITY
When you have considered and answered the above questions, how will you acknowledge your learnings in the mentoring relationship?

12. Finishing a Mentoring Relationship

From the beginning of the mentoring relationship both mentor and mentee should be clear about the reasons for ending a mentoring relationship and the agreed way that it could end. This discussion is a very important part of managing expectations in the relationship.

One of your initial ground rules could be to end on good terms.

Mentoring partnerships usually end when:
- Mentee goals have been achieved;
- Personal circumstances have changed for either the mentee or mentor and it is no longer possible for that person to continue.
- The relationship is no longer working for either mentee or mentor. To prepare for this possibility, partners could adopt a no-fault rule, meaning that there is no blaming if the partnership is not working or one person is uncomfortable. Respect your mentoring partner's wishes. If he or she wants to end the relationship and you don't, you must honour their wishes.

For whatever reason the mentoring partnership is completing, when it is time to come to finish, be vocal in your appreciation of each other and celebrate your accomplishments.

13. Learning from Your Mentoring Experience

After each mentoring relationship has concluded it is useful to consider the following questions and do an honest reflection of your experience:
- What worked well?
- What didn't work well?
- What did I learn about diversity?
- What did I learn about mentoring relationships?
- How can I use these learnings in the future?

ACTIVITY
Think about a past mentoring relationship and answer the above questions.

Part 3:
Relationship Considerations

14. Personal Styles

Each of us has a dominant personal style that influences the way we act, interact and react to others in particular situations. There are a number of personality type indicators such as the Myers-Briggs Type Indicator and DISC Profiles with which mentors may be familiar and which may be useful in a transcultural mentoring process. The following general information may also be useful.

Research over many years has found that communication and behaviour generally follow four patterns or personal styles. These styles have various names and the following are the most common:
- Expresser or Connector
- Driver or Initiator
- Relater or Encourager
- Analyser or Processor

No one style is more effective than another. Recognising another person's personal style can help get our message across, avoid conflict, and create better environments for us to work together.

Our personal style(s) may or may not be influenced by our cultural heritage. For instance, people from cultures in which there is a preference for consensus decision making and in which a high value is placed on relationship may be more likely to have a Relater or Encourager personal style. However, this may not be the case if individual life experiences have led them to develop other patterns of behaviour.

It is important to remember that we all have aspects of each of these styles within us. Some of us can easily move from one style to another and adapt our style to the needs of the situation at hand: whether the focus needs to be on tasks or relationships. For others, our main style is obvious and it is more challenging to see the situation from the perspective of another style.

To gain maximum benefits in mentoring relationships, we need to know about personal styles, be aware of our preferred styles and also the preferred styles of our mentor partners. We need to be flexible enough to use the styles that are most effective in each mentoring situation.

An open discussion between mentoring partners about personal style preferences can help provide valuable insight into the dynamics of the relationship. You may discover differences in approach, expectations, communication style, work habits, and perceptions. If you discover that you share the same style preference as your mentoring partner, you may want to discuss how your similarities will affect your mentoring relationship and its effectiveness. What are the possible limitations? What may be overlooked or taken for granted?

Understanding and working with each other's personal style preferences can assist in developing effective communication and avoid misunderstandings and miscommunications in the relationship.

a.   Complete the Personal Styles Assessment exercise.
b.   Read the Summaries of Personal Styles.
c.   How accurate are the results for you?
d.   Read the tips for leveraging personal style differences at the end of the summaries.
e.   What do you need to do to include personal styles of both mentor partners in the mentoring relationship?

References
Jung, Carl 1974 Psychological Types, Harcourt, Brace and Company, San Diego, California
Merrill D W and Reid R H (1999) Personal Styles and Effective Performance: Make Your Style Work for You. CRC Press, London.

15. A Personal Styles Self-Assessment Exercise

Instructions: Please select from each pair of statements the one which is best describes your way of working or being with others. There is no wrong answer. You might feel that both statements describe you. That's OK. Pick the one that most describes you. You may feel that neither statement describes you well. Pick the one that is more appealing to you. Make your choice without thinking too much about it. Be spontaneous.

1. I like action.
2. I deal with problems in a systematic way.

3. I believe that teams are more effective than individuals.
4. I enjoy trying new things very much.

5. I am more interested in the future than in the past.
6. I enjoy working with people.

7. I like to attend well-organized meetings.
8. Deadlines are important for me.

9. I cannot stand putting things off.
10. I believe that new ideas have to be tested before being used.

11. I enjoy the inspiration of talking with others.
12. I am always looking for new possibilities.

13. I want to set up my own goals.
14. When I start something, I go through until the end.

15. I basically try to understand other people's emotions.
16. I do challenge people around me.

17. I look forward to receiving feedback from others.
18. I find the step-by-step approach very effective.

19 I think I am good at reading people.
20 I like creative problem solving.

21 I analyse what's happening now and look to the future all the time.
22 I am sensitive to others' needs.

23 Planning is the key to success.
24 I become impatient with long discussions.

25 I am cool under pressure.
26 I value experience very much.

27 I listen to people.
28 People say that I am a fast thinker.

29 Cooperation is a key word for me.
30 I use logical methods to test possible ways of doing things.

31 I like to handle several projects at the same time.
32 I always question myself.

33 I learn by doing.
34 I believe that my head rules my heart.

35 I can predict how others may react to a certain action.
36 I do not like details.

37 Analysis should always happen before action is taken.
38 I am able to assess what's happening in a group.

39 I have a tendency to start things and not finish them.
40 I see myself as decisive.

41. I search for challenging tasks.
42. I rely on what I see and the facts.

43. I can express my feelings openly.
44. I like to plan new projects.

45. I enjoy reading very much.
46. I see myself as a facilitator.

47. I like to focus on one issue at a time.
48. I like to achieve.

49. I enjoy learning about others.
50. I like variety.

51. Facts speak for themselves.
52. I use my imagination as much as possible.

53. I am impatient with long, slow tasks.
54. My mind never stops working.

55. Important decisions have to be made in a cautious way.
56. I strongly believe that people need each other to get work done.

57. I usually make decisions without thinking too much.
58. Emotions in teams create problems.

59. I like to be liked by others.
60. I can put two and two together very quickly.

61. I try out my new ideas on people.
62. I believe in the scientific approach.

63. I like to get things done.
64. Good relationships are essential.

65. I do things on the spur of the moment.
66. I accept differences in people.

67. Communicating with people is an end in itself.
68. I like to be intellectually stimulated.

69. I like to organize.
70. I usually jump from one task to another.

71. Talking and working with people is a creative skill.
72. Self-knowledge is a key word for me.

73. I enjoy playing with ideas.
74. I don't like wasting my time.

75. I enjoy doing what I am good at.
76. I learn by interacting with others.

77. I find thinking and talking about possibilities interesting and enjoyable.
78. I am patient with details.

79. I like brief, to the point statements.
80. I feel confident in myself.

Score Sheet for the Communication Styles Assessment

Instructions: Circle the items you have selected and add up the totals for each style (one point per answer). The maximum is 20 per style and your total for the four styles should be 40.

Style	Circle your answer	Total Score: (max 20)
Driver/ Initiator	1 - 8 - 9 - 13 - 17 - 24 - 26 - 31 - 33 - 40 - 41 - 48 - 50 - 53 - 57 - 63 - 65 - 70 - 74 - 79	
Analyser/ Processor	2 - 7 - 10 - 14 - 18 - 23 - 25 - 30 - 34 - 37 - 42 - 47 - 51 - 55 - 58 - 62 - 66 - 69 - 75 - 78	
Relater/ Encourager	3 - 6 - 11 - 15 - 19 - 22 - 27 - 29 - 35 - 38 - 43 - 46 - 49 - 56 - 59 - 64 - 67 - 71 - 76 - 80	
Expresser/ Connector	4 - 5 - 12 - 16 - 20 - 21 - 28 - 32 - 36 - 39 - 44 - 45 - 52 - 54 - 60 - 61 - 68 - 72 - 73 – 77	

Source: Office of Human Resources Scranton University

Personal Styles Summary

FACTORS:	EXPRESSER/ CONNECTOR	DRIVER/ INITIATOR	RELATER/ ENCOURAGER	ANALYSER/ PROCESSOR
Type of communication	Expressive or spirited style of communication which is spoken quickly using gestures and a lot of emotion and energy.	Bold or direct style of communication focused on tasks and outcomes. Communication is brief — the fewer words the better.	Considerate or sympathetic communication style focused on people and relationships and making sure that everyone is comfortable with whatever needs to be done.	Technical or systematic communication style. This style is focused on facts and technical details. It has an orderly, methodical way of approach and the focus is very much on the details.
How to recognise:	People who have this style get excited.	People who have this style like their own way; are decisive and have strong viewpoints.	People who have this style like positive attention, to be helpful and to be regarded warmly.	People who have this style are cool and persevering seeking a lot of data, asking many questions, behaving methodically and systematically.
Tends to ask:	Who? (the personal dominant question).	What? (the results oriented question).	Why? (the personal non-goal question).	How? (the technical analytical question).
What they like:	Differences of opinion — they love to engage in a spirited discussion. They love change and are constantly looking for new and exciting adventures. They value relationships, acceptance, and personal prestige.	Looking at the big picture. They love to be involved in many things at once. They usually would welcome being challenged but most other styles are afraid to do so. They also thrive on change, the more the better.	Sharing personal experiences or common interests. They are good listeners and do things for other people, sometimes to the detriment of getting things done for themselves.	Time to think, to prepare and be thorough and precise with their tasks.
What they dislike:	Boring explanations and wasting time with too many facts.	Someone wasting their time trying to decide for them.	Rejection, being treated impersonally, aggressive, pushy behaviour and conflict.	Making an error, being unprepared, spontaneity. They are uncomfortable with conflict.

FACTORS:	EXPRESSER/ CONNECTOR	DRIVER/ INITIATOR	RELATER/ ENCOURAGER	ANALYSER/ PROCESSOR
Need to look out for:	Sometimes they can be easily sidetracked. Their high levels of energy can come on strong at times and their focus is usually on the bigger picture, which means the details, or the proper order of things can sometimes be missed.	They don't do detail work easily and as a result can often underestimate how much time it takes to achieve the task. Their directness can seem forceful and can be very intimidating to others. They can forget other people's needs involved in carrying out tasks.	The focus on others can distract them from the task at hand at times. Since change can make people feel uneasy, people with this communication style need time to consider the changes in order to adapt to them.	Sometimes the details overwhelm the big picture and focus needs to be brought back to the context of the task. People with this style think the facts should speak for themselves. They need time to adapt to change and to understand both the logic of it and the steps involved.
Reacts to pressure and tension by:	'Selling' their ideas or being argumentative.	Taking charge; taking more control.	Becoming silent, withdrawing, introspection.	Seeking more data and information.
Likes to be measured by:	Applause, feedback, recognition.	Results, Goal-oriented.	Friends, close relationships.	Activity and busyness that leads to results.
Must be allowed to:	Get ahead quickly. Likes challenges.	Get into a competitive situation. Likes to win.	Relax, feel, care, and know you care.	Make decisions at own pace, not cornered or pressured.
Will improve with:	Recognition and some structure with which to reach the goal.	A position that requires cooperation with others.	A structure of goals and methods for achieving each goal.	Interpersonal and communication skills.
Likes to save:	Effort. They rely heavily on hunches, intuition, feelings.	Time. They like to be efficient, get things done now.	Relationships. Friendship means a lot to them.	Face. They hate to make an error, be wrong or get caught without enough info.
Value to teams is:	Because of their enthusiasm they are great team motivators.	Their focus on the task can help the decision making process.	Relaters are wonderful team players — cooperative and easy to work with.	They take care of the detail and can make sure that nothing is overlooked.

Mentoring others who have an a predominantly Expresser/Connector Style

- Allow enough time for the discussion and don't get impatient if he or she goes off on a tangent.
- Be willing to keep up with their fast conversational pace.
- Remember their need for acknowledgement and for acceptance.
- They work best in a group setting and love change, innovation and challenges.
- Get excited with them.
- Inspire them to bigger and better accomplishments.
- Focus on concepts and trends, and on what they might mean for the future.

Mentoring others who have a predominantly Driver/Initiator Style

- Communicating with Drivers is best done at their quick pace, with an emphasis on getting right to the point.
- Focus on the result first; state the conclusion at the outset.
- See things from their viewpoint.
- Be as brief as possible and avoid chitchat.
- Allow them freedom to do things their own way.
- Show how your ideas are compatible with their goals.

Mentoring others who have a predominantly Relater/Encourager Style

- When communicating with Relaters, remember to match their pace, allow for small talk, and don't start the discussion straight away.
- Be supportive.
- Focus on how your tasks, changes or issues will affect the personal inter-relationships of those in the group.
- Give them specific plans and activities to be accomplished.
- Make sure that the Relaters are not overburdened or distracted by other people's problems.

Mentoring Others who have a predominantly Analyser/Processor Style

- Be precise and state the facts.
- Organise your discussion in a logical order i.e. background, present situation and then outcome.
- Structure a framework or let them work out a 'track' to follow.
- They work well independently.
- Present your ideas in a logical fashion, and back them up with lots of facts and proof.
- To help them cope with change, focus them on the reasons that made it necessary, and the individual steps needed to achieve it.
- Allow enough time for them to consider what you have said or written, don't rush them.
- Encourage Analysers to share their ideas, since they tend to be quiet and reserved.

16. The Drama Triangle

1. INTRODUCTION

This is self-paced training module about the Karpman Drama Triangle. It aims to provide background information about a model for analysing relationships. To make the most of this module, work through the questions in each section by using the resources listed and other resources to which you have access. If you have any questions please contact IAHA on (02) 6285 1010 or admin@iaha.com.au.

2. THE DRAMA TRIANGLE

Information about the Drama Triangle may be useful in a mentoring relationship in two ways. Firstly, it may be a useful tool in discussing conflicts or relationship challenges that the mentee may raise in mentoring sessions. Secondly, it may be useful for you as the mentor to use in considering the development of your mentoring relationship.

In this module you are asked to read the document, The Drama Triangle and complete the following activity.

3. ACTIVITY

Think of a situation where you know that you have been a Rescuer, Victim, or Persecutor … you might have been all three at some time in the same situation!

Reflecting on that situation ask yourself the following questions.
- What positions am I taking? How do I know?
- Who is taking responsibility for whom?
- Am I allowing the other person to take responsibility for themselves and their actions?
- Who has the power? How do I know?
- Am I using my power positively and appropriately?
- Am I using it to take responsibility for myself and my actions?
- Am I using it to set my own boundaries?
- What boundaries do I need to set up?
- Am I using my power to take care of myself properly?
- What am I feeling about this situation? What would I like to feel?
- What action do I need to take to make sure that the best possible outcomes are achieved?

Healthy relationships are those in which we grow, recognise our choices, take responsibility for how we affect others and are willing to risk mistakes. However, for many of us, relationships can be challenging and puzzling as we find ourselves repeating common patterns of behaviour with other people and often not understanding why. Understanding the Drama Triangle may help to make our lives a little clearer.

4. WHAT IS THE DRAMA TRIANGLE?

It is a model of social interaction, created by psychotherapist Stephen Karpman[1]. Each point on the triangle represents a common and unproductive response to conflict.

The three positions on the triangle are the victim, the rescuer and the persecutor. All three roles are distorted expressions of positive powers that we, as humans possess, but deny or repress when living on the triangle.

References

[1] The Karpman Drama Triangle is sometimes called The Victim Triangle, the Rescue Triangle or The Victim-Rescuer-Persecutor Triangle.The basis for the triangle was the Transactional Analysis (TA) model proposed by Eric Berne in the 1950's.

PERSECUTOR

I'm right. It's survival of
the fittest and I will get
in first.

RESCUER

I'm good. If I take
care of others I will be
fulfilled and loved.

VICTIM

I'm blameless. I'm overwhelmed. I
can't do it on my own.

As we grow up in our family of origin, we each form a set of beliefs about ourselves and the world i.e. who we are, what the world is like, how others treat us and how we relate to the world. These beliefs can provide us with a familiar role on the drama triangle. This is the role by which we define ourselves and it becomes a strong part of our identity. Our self-talk reinforces this identity.

Athough we each have a familiar role with which we most identify, once we're on the triangle, we can rotate through all the positions, going completely around the triangle, sometimes in a matter of minutes, or even seconds, many times every day.

Most of us perform these drama triangle roles occasionally. However, some of us spend most of our time in one position or another on the drama triangle. This leads to emotional, mental and even physical pain. Everyone involved in triangular dynamics ends up hurt and angry at some point; no-one wins. Over and over the triangle is repeated and there are no solutions. Nobody grows as everyone is stuck in the cycle of repeating their words and behaviours.

The good news is that we become aware of these positions and choose to break the cycle, we can create healthy relationships.

5. CHARACTERISTICS OF EACH POSITION

Each position on the triangle has distinct and overt characteristics. When we are stuck in the triangle there is much about our behaviour that is unconscious. We take on the following roles because at some point in our lives we learned them as a way of being in the world.

Rescuer

Traits	• Good organiser and nurturer • Takes responsibility for everyone else sometimes ignoring own need for nurturing • Does more than 50% of the work • Helps even when not asked • Agrees to do things they don't want to do • Feels guilty if not helping
Story	"If I take care of others well enough and long enough I will be fulfilled. I will be loved. I will get what I want and need"
Boundaries	Often invasive and inappropriate
In relationships with others	Offers advice, intervenes and interferes. Keeps people in victim position and dependant
Rationalisation	"Because I care so much"
Sees themselves as	Helpers, caretakers, the one who knows what to do
Expects	To fail in rescue attempts and so will continue to be needed
Believes	That they know right solution for others. They have the answers
Appears	A good person. Confident and in control
Wants	Love, attention and respect
Motivated by	Drive to rescue rather than other people's needs
Denies	Their own vulnerability
Unaware that	Pity and disrespect fuel the role
Becomes a victim when	Their efforts aren't appreciated by others. They feel hard done by. "After everything I've done for you!"
Becomes a persecutor when	They ignore needs and boundaries of people they are helping

Victim

Traits	• Believe they have no power • Focus is on the past and negativity • Suffering is their identity • Believe that there is never enough • Confused – afraid of making a mistake or looking foolish • Depression, apathy, anger • Find ways to escape (rescuing self)
Story	"I am overwhelmed. I can't do it on my own"
Boundaries	Usually weak
In relationships with others	Look for a saviour but can also feel put down by and looked down on by their caretakers
Rationalisation	"You're the only one who can help me. If you don't do it,who will?"

Sees themselves as	Inept at handling life
Expects	Criticism
Believes	That they are intrinsically damaged or "wrong"
Appears	Dejected, sad
Wants	Validation and appreciation
Motivated by	Guilt and shame
Denies	Responsibility for their own lives, their problem solving abilities and their own personal power
Unaware that	That they can care for themselves and find leadership qualities within
Becomes a persecutor when	They ignore needs and boundaries of people they are helping

Persecutor

Traits	- Deep seated sense of justice - Uses power and assertiveness - Blames others for upsets - Vents frustration and anger - Antagonises and attacks the source of frustration - Dominating and controlling behaviour - Shames and humiliates others - Perpetual defense/offense modus operandi
Story	"I am an innocent bystander in a dangerous world where others can hurt me. It's survival of the fittest and I will get in first "
Boundaries	Set unnecessarily strict limits
In relationships with others	They protect themselves using authoritative, controlling and punishing methods
Rationalisation	"They asked for it. They got what they deserved"
Sees themselves as	Victims
Expects	To be attacked
Believes	That the world is dangerous and that they need to protect themselves
Appears	Rigid and authoritative
Wants	To be right
Motivated by	A need to maintain constant vigilance
Denies	Responsibility for hurting others
Unaware that	Of their need to stay angry and that anger energisers them

SOME EXAMPLES OF BEING IN THE DRAMA TRIANGLE

Stan and Keith

Stan thought his son, Keith was useless. He described him as, "stupid ... he will never be able to make it in the world." As a result, Stan's position with his son was as his Rescuer. Believing Keith was stupid brought feelings of guilt, apprehension and duty towards his son. "I must help him ... I must guide and advise him and bail him out of all the trouble he gets himself into because he's too stupid to run his own life. I will just have to do it for him."

And so he did.

Meanwhile, Keith shared his father's belief that said he couldn't make it on his own. This created feelings of inadequacy and failure for Keith. The whole relationship between father and son was based on the severely limited definition that they shared about Keith's lack of ability to do well in life.

With such painful beliefs about himself, Keith often made unwise choices. Every time he did, he proved his father's story to be true.

As long as these two share such a painfully limiting story about Keith, their relationship will remain on the triangle - Keith making mistakes and Stan fixing them for him.

Megan and Barry

Megan and Barry have been married for 12 years. Barry is a successful and powerful businessman and community leader. He likes having things his way. He often attends business dinners and functions at night and on the weekends.
Megan is proud of her husband's achievements and plays the main parenting role with their 3 children so is happy to look after the home and family. However, sometimes she feels like a single parent and is overwhelmed by what is before her. She dreams about having some independence and working part-time.

Megan and Barry regularly argue. Usually it's about housework and how clean and tidy the house is kept. Barry would like to come home to a clean and tidy home and relax after a hard day's work. He blames Megan for not being able to do this.

Megan often feels guilty that the house is not as clean and tidy as she would like and sometimes considers giving up her job so that she and Barry would argue less. After the arguments she stays up later at night to get the house in better shape. Then when she is tired she feels angry that Barry doesn't help more around the house. Some days instead of doing the housework she reads a book by one of her favourite authors.

As long as these two play the roles of victim and persecutor they will continue to argue, their relationship will remain on the triangle. Barry will maintain his anger and blame Megan for not having his home the way he wants. Megan will continue to feel guilty and angry. She will continue her pattern of working hard, resenting it and then escaping into a good book.

HOW TO GET OFF THE DRAMA TRIANGLE

The first step in getting off the Drama Triangle is to be aware of it and to become aware of the parts that we play. When we have this level of awareness we can make conscious choices about how we think, speak and act.

The three positions in the Karpman Drama Triangle are related to how we exercise responsibility and personal power including how we set boundaries for ourselves and respect the boundaries of others.

In the Drama Triangle we		Off the Drama Triangle we
Create drama and chaos	▶	Solve problems. Focus on solutions rather than problems and who is to blame
Dishonesty with ourselves	▶	Be honest with ourselves and be willing take necessary action about what truth reveals
Judge and reject ourselves	▶	Have self-acceptance
Deflect responsibility and blame others	▶	Take responsibility for ourselves. Be accountable for our words and our actions.
Deny or pretend	▶	Honestly face painful situations
Hide our vulnerability	▶	Acknowledge our vulnerability
I'm OK, You're not OK or I'm not OK, You're OK	▶	I'm OK, You're OK
Make excuses and in do not respect boundaries	▶	Maintain boundaries to have true respect for ourselves and others
Ignore damage that has been done and pretend it has nothing to do with us	▶	Make amends and recognise consequences
Maintain limiting beliefs about ourselves	▶	Have the courage to become more self-aware
Give ourselves too much respect (narcissists) or too little respect (martyrs)	▶	Balance both respect for others and ourselves
Let drama rule	▶	Let personal integrity and character rule
Know what's best for others	▶	Acknowledge different views and different paths
Create doubt in the other person	▶	See what truths the other person may have to teach us
Assume others are there to be an audience	▶	Respect other people rights to be seen and heard
Think in simple terms of Right/Wrong, Good/Bad	▶	Recognise diversity and complexity
Manipulate others	▶	Be honest and negotiate
Misuse personal power	▶	Recognise our power and use it appropriately. Empower ourselves and others.
Try to have it both ways	▶	Face make choices and sometimes making a sacrifice
Take the easy way	▶	Know the right thing to do is often the hard thing to do
Monologue	▶	Dialogue
Short-term thinking	▶	Long-term thinking
Adhere to our limiting beliefs about ourselves and the world e.g. "you have to keep the family secret", "put others before yourself", "I'm wrong", "people will hurt me" etc.	▶	Challenge limiting beliefs from the past.
Deny feelings	▶	Acknowledge and face feelings
Control others	▶	Make agreements that work for all parties

Getting off the Drama Triangle is not something we do once and that's the end of it. It has probably taken us years to develop our positions and so it will take practice, increasing self-awareness and commitment to change this pattern. We may get on and off for a while and notice more and more what we are doing and why. It's a process, not a final destination.

The following self-reflective questions may help along the way when faced with conflict.
1.   What part am I playing in all this?
2.   In what ways am I still on the Drama Triangle?
3.   What is it that I really want, need or desire for myself and from others?
4.   What positive step can I take to create these things in my life?

SOME EXAMPLES OF GETTING OFF THE DRAMA TRIANGLE

Stan and Keith
Stan began to read some self-help books and attended a parenting program. He examines his beliefs about Keith. Once he was able to be honest with himself about his previously denied need to keep Keith dependent, he began to treat his son with respect and encouragement. He began to let Keith experience the natural consequences of his own choices instead of rescuing him and then expressing his anger with Keith about his "stupid decisions". As a result Keith began to learn from his mistakes. Stan's relationship with Keith completely transformed simply because Stan chose to take responsibility for his own feelings and beliefs. By giving up playing Rescuer Stan was able to move off the triangle into a more satisfying and authentic daily exchange with his son.

Megan and Barry
Megan and Barry decided that if they didn't do something to change their relationship, it might not last. The fighting was becoming more frequent and both were miserable. Thye blamed each other. They sought relationship counselling and this provided a space where each could be heard.

Eventually Barry admitted that he didn't want Megan to get a job because he was afraid that she would meet someone else. Megan admitted that her real need was to meet other people and she thought that she could do this by getting a job but was afraid that if she applied for a job she would be rejected.

An agreement was made that they would share more of the housework and that they would employ a cleaner for 3 hours on one day per week. Megan applied for and won a part-time job at the local school. With this agreement Megan took responsibility for achieving her dream and Barry changed his expectations and boundaries about what he would and wouldn't do around the house.

Conclusion

When we are ready to be accountable, we begin to sort through our motives and feelings regarding our present situation. We become willing to experience our own uncomfortable feelings, allowing others their uncomfortable feelings, without rescuing them.

If our loved ones or associates are also willing to participate in this process we can create a healthier relationship together.

> The good news is that whether or not the people around us choose to get off the triangle, we can make that choice for ourselves! And that will change the whole relationship dynamic.

Getting off means knowing where you stand right now and being willing to negotiate boundaries when necessary. Setting boundaries is not about being in control or manipulating outcomes.

Our challenge is to stay in touch with our truth and allow others the right to have their story.

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Coaching Supervision Academy The Karpman Drama Triangle accessed at
http://coachingsupervisionacademy.com/thought-leadership/the-karpman-drama-triangle/

Forrest, Lynne 2008 The Three Faces of Victim: An Overview of the Drama Triangle accessed at
http://www.lynneforrest.com/articles/2008/06/the-faces-of-victim/

International Transactional Analysis Association The Karpman Drama Triangle accessed at
http://www.karpmandramatriangle.com/dt_article_only.html

17. Conflict Management

1. Introduction
This is self-paced training module about Conflict Management. It aims to provide background information about managing conflict in our personal and professional lives. To make the most of this module, work through the questions in each section by using the resources listed and other resources to which you have access. If you have any questions please contact IAHA on (02) 6285 1010 or admin@iaha.com.au

2. Managing conflict in our personal and professional lives
Information about the managing conflict may be useful in a mentoring relationship in two ways. Firstly, the information and activities may be a useful tools in discussing conflicts or relationship challenges that the mentee may raise in mentoring sessions. Secondly, it may be useful for both mentor and mentee to use in considering the development of your mentoring relationship. Is it OK for you to disagree? How will disagreements or conflicts be managed in the mentoring relationship? In this module you are asked to read the following information and complete activities as suggested.

3. What is conflict?
Conflict is a normal part of healthy relationships. When conflict is mismanaged, it can harm relationships, but when handled in a respectful, positive way, conflict provides an opportunity for deeper understanding and strengthening the connection between people.

Conflict arises from diversity in relationships. It can occur whenever people disagree over their values, attitudes, motivations, perceptions, preferences, ideas or desires. Sometimes these differences look small and unimportant, but when a conflict triggers strong feelings, a deep personal need is at the heart of the issue. This often includes a need to feel safe, a need to feel heard or a need to feel respected and valued.

- A conflict is more than just a disagreement. It is a situation in which one or both parties perceive a threat (whether or not the threat is real).
- Conflicts continue to fester when ignored. Because conflicts involve perceived threats to our well-being and survival, they stay with us until we face and resolve them.
- We respond to conflicts based on our perceptions of the situation, not necessarily to an objective review of the facts. Our perceptions are influenced by our life experiences, culture, values, and beliefs.
- Conflicts trigger strong emotions. If you aren't comfortable with your emotions or able to manage them in times of stress, you won't be able to resolve conflict successfully.
- Conflicts are an opportunity for growth. When you're able to resolve conflict in a relationship, it builds trust. You can feel secure, knowing your relationship can survive challenges and disagreements.

4. Top Ten Reasons Why Most of Us Don't Deal Well with Conflict

In his book entitled, The Coward's Guide to Conflict: Empowering Solutions for Those Who Would Rather Run Than Fight, Tim Ursiny, describes what he believes to be the ten fears that explain why most of us don't deal well with conflict. They are:

1) **Fear of harm**
We have a built in fight or flight instinct and, on many occasions, it is wise to take the flight option such as when we are in a dangerous area of a city for the first time or when we are being physically or emotionally abused. However, sometimes we can have a false perception of harm as we exaggerate the dangers or responses from others. The more vulnerable we feel the more likely we are to be closed to dealing with conflict.

2) **Fear of rejection**
Sometimes we fear that the other person will reject us or push us away. When this happens we can feel hurt and abandoned. People who have a family history of abandonment or shame often live with a fear of rejection.

3) **Fear of loss of relationship**
Maintaining the relationship is more important that getting what we want for some of us so we hide our true feelings or opinions, in other words we betray ourselves. We believe that our worth is dependent on the other person accepting us and staying our workmate, friend or partner.

4) **Fear of anger**
Hearing or seeing another person express anger is frightening for some of us. We may know that the person will not hurt us, reject us or leave us but we just can't stand to be near anger. This is particularly the case if we grew up in homes in which anger was either never allowed (so it is seen as terrible) or homes in which anger was out of control and had negative consequences on family members.

5) **Fear of being seen as selfish**
For some of us, when we asked for things that we wanted we were told that we were selfish or we were shamed for asking. We can carry this fear into all of our relationships especially when we are in couples or groups in which others express their needs and wants freely.

6) **Fear of saying the wrong thing**
Sometimes we are more afraid of our own words and actions than we are of others especially if we are not used to expressing feelings such as frustration and anger. We can fear that if we start expressing our anger we won't be able to stop and we will say something that we regret.

7) **Fear of failing**
What if we confront the other person and it doesn't work? Some of us assume that the confrontation or discussion will fail and so it's not worth the emotional energy it takes to deal with the other person.

8) **Fear of hurting someone else**
This fear is related to the fear of saying the wrong thing. Many of us would rather experience hurt ourselves than to risk harm to others.

9) **Fear of getting what we want**
Some of us may consciously or unconsciously believe that we don't deserve to have what we want – so we make sure that we don't. Again this can relate to childhood messages that we carry around with us as adults. For others, it is more a case of feeling like we would be indebted to others or that other people would want more from us if we get what we want.

10) **Fear of intimacy**
Dealing well with conflict in relationships enables those relationships to deepen and for each person to know more about the other(s). Facing and working with conflict can increase intimacy. When we are afraid to get close to others we keep our dreams, desires and wants close to our chest and we avoid disagreements and conflict with others.

5. Activity Self-reflection Exercise: Considering Fear

    a.   What is your top fear in terms of facing a conflict?

    b.   How much is this fear based on evidence?

    c.   How much of this fear could be based on your perceptions and/or your expectations?

    d.   How could you find out of your fears are real in a safe manner?

6. The Conflict Cycle

The conflict cycle has 6 stages. They are:

Tension Development

As a disagreement or threat begins to develop, tensions rise. The conflict can appear immediately or over time.

Role Dilemma - Taking Sides and Blaming

People or groups who are involved in the disagreement raise questions about what is happening, who is right, what should be done. They try to decide if they should take sides, and, if so, which one. (Tension development and blaming often occur at the same time.)

Injustice Collecting

Each party begins to gather support. Each one categorizes the problem(s), justifies their position, uses past issues and events to support their case and thinks of revenge or ways to win.

Confrontation

The parties, who are now blaming each other and expressing anger meet head on and clash. This can be spontaneous or occur at a planned meeting. If both parties hold fast to their side, the showdown may cause permanent barriers.

Adjustments – Resolution or Continuation

This is the stage where there is a reaction to the confrontation. The conflict can either be managed, resolved or continue. If both parties want the situation to be resolved and are willing to work at it, there may be collaboration or compromise.

However, If one party is weak and the other is strong, the strong party can win by domination but this may cause resentment and the conflict may reappear. If parties have equal power, and neither party decides to change, they may avoid the conflict, have a cold war or isolate each other. If domination, cold war, or isolation is chosen, tensions can rise again and the conflict cycle can be ongoing.
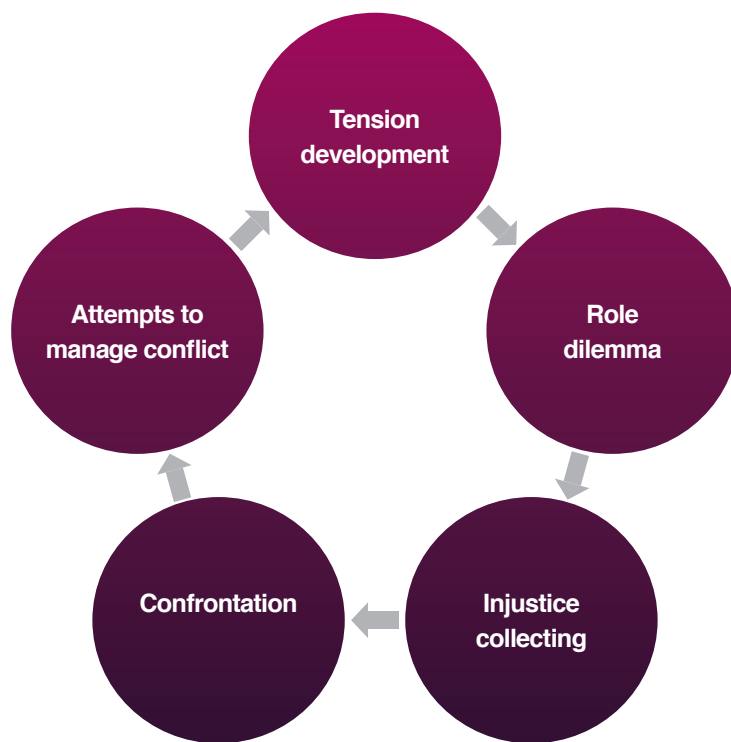
Source: Adapted from Bolton, E IFAS *Leadership Development: Managing Conflict Creatively, Family Community Leadership Project.*

Although the stages are shown in a particular order, and conflict often occurs this way, it is important to realise that these stages can be experienced at any time and we can even move back and forth in the cycle. How we experience the cycle of conflict depends on our history, personality and the circumstances of the conflict.

Often in organisations, steps to manage conflict are taken after a confrontation has occurred. However, steps to prevent or manage conflict can be taken at any time during the cycle by increasing our self awareness and awareness of others, analysing the conflict and applying the principles and strategies discussed in this module.
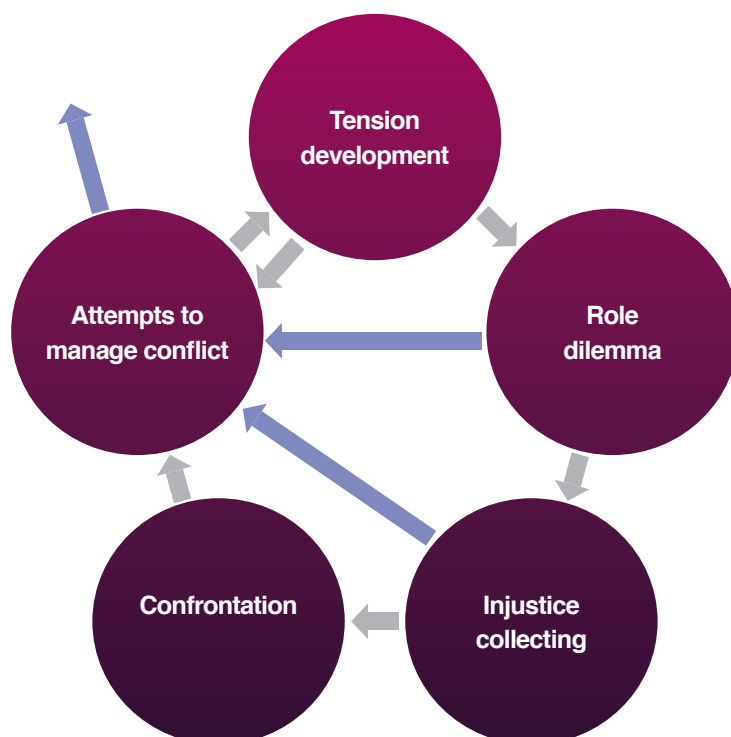
7. Activity

Think of a conflict that in which you have been involved or you have witnessed. Analyse that conflict in terms of the above conflict cycle.

8. Activity: Conflict Management Strategies

Read the following articles and then answer the questions below.

Segal, J and Smith M Conflict Resolution Skills: Building the Skills That Can Turn Conflict into Opportunities for Growth.
Accessed at **http://www.helpguide.org/mental/eq8_conflict_resolution.htm**

Monash University Guide to Managing Conflict
Accessed at **http://www.adm.monash.edu/human-resources/leadership-development/managing-conflict.html#nature**

Conflict Resolution Network Conflict Resolution Skills
Accessed at **http://www.crnhq.org/pages.php?pID=10**

   a)   What strategies do you think would work for you in resolving personal conflicts?
   b)   What steps do you think would work for your workplace in resolving conflict in the
           workplace?

9. Conclusion

Conflict is a natural part of relationships and it can be a very valuable part of relationships in families, communities and workplaces. In itself, conflict is neither good nor bad. It is our reaction and response to it that makes a difference.
Conflict can become a problem if it remains unresolved. This can happen in the following ways:

- People feel defeated and humiliated.
- The distance between the parties increases.
- A climate of distrust develops.
- Cooperation may decrease.
- Resistance develops when teamwork is needed.
- Some people leave because of the turmoil.

When conflict has been resolved and it is treated as an opportunity to improve relationships it can enhance families, communities and workplaces in the following ways:

- Better ideas are produced.
- People are forced to search for new approaches.
- Long-standing problems surface and are addressed.
- People are forced to clarify their views.
- Tension stimulates interest and creativity.
- People have a chance to test their capabilities.

We can be more effective in conflict situations by consciously selecting our behaviour, instead of merely reacting based on habitual, unexamined patterns. To prepare for dealing with conflict well, we need to become aware of our habits, and, if our habits don't work, then learn new ways of responding.

References

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18. Senge's Ladder of Inference

1. Introduction
This is self-paced training module about diversity and how each of us makes meaning from the events in our lives. It aims to provide background information that may be useful in understanding different perspectives, attitudes and world views. To make the most of this module, work through the questions by using the resources listed and other resources to which you have access. If you have any questions please contact IAHA on (02) 6285 1010 or admin@iaha.com.au

2. Including Diversity in Mentoring Relationships
Effective and successful mentoring relationships are those in which diversity is included and celebrated. Diversity is a characteristic of most relationships. From the day that we come into the world as we learn about our environment and try to have our needs met, we each make individual meaning from the events of our lives.

In this module you are asked to read Senge's Ladder of Inference and then complete the activity below.

3. Activity
Think about an event or experience in your life which is a strong memory for you. Now answer the following questions. This is a useful exercise to write your answers so that you can reflect on them later.
   a. Write a brief description of the event or experience.
   b. What did this event or experience mean to you at the time?
   c. What assumptions and conclusions did you make from this experience?
   d. How did it relate to your beliefs about yourself and/or the world?
   e. What actions did you take as a result of this event or experience?

Senge's Ladder of Inference
Each of us has a world view which is comprised of our beliefs, expectations, perceptions, assumptions, values and attitudes. Our world view has developed over a life time and is continually developing as we have new life experiences and make meaning from them. We each make very individual meaning from events that happen in our world. For instance, I am very different in my views and beliefs, my lifestyle and my behaviour from my brother and sisters even though we grew up in the same family. When we get together as a family and we talk about things that happened in our childhood we often disagree about the details of events i.e. what people said, where we were, and even what actually happened. How does such diversity and different memories of the same events happen between individuals who have so many shared experiences?

Even though we make very individual meanings from events in our lives, the process we use is similar and the Ladder of Inference, published in Peter Senge's The Fifth Discipline: The Art and Practice of the Learning Organization, is a useful tool in discussing this topic.

The Ladder of Inference

(or one explanation of how we make meaning from experiences in our lives)

Actions

↑

Beliefs and Stereotypes

↑

Conclusions

↑

Assumptions about myself, others and the world

↑

The meaning I give to it - affixed meaning

↑

What I remember from it - selected data and perceptions

↑

What happened - real data and experience

This model proposes that we begin with an **experience** or an event and our mind records as much of it as we can. Because we can't ever record everything that happens, our memory is selective. We remember the things that had the most impact on us. We have our own perceptions. We pay attention to this selected information and our perceptions. We give meaning to this information, develop **assumptions**, come to **conclusions**, and finally develop **beliefs**. Our beliefs then form the basis for our **actions**.

The Ladder of Inference and how we use it becomes clearer when we discuss real life examples. The following examples are about negative experiences. However, the Ladder of Inference is a process that we use to make meaning from all of our experiences whether they are positive or negative. We can also make positive decisions out of negative experiences.

Example 1 – Cynthia, a young Aboriginal High School student.

When I was teaching in a remote school in the 1970's, I was speaking one day with Cynthia who was often in trouble for fighting. I asked her what we could do to help her to enjoy school more and not fight so much. She told me that I would need to, "stop those white girls from calling me a black **** every day".

We dealt with the other girls' behaviour and as I continued to work with Cynthia we talked often about that name calling. I didn't know it then but we were working with the Ladder of Inference. The meaning that she gave to those experiences was as follows:

Step	Cynthia's responses
What happened	Regular name calling and insults.
What Cynthia remembered from it	It hurt. It was done by "white girls". They did it every day.
The meaning she gave to it	Those girls don't like me because I am Aboriginal.
Assumptions about herself, others and the world	I didn't do anything to them. They don't like who I am. I can't help it. It's not right. This happens all the time with white fellas.
Conclusions	It's not going to stop. It hurts when they do that so I will hurt them back.
Beliefs and Stereotypes	White people don't like Aboriginal people and they'll hurt us if we let them.
Actions	Fight back. Don't let them get away with it. Hurt them back.

**Example 2 – George, a teacher in a large rural centre**

Years later, in the 1980's I was working with the Department of Education as a curriculum consultant conducting professional development workshops with teachers. The workshops were to encourage schools and Aboriginal communities to work together to introduce Aboriginal Studies into school curricula. One particular teacher would leave the room whenever I entered and would not participate in any work with me. Eventually when we did speak he let me know that he didn't agree with what I was doing and was angry that I was doing it. A couple of years later I found out from one of his friends that when he was a teenager he was a talented football player and his dream was to play professional football. However, one night he was bashed by two Aboriginal men. His ankle was broken and he had to have a pin inserted. This was the end of his dream.

Step	George's responses
What happened	Bashing
What George remembered from it	It hurt. I was hospitalised. It was done by 2 Aboriginal men.
The meaning he gave to it	This is the end of my dream. I won't be able to play football anymore.
Assumptions about himself, others and the world	I couldn't protect myself. Aboriginal men will hurt me.
Conclusions	They got away with hurting me and destroying my dream. It's not fair.
Beliefs and Stereotypes	Aboriginal people are violent and they get away with it.
Actions	Stay angry. Don't have anything to do with Aboriginal people.

As we move through life and have more experiences, the ladder of Inference becomes a cycle. Each action that we take leads to new experiences. New experiences lead to the process being repeated. As each action builds on the one before the process reinforces assumptions, conclusions and beliefs. Over time stereotypes develop. When we hold a particular belief and/or stereotype we select information from our experiences that reinforces our belief system. So the Ladder of Inference becomes a cycle as we experience life.
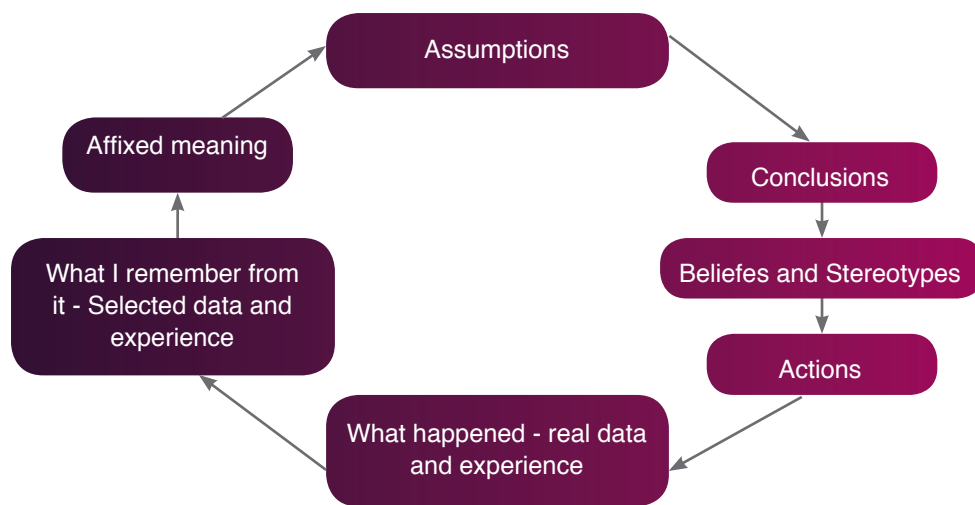
This cycle begins when we are very young and continues throughout our lives. It creates an internal reinforcing loop which short circuits reality. We continue to gather information to support our assumptions, conclusions, beliefs and stereotypes so that they become stronger. Unless we do a reality check we don't select data or remember things that oppose and question our assumptions, conclusions, beliefs and stereotypes.
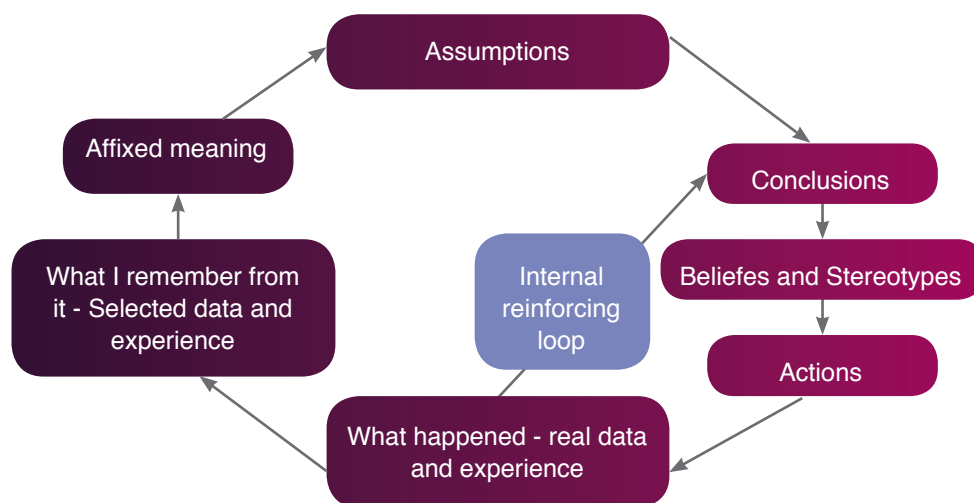
This process occurs in multiple layers of contexts that provide foundations for every step on the Ladder of Inference or the Cycle of Inference.

These contexts are:
a) Our Family/ies and whether they are nuclear, extended, blended, single parent, same gender parent, etc
b) The groups to which we belong. These can be based on gender, age or generation physical ability, vocation and work, sexual orientation, interests, etc.
c) The community/ies to which we belong. These can be the physical locations of communities in urban, regional or remote areas, religious or spiritual communities, sporting organisations, professional associations, etc.
d) Our cultural heritage and identity. These provide the cultural lenses through which we view the world - social and family structures, political systems, language, expression, etc.

So our world view, our mental picture or framework of ideas and attitudes about the world, where we belong, how we relate to others, what we can expect and how life will be, is created by the many contexts in which we live and how we make meaning from our life experiences.

When we bring these world views into relationship with one another we notice our individual similarities and differences and similarities and differences between the groups, communities and cultures to which we belong and other groups, communities and cultures.

Diversity is an aspect of every relationship and is therefore an aspect of every mentoring relationship.

Cultures - social and kinship strucures, political systems, languages, expression, etc.

Community/ies, geographical, spiritual, sporting, professional, etc.

Groups - gender, sexual orientation, age or generation, physical ability, work, etc.

Family/ies nuclear, extended, blended, single parent, same gender parent, etc.

Individuals making meaning from life experiences
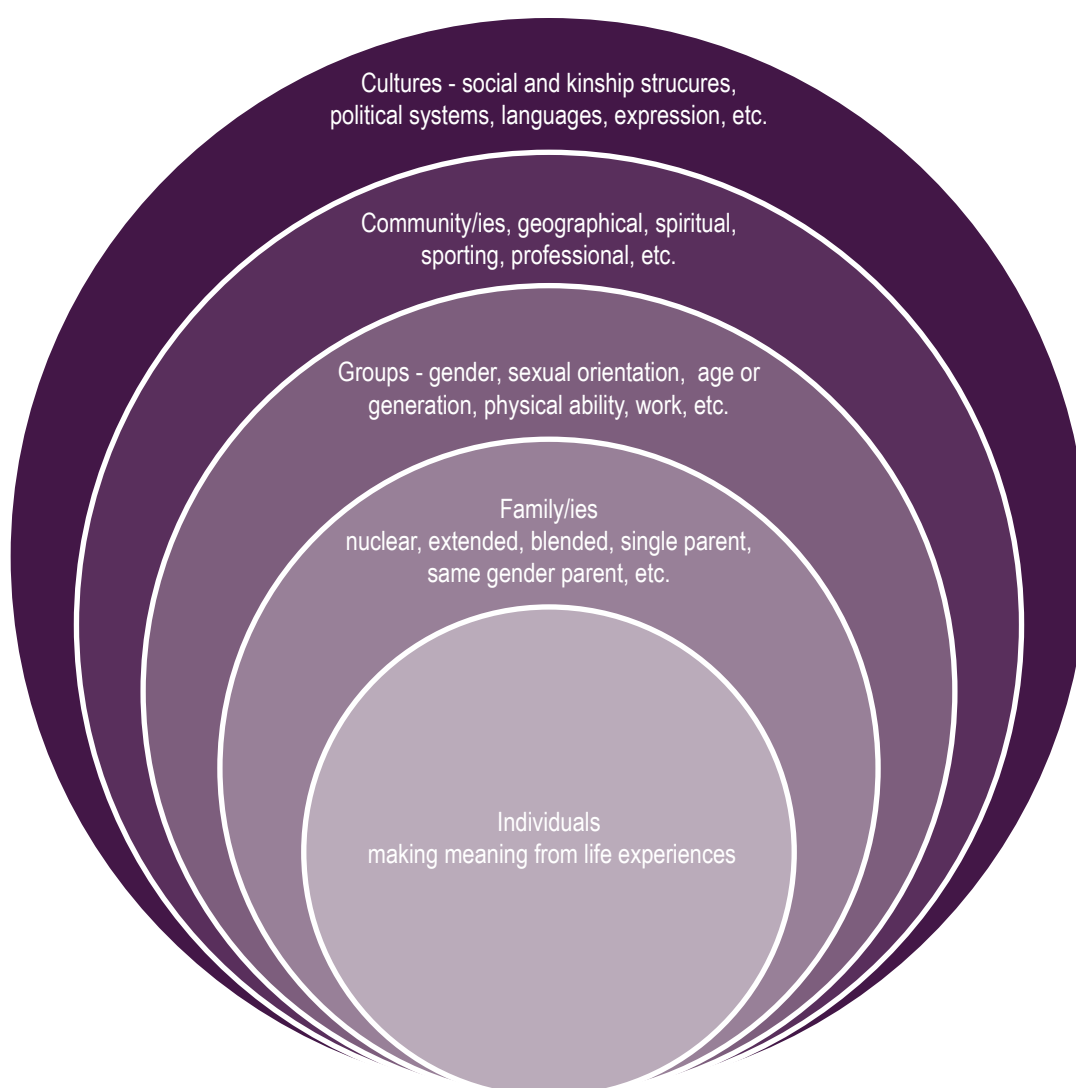
Reference
Senge, Peter 1990 The Fifth Discipline: The Art and Practice of the Learning Organization. Currency Doubleday, New York

Part 4:
For Mentors

19. Managing Mentoring Sessions

Although the reason for each mentoring relationship is different, the following is a basic session structure that may be useful to you and your mentor partner.

1. Establish the mentoring relationship

In the first few sessions you will need to allocate more time to establish your relationship i.e. getting to know one another and finding common ground such as similar interests and experiences, clarifying the purpose of the relationship and how you will work together. In transcultural relationships more time may be required to establish rapport and connection. The need to maintain connection will continue throughout the relationship.

When you are both feeling comfortable in the relationship, a session can start with questions such as "What's been happening since our last session?" What's worked well for you since we last spoke?" Questions such as these can take you from sociable connection to the focus of the session.

    a) What communication skills do you have that will enable you to work well with a mentoring partner?

    b) How will you maintain connection with your mentoring partner throughout your mentoring relationship?

2. Agree on the purpose of the session

You may have decided on the purpose of the session when you last spoke. It is useful for mentoring partners to check in, review the purpose and agree to proceed or change the purpose when necessary. Life experiences and work requirements can change priorities and needs between sessions. Questions, such as "What would make this a successful session for you?", may assist clarity.

    a) What is your purpose in being a mentor or mentee?

    b) How will you establish clarity about the purpose of each session?

3. Engage with each other

Engagement in a mentoring session means that there is two-way communication with the mentee doing most of the talking while the mentor listens and asks questions. Mentoring partners should be fully present and focussed on the process.

    a) What steps will you take to ensure that you stay present and focussed during mentoring sessions?

4. Recap and summarise key points

Depending on the mentor's personal style and how mentoring partners have agreed to work, the mentor can summarise key points throughout the session or towards the end of the session. This is essential to ensure clarity and that mentoring partners have a common understanding of the discussion.

    a) In conversations with others, how do you usually check to make sure that you are on the same page?

    b) What summarising and recapping skills do you bring to the mentoring process?

5. Agree on the next steps

The mentor can support the mentee to convert their ideas into action by asking them to identify what action(s) they will take or what they will do differently. When a mentee commits to taking action or doing something differently, these changes can be supported by reviewing and discussing them at the next mentoring session.

    a)   How will you keep a record of the actions that are identified?

6. Reflect and complete the session

At the end of each session it is useful for mentoring partners to take a few minutes to reflect on what worked and what didn't work. Mentor partners should reflect and comment on the session including:

- outcomes that were achieved;
- what each partner valued;
- insights or learnings;
- challenges; and
- implications for future sessions

It would be useful for a record to be kept of the responses to the above questions so that achievements can be acknowledged, insights remembered and implications for future sessions followed up.

    a)   How will you keep a record of the above evaluation of each session?

References

Rolfe Anne 2007 The Mentoring Journal. Mentoring Works, a division of Synergetic People Development Pty Ltd

The Strengths Foundation Three Tips for Facilitating a Mentoring Session
http://www.thestrengthsfoundation.org/3-tips-for-facilitating-a-mentoring-session

20. Questioning Techniques

1. Introduction

This is self-paced training module about using effective questioning techniques in the mentoring process. It aims to provide general information about questioning techniques. To make the most of this section, work through the questions in each part by using the resources listed and other resources to which you have access. If you have any questions please contact IAHA on (02) 6285 1010 or admin@iaha.com.au

2. Open and Closed Questions

A closed question usually receives a single word or very short, factual answer.

Open questions tend to generate longer answers. They usually begin with what, why, how or describe. An open question can prompt the respondent to articulate his or her knowledge, opinion or feelings.

    a)   When would you use open questions in the mentoring process?
    b)   When would you use closed questions in the mentoring process?

Reference

Questioning Techniques: Asking questions effectively http://www.mindtools.com/pages/article/newTMC_88.htm

3. Appreciative inquiry

Re-read the IAHA mentoring program information on Using Strengths Based Approaches.
When the mentor uses appreciative inquiry, issues and or problems are acknowledged and are used as a basis for a strengths based approach. The problem or issue is considered and addressed using appreciative inquiry. For instance questions may include:

- What is the best outcome in this situation?
- How can you get there?
- What strengths do you have that may be useful in this situation?
- How have you or others worked successfully through similar issues or problems?
- What resources and support do you have to work through this issue or problem?
- What strengths do your supporters have that may be useful in this situation?

Appreciative Inquiry in mentoring is a shared experience between the mentor and mentee. It is a collaborative process of discovery. By listening deeply, using appreciative inquiry and offering authentic encouragement, the mentors facilitate processes for mentees to discover their own answers and to take responsibility for acting on them. Mentees develop increased self-awareness, and better understand how to acknowledge and use their strengths.

    a)   List three other appreciative inquiry questions that may be used in the mentoring process?

4. Encouraging asset based thinking through questioning techniques

Mentees can sometimes uncritically accept their own deficit thinking about themselves and others. Mentors can encourage asset based thinking by skilful questioning.

    a)   List five questions that encourage asset based thinking?

21. Empowering Your Mentee

1. Introduction
This is self-paced training module about power in mentoring relationships. It aims to provide background information that is inclusive of Indigenous Australian views. To make the most of this module, work through the questions by using the resources listed and other resources to which you have access. If you have any questions please contact IAHA on (02) 6285 1010 or admin@iaha.com.au

2. An Empowering Approach
One of the main purposes of the mentoring process is to empower mentees to achieve their vision and personal and professional goals. To do this effectively we need to be clear about how power is expressed in the relationship.
In this module you are asked to read the document, Diversity and Power in Diversity and Power in Mentoring Relationships by Catherine A. Hansman and complete the following activities.

3. Your power
a) Reflect on your own power. List:
    i) the personal characteristics, qualities and skills that you bring a mentoring relationship;
    ii) personal relationships and networks that you bring to the mentoring relationship; and
    iii) your group memberships.
b) How might each one of these be beneficial or limiting in a mentoring relationship?

4. Empowerment
Describe a time when you successfully empowered someone to carry out a task.
a) What worked in this situation?
b) What didn't work?
c) From your own experiences and from reading the above paper, list 10 effective practices in empowering mentees.

POWER OF DIVERSITY IN MENTORING RELATIONSHIPS
Power can be seen everywhere. It is relational and unique to each relationship. This paper explores the nature of power and influence in mentoring relationships specifically in the context of culturally diverse mentoring relationships. It looks at power issues that may arise from within mentoring relationships and power issues external to the relationship that may impact the establishment and development of cross cultural mentoring relationships.

What is power in relationships?
Power in relationships can be defined as the influence of one person over another or others, stemming from:
- a personal characteristic, quality, knowledge or skill
- a position or job in a community or organisation
- personal relationships and networks
- membership of a group e.g. cultural, professional, sporting, social, etc.

Power issues from within and outside the mentoring relationship affect the mentoring process. To ignore these dynamics of power may put the mentoring relationship at risk.

Power and Influence Issues from within the Relationship
Both mentoring partners bring to the mentoring relationship their own world views i.e. values, beliefs, perceptions, assumptions, expectations and attitudes.

Although mentors seek to empower their mentees, the relationship between the mentor and mentee is affected by power issues that exist in the relationship. The way in which mentors respond to individual differences and these power issues can be beneficial or limiting to the mentoring process and relationship. The following information provides examples of power and influence issues that may arise.

Power-with or power-over

Mentors may be seen by both themselves and their mentee to be more powerful because of their knowledge and skills. They may assume that their main task is teaching this knowledge to the mentee. This view can also be held by the mentee and the workplace. It can have a significant effect on the mentoring process. For instance the learning agenda can be led by the mentor rather than the mentee. Mentors may work with a personal belief system that their experience and knowledge enable them to know what is best for the mentee. This can lead to a power-over relationship rather than a power-with relationship.

Power-over is characterised by	Power-with is characterised by
Applying pressure and coercion	Consultation and collaboration
Knowing what's best for others	Supporting others to plan their own journey and decide what's best for them
Telling others what's wrong with them	Using a strengths based approach and problem solving by looking at personal assets and resources
Telling others what to do and how to do it. Limiting self-determination	Encouraging others to make decisions and choices that are right for them
Labelling others	Respecting and being open to uniqueness and diversity
Excluding others from decision making	People make sense of their experience in their own way

Identification

Generally, for the mentor, a mentoring relationship can provide an opportunity for contribution to future generations or leaders. They can identify with the mentee by viewing them as a younger version of themselves and a reminder of their past. Mentors may exercise power by unconsciously seeking to recreate their mentee to be a version of themselves. This is particularly so when the mentee views the mentor as a significant role model in his/her life. Mentors need to be aware of this identification in the relationship and the influence and power they have when they are role models for them.

Making assumptions

Mentors may also exercise power through the assumptions they make about their mentee, particularly in regard to their potential.

"The definitive litmus test for our mentoring relationship was his response when I confided in him that I wanted to be a professor: he didn't laugh. He seemed to believe also, and most probably his belief in my ability to achieve this goal predated my acknowledgment and reclamation of this deferred dream."

— **Juanita Johnson-Bailey**, *Cross-Cultural Mentoring as a Context for Learning*

Different experiences

Mentors and mentees who work in the same organisation may have had very different experiences including reactions and responses from others. This can be a source of unease in the mentoring relationship and affect the level of trust that can be established and maintained. For instance the mentee may have experienced racism, paternalism and/ or discrimination at the workplace. The mentor may not have had this direct experience or noticed it happening to others. How the mentor responds to reports of such behaviour will impact the mentoring relationship.

> "Certainly, an important factor that contributed to the early success of our own mentoring relationship was Ron's acceptance of Juanita's racist experiences as real and not the imagining of an oversensitive or paranoid black woman. He would listen (without offering any rationalizations) to her tales of being harassed by the campus police as she left her classroom, and of being rescued by a white student who vouched for her credibility. This psychosocial aspect of their relationship, wherein Ron counselled and demonstrated his acceptance of her narrative, helped to build a solid foundation."
>
> **— Juanita Johnson-Bailey,** *Cross-Cultural Mentoring as a Context for Learning*

Another instance can occur when the mentee is very visible in the organisation being one of the few Indigenous Australian staff. His or her actions are noticed by others. Often, he or she has additional responsibilities in the workplace serving on equal opportunity committees, Indigenous initiatives and nurturing other Indigenous Australian staff. The mentor may not have had this direct experience or noticed it happening and so may not understand the mentee's responses. These can range from excited commitment to feeling the heavy burden of expectation that occurs in representing Indigenous Australian views in a non-Indigenous organisation.

When mentors understand and include individual differences and power issues in the mentoring relationship, the potential benefits to both parties increase. The mentee gains access to an experienced and expert guide and achieves more success in reaching their goals and vision. In exchange, the mentor receives recognition and personal satisfaction. Both grow from the exposure to another culture and from the challenge of stepping outside of their comfort zone.

Power, Privilege and Influence Issues from Outside the Relationship

The major influence from outside the relationship comes from our membership of groups. We all belong to groups based on our cultural heritage, gender, sexual orientation, physical ability, age/generation, class or religion. Actually we have multiple group membership. Some of the groups to which we belong are very public and can be obvious to other people e.g. gender, age/generation and sometimes cultural heritage groups. Membership of other groups is more private and not necessarily visible to others e.g. religion and sexual orientation.

There are two basic principles that provide a foundation for a discussion about how group membership influences the mentoring process. They are:

We are all are members of groups. These groups have varying degrees of power,
privilege or influence in organisations and communities.

"Since mentoring relationships are embedded in the larger
context of intergroup relations and diversity in the organisation
(cf Ragins, 1997a: Thomas, 1999:2001) the members of the
mentoring relationship need to understand … the 'big picture'
with respect to group difference in power, privilege and
diversity in their organisations before they can understand
the impact of diversity on their own individual mentoring
relationships."
— **Clutterbuck and Ragins 2002 p36**

Group memberships give privilege and advantages to group members. From privilege and advantage comes power.

The University of Western Australia provides the following definition of privilege.

"Privilege, in its simplest definition, is understood to be those
rights, benefits and advantages enjoyed by a person or body of
persons beyond the advantages of other individuals. Majority
group refers to the largest group, while a minority group is a
group with fewer members represented in the social system.
For the purposes of a discussion about privilege, majority
group also signifies the group that has historically held
advantages in terms of power and economic resources. In an
Australian context, it refers to those from an Anglo-Christian
background."
Source: Cultural Diversity and Inclusive Practice Toolkit. University of Western Australia

Privilege may not have been asked for and is often not recognised until we mindfully compare our lives to the lives of people from other groups and realise not only differences in access to resources and power but also differences in life experiences. This is demonstrated well by the following example about privilege at the University of Western Australia in advice to students and lecturers,

…

In higher education, privilege means that Anglo-Australian staff and students generally:

- will not have to fear rejection from their colleagues or classmates if they have different world views, customs or practices;
- will not consider their race or cultural background (including accent) as a reason for not getting a job or promotion;
- will not suffer from an absence of role models, sponsors or mentors;
- will not require information about the potential adverse impact of racism in higher education;
- will be familiar with the language of educational instruction and business transaction, including acronyms and colloquialisms, in both the student and staff environments;
- will enjoy texts and examples within the curriculum that largely reflect and affirm their own cultural background and experience and, as an extension, will accrue the benefits of a culturally-biased curriculum;
- will not be expected to advocate for their race nor have their behaviour judged as representative of all of their race;
- will not be excluded from social activities.

Source: Cultural Diversity and Inclusive Practice Toolkit. University of Western Australia

It is important for mentors to understand the power dynamics of the organisations in which they and their mentees work by considering the issue of privilege and its impact on both themselves and their mentoring participants. It is also important for mentors to be open to gaining an understanding of what it is like to be 'the other' or 'the outsider within' in an organisation and within a community. What is it like to belong to groups that are in the minority in an organisation? What is it like for an Indigenous Australian person to be working in a large organisation in which they are one of a few? What expectations, assumptions, attitudes and beliefs might they experience from others? What additional pressures might an Indigenous Australian employee have that other employees don't — both from within and outside the organisation?

Contrast that with an Indigenous Australian person working in an Indigenous organisation in which the majority of employees and managers are Indigenous Australian people. What privileges might an Indigenous Australian employee enjoy in that setting? Consider how national celebrations would be approached and discussed e.g. Australia Day, ANZAC Day, National Sorry Day, NAIDOC week, etc?

Our group memberships can
- affect our access to power, knowledge and resources in organisations
- define our roles in the organisation
- bring out stereotypes and acknowledgements from others.

For example, some Indigenous Australians have expressed concern and dissatisfaction that their supervisors and others in their organisation have assumed that because they are Indigenous Australian staff members, they are only interested in, or they should only be involved in, programs and issues affecting Indigenous Australian people and communities. So they are rarely included in discussions about other broader issues and programs. This assumption by managers has:
- affected their access to knowledge, restricted their opportunities for learning and development and limited their access to power in the organisation because their opportunities for promotion will be limited;
- defined and limited their role in the organisation.
- operated on a stereotype that Indigenous Australian staff only want to work with Indigenous Australian issues and programs. There may also be another stereotype operating that questions their ability to contribute to other broader issues and programs within the organisation or department.

PRINCIPLE 2
Mentors and mentees bring these group memberships with them to the mentoring relationship. They influence the development and effectiveness of the mentoring relationship.

In a diversified mentoring relationship both mentor and mentee bring beliefs, expectations, assumptions, attitudes, values, perceptions and experiences related to their world view and group membership. So one of the first things to consider in diversified mentoring relationships is the number of group memberships that mentoring partners have in common. The higher the number of shared group memberships, thereby increasing the chance of shared experiences, expectations and similar world view, the greater the chance for success in the mentoring relationship.

Understanding how power and influence can affect mentoring relationships can lead to a more open and honest connection and eventually to a deeper understanding of one another. It can also be the basis for the empowerment of mentees in mentoring relationships.

References
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Hansman, Catherine A 2002 Diversity and Power in Mentoring Relationships. In Critical Perspectives on Mentoring: Trends and Issues Information Series No 388 edited by Catherine A Hansman. Accessed on 19/12/12 at http://calpro-online.org/eric/docs/mott/mentoring6.pdf

Juanita Johnson-Bailey, Ronald M Cervero 2002 Cross-Cultural Mentoring as a Context for Learning. In New Directions For Adult and Continuing Education, No96, Winter. Accessed on 19/12/12 at http://www.columbia.edu/~sf2434/mentoring%20literature/Cross-Cultural%20Mentoring%20as%20a%20Context%20for%20Learning.pdf

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22. Networking - Sharing Networks With Your Mentee

1. Introduction

This is self-paced training module about networking. It aims to provide background information that is inclusive of Indigenous Australian views. To make the most of this module, work through the questions in each section by using the resources listed and other resources to which you have access. If you have any questions please contact Donna Murray at IAHA on (02) 6285 1010 or donna@iaha.com.au

2. Knowing Your Networks

One of the two way benefits of mentoring is that networks are shared. To be able to share our networks we need to know and be clear about them. The activity in this module is a network mapping exercise. Follow the instructions and create your network masterpiece. If increasing or analysing networks is one the goals or strategies of your mentee, this may be a useful exercise to complete with them.

3. Activity

You will create your own informal network map using basic tools such as a piece of flip chart paper or a piece of cardboard, pens (with at least 3 different coloured inks) and post-it notes.

a)   Think of the work in which you are involved and the knowledge that is shared in that work.

b)   List all the people and organizations involved with this work, putting each one on a small Post-It note.

c)   Create another post-it note that represents you, your working group or organization.

d)   Starting by placing your post-it note in the centre of the flip chart paper.

e)   Place the other notes on the flip chart paper showing the importance of that relationship to you/your organization by the closeness or distance from you and your organisation.

f)   If people or organizations on the notes have relationships or interactions with each other, try and place those notes closer to each other. Move the notes around until you have a general sense of how each person/organisation relates to you and to the other notes.

g)   With a pencil, draw an arrow from you to any of the other people/organizations to whom you regularly give knowledge. The direction of the arrow should be from your post-it note to theirs.

h)   Draw lines from other people/organizations who regularly give you information. This time the direction of the arrows should be from them to you.

i)   Repeat this process for where other people/organizations share knowledge with each other.

j)   Look at the network again and consider how both knowledge and communication flows. Do you want to reorganize the notes? Is there a cluster of some people/organizations? Are there some with few or no pencil lines that should be moved further away from your note to help highlight their lack of connections? Make any changes you think necessary so that the map is an accurate reflection of your networks.

k)   Draw in the knowledge sharing flow lines in pen. Put the flow from you to others in one color, and from others to you in a second color. Add a third, dotted line between any post its where there are the strongest connections. These identify primary connections in the network.

l)   Take a moment to step back and look at your map. What do you notice?

m)   Answer the following questions:

    i)   With whom do you have the strongest knowledge sharing connections (two way arrows and dotted lines)?

    ii)   With whom do you think you should have the strongest connections? Are they strong connection? If not, what might you do to strengthen them?

    iii)   Who is an important knowledge intermediary or connector in your network? These would be people/organizations that have lots of connections with other people and organisations.

    iv)   Which people or organisations have very few connections and what are the implications for your work?

    v)   What can you do to strengthen weak connections?

    vi)   What can you do to manage areas where you have too many connections?

23. Frequently Asked Questions

GENERAL QUESTIONS

1. How long do you need to commit to the IAHA program?

There is no set period of time for mentoring relationships in this program because the time required depends on the needs of the mentee. Some mentees might be looking for short term coaching on a specific topic or skill and others may be looking for a longer term mentoring relationship. The requirements and time commitment should be discussed and agreed between the mentor and mentee at the beginning of the mentoring relationship.

2. How would mentors and mentees be matched?

IAHA will set up a mentor database with information about each mentor. Members seeking a mentor can search the database and request specific mentors based on the information provided. This request is made when members complete the Mentor Database Request form. If your search of the mentor database is not successful then members can complete the '*I'm seeking an IAHA mentor*' form and provide as much information as you can about your needs in terms of the knowledge base, experience and professional or cultural background of a future IAHA mentor. IAHA will then assist you in finding a mentor. There is no obligation for you to accept the suggested mentor that you have been allocated. IAHA will work with both mentor and mentee to find the best mutual match. Alternatively, if you have already identified a potential mentor, IAHA can still assist in making contact and supporting you both through the IAHA mentoring program.

3. What are the rules for participating in the IAHA Mentoring Program?

There are no IAHA rules as such but we expect that IAHA mentors and mentees will establish mutually respectful relationships that comply with State and Federal legislation related to the inclusion of diversity and the elimination of bullying, harassment and racial discrimination. Further, both mentoring partners will also need to enter into a mentoring agreement as part of the IAHA Mentoring Program which will outline mutual expectations for both parties, rather than rules.

4. What professional backgrounds or careers will mentors have in this program?

Mentors will be from the allied health professions of our membership as well as other professional and Aboriginal and Torres Strait Islander Australian backgrounds as required. For instance, a member might be looking for a mentor to specifically assist in marketing a new business. If there is no one on our database with the required skills and experience we would use our networks to assist the member to find a mentor with those skills and expertise.

5. What are the costs involved?

The only costs for mentors and mentees will be the costs involved in contacting one another via email or phone. IAHA mentoring resources can be used cost free by IAHA members and mentors.

MENTORS

6. Who can become a mentor?

Anyone with the expertise and experience that is required by IAHA members can become a mentor. We will be seeking mentors from both within and external to our membership including other professional associations and our networks in Aboriginal and Torres Strait Islander health.

7. Do mentors receive training and support?

Yes. Once you have agreed to bean IAHA mentor you will have access to extensive resources and self-paced training in the IAHA Mentoring Kit. . Ongoing support will also be provided by the IAHA Membership Officer who will be available to answer your questions when they arise.

8. What is the application process and how do I apply?

To become a mentor you will need to complete the 'I want to be a Mentor' form. Include as much information as possible because it will be entered onto our mentor database and will be available for members to search when seeking a mentor. Members will use the information provided by mentors to request mentors. You will be notified upon acceptance onto the IAHA mentor database and provided with access to resources and training in the IAHA Mentoring Kit.

9. Why do you want my bio and photo?

The biographical information and photo are required for inclusion on our mentor database. When IAHA members search the database it is important that they have a sense of who you are and what you can offer them as a mentor i.e. your area of expertise, your experience and your interests within and outside your profession.

In creating our mentor database we want to abide by the IAHA Privacy and Confidentiality Policy. We need your permission to include any information or photo of you on our website. That's why we are asking you to provide both - to ensure that you approve of the information that we make available to others about you.

10. What if I don't know something my mentee asks me?

Mentoring is not about having the answers. The role of mentors is to model behaviour that seeks information from others in their networks, to support mentees to gain the confidence and information to find their own answers. It's realistic to expect that as a mentor you will need help, information or support along the way from other mentors or the IAHA Membership Officer.

11. What if my mentee doesn't do well and quits his or her job or drops out of university?

As a mentor you are not responsible for the success of your mentee. Your roles are to guide, support and encourage mentees to work things out for themselves, to help them to find their own solutions. Mentors do not fix or rescue.

However, you may have valuable contacts such as career counsellors whose contact details you could provide to your mentee. It is then the decision of the mentee to contact that person or not.

Clear and agreed boundaries in mentoring relationships provide structure and a framework within which the mentoring can take place. They help to create safety for both mentor and mentee.

MENTEES

12. Who can request an IAHA mentor?

Any IAHA member can request a mentor.

13. What can I expect from my mentor?

You can expect your mentor to:
- listen and be supportive;
- provide non-judgemental support;
- provide guidance on issues raised;
- help you to clarify your goals;
- pass on his or her knowledge and experience; and
- at times, challenge you to be the best you can be.

It's important that you understand that mentoring is two way mutually beneficial relationship. You will be expected to participate fully rather than to merely receive wisdom from the mentor.

It may be possible for some mentor partners to meet face to face if they live in the same area. However, most mentoring in this program will be informal and take place by email or skype/phone.

14. What if I experience problems with my mentor?

Effective mentoring relationships require both mentor and mentee to sometimes move out of their comfort zones. If you experience problems that you can talk about with your mentor, then that may be the first step. Hopefully the problems will then be resolved. If they continue, or you feel they are of a personal or sensitive nature, you may need to consider whether you want to continue the mentoring relationship and/or you may choose to contact the IAHA Membership Officer and discuss options.

15. How do I sign up?

To request a mentor, you will need to complete the 'I would like to have an IAHA Mentor' form and provide as much information as you can about your needs in terms of the knowledge base, experience and professional or cultural background of a future IAHA mentor. You may like to look at the list of available mentors on the IAHA Mentor database or you may already have someone in mind. IAHA will then assist you in finding a suitable mentor.

16. How long will it be after I sign up that I will have a mentor?

We are aiming to complete the process within 4 weeks but it depends on whether here is a suitable match for you on our Mentor Database.

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25. Appendix A - A Historical and Political Perspective

BUILD ON YOUR CULTURAL AWARENESS

Often we are not taught a lot about Aboriginal and Torres Strait Islander history in school. Therefore when you research the following topics, and contemplate the questions posed to you, it may be a little uncomfortable and new to you. You may even need to unlearn what you thought you knew, and relearn a different way of seeing things. This is ok, and it is a good foundation upon which to build you cultural responsiveness over time. You may also know a lot about these topics already – and in this case it will be a great refresher for you!

You are embarking on an ongoing journey of learning and growth. No one can ever know everything about the history of every Aboriginal and Torres Strait Islander nation in Australia, or the lived experiences of every Aboriginal and Torres Strait Islander person, family and community. But taking the initiative to find out more about Aboriginal and Torres Strait Islander history and the impact on people in your nation or local communities is an excellent first step in building your knowledge further.

LANGUAGE GROUPS

Aboriginal and Torres Strait Islander societies have always been diverse and complex. When this continent was populated only by Aboriginal peoples, there were hundreds of different languages and thousands of family groups. Numerous Aboriginal language and nation group maps have been published over the last decade and most relate to specific geographic areas. The Map of Indigenous Australia which was developed and published by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) provides a general Australia wide reference for this diversity. This is available online and we encourage you to look it up and investigate this diversity yourself.

    a.   What are the Aboriginal and/or Torres Strait Islander nations and/or language groups in your local area or areas that you work?

CAPTAIN COOK'S INSTRUCTIONS

Captain James Cook was issued with special instructions by the British Government in 1768. What were they? It may be useful to look up James Cook's Secret Instructions, c.1768. Courtesy National Library of Australia. Note in particular the instructions that outline how to engage with "the Natives". Consider the implications of these secret instructions on relationships between Aboriginal peoples and explorers and invaders.

ABORIGINAL RESISTANCE TO INVASION

    a.   Conflicts with explorers and invaders commenced prior to 1788. What was the earliest recorded conflict between Australian Indigenous peoples and explorers?

    b.   Describe Aboriginal responses to the establishment of the British colony.

    c.   How did the invaders respond to Aboriginal resistance?

    d.   Research 3 Aboriginal resistance leaders and describe where and how they waged their resistance.

MASSACRES AND CONSPIRACIES OF SILENCE

    a.   Some historians believe that massacres of Aboriginal people were common and often were hidden and unpunished. What evidence can you find that supports or denies conspiracies of silence?

    b.   Three recorded massacres of Aboriginal people are the Myall Creek Massacre, the Forrest River Massacre and the Coniston Massacre. Where and when did they occur?

    c.   Do you know of any massacres that occurred in your local area?

GOVERNMENT POLICIES: PROTECTION

In 1837 a British Select Committee examined the treatment of Indigenous people in all British colonies and recommended that 'Protectors of Aborigines' be appointed in Australia.

    a.   Why were protection policies considered necessary?

    b.   What did protection policies aim to do, and how does this contrast with what it looked like in practice across various states and territories?

    c.   Research the effects of these policies on the lives of Aboriginal and Torres Strait Islander individuals, families and communities.

GOVERNMENT POLICIES: ASSIMILATION POLICY

The assimilation approach was outlined at the Initial Conference of Commonwealth and State Aboriginal Authorities in 1937 which stated:

"This Conference believes that the destiny of the natives of aboriginal origin (sic), but not of the full blood, lies in their ultimate absorption by the people of the Commonwealth, and it therefore recommends that all efforts be directed to that end."

    a.   Why the Assimilation Policy was considered necessary?

    b.   What did the Assimilation Policy aim to do, and how does this contrast with what it looked like in practice across various states and territories?

    c.   Research the effects of this policy on Aboriginal and Torres Strait Islander individuals, families and communities.

ABORIGINAL PROTEST IN THE 20TH CENTURY

During the 20th century an Indigenous rights movement commenced in Australia and it continues to underpin social and legislative changes in Australia. Three significant historical events were:

- The Day of Mourning in 1938
- The Freedom Ride in 1965
- The Tent Embassy in 1972

Read about each of these protests, reflect on the events leading up to each event and consider the following questions.

    a.   Which Aboriginal and Torres Strait Islander organisations and leaders were involved in these protests?

    b.   How did they challenge racism and promote human rights in Australia?

    c.   What was the role of the media in each of these protests?

    d.   What were the roles of non-Indigenous supporters e.g. unions, churches, university students?

    e.   What is the legacy of each of these protests?

    f.   When did NAIDOC commence? How is it related to the Day of Mourning in 1938?

1967 REFERENDUM

On 27 May 1967 a Federal referendum was held to determine whether two references that discriminated against Aboriginal people in the Australian Constitution, should be removed.

    a.   How did the 1967 Referendum change the Australian Constitution? Consider why this change was significant for Aboriginal and Torres Strait Islander peoples.

THE ABORIGINAL FLAG AND THE TORRES STRAIT ISLANDER FLAG

    a.   Who designed the Aboriginal Flag? When was it first used?

    b.   What do the colours of the Aboriginal flag represent?

    c.   Who designed the Torres Strait Islands flag? When was it first used?

    d.   What do the colours of the Torres Strait Islands flag represent?

LAND RIGHTS AND NATIVE TITLE

    a.   What land rights do Aboriginal and Torres Strait Islander peoples currently have?

    b.   What sea rights do Aboriginal and Torres Strait Islander peoples currently have?

    c.   What impact did the Mabo Decision made by the High Court on 3 June 1992 have on these rights?

RECONCILIATION

    a.   What is Reconciliation?

    b.   What is a Reconciliation Action Plan?

    c.   How can you contribute to Reconciliation in Australia?

THE APOLOGY TO AUSTRALIA'S INDIGENOUS PEOPLES

On February 13 2008, then Prime Minister Kevin Rudd delivered the government's Apology to Australia's Indigenous Peoples, for their past mistreatment and in particular those who were Stolen Generations.

    a.   Why was this apology significant to many Aboriginal and Torres Strait Islander peoples?

    b.   Why was this apology significant to many non-Indigenous Australians?

CLOSE THE GAP CAMPAIGN

    a.   What is Close the Gap?

    b.   How can your profession contribute to Close the Gap?

PLACED BASED CULTURAL AWARENESS - GETTING TO KNOW YOUR LOCAL ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITIES, CULTURES AND PROTOCOLS

Here are some questions you may wish to explore that may assist you in building your cultural awareness and knowledge in respect of building culturally responsive relationships at a local level:

    a.   Who are the Traditional Owners of the lands where you live and/or work?

    b.   What is the difference between Welcome to Country and Acknowledgement of Country?

    c.   Are there local Aboriginal and Torres Strait Islander organisations or groups with whom you could build relationships and/or work in partnership?

    d.   What is the local history of contact between Aboriginal or Torres Strait Islanders peoples and non-Aboriginal peoples in your region?

    e.   Are there local Aboriginal Community Controlled Organisations (such as Health Services, Land Councils, Community or Family Centres)?

    f.   Is there an Elders or Cultural group in your local area? If so how might you build relationships and/or work in partnership with these groups?

    g.   In some areas across Australia the term Elder refers to an "older or significant" Aboriginal or Torres Strait Islander person. However in other area's an Elder is not defined by age, but is a term or status that is given to someone with recognised significance to that area – do you know how an Elder is defined and/or whom is recognised as an Elder in your region? Why might this be something that you need to consider?

    h.   Do the local Aboriginal or Torres Strait Islander peoples have Land Rights /Native Title to their traditional lands on which you live / work?

    i.   Are there any significant Land Rights/Native Title stories or movements in your local area?

    j.   Are there any significant local Aboriginal or Torres Strait Islander events that occur in your local area, e.g. NADIOC week, Sorry Day, Close the Gap? Have you been to any of these events? If not how might you or your organisation become involved in these events?

    k.   Is there a local Cultural, Language or Community group or organisation in your local area? If so how might you build relationships and/or work in partnership with these groups?

    l.   Do you know of any significant Aboriginal or Torres Strait Islander leaders from your region? What has been their role in their local community?

    m.   Issues such as Women's Business, Men's Business, Sorry Business and Kinship systems are often important local cultural protocols to be aware of. Does this apply to your local area?

26. Appendix B – An Overview of Aboriginal and Torres Strait Islander Health and Wellbeing

Aboriginal and Torres Strait Islander peoples view health in a holistic context as reflected in the holistic definition of health contained within the National Aboriginal Health Strategy (1989):

"Aboriginal health means not just the physical wellbeing of an individual but refers to the social, emotional and cultural wellbeing of the whole community in which each individual is able to achieve their full potential as a human being, thereby bringing about the total wellbeing of their Community. It is a whole-of-life view and includes the cyclical concept of life-death-life."

CULTURAL AND SOCIAL DETERMINANTS OF HEATH
    a.   What are social determinant of health?
    b.   What are cultural determinants of health?
    c.   Why is it important to consider the cultural and social determinants of health?

ABORIGINAL AND TORRES STRAIT ISLANDER HEALTH STATISTICS
    a.   What do the most recent statistics from the ABS tell us about Aboriginal and Torres Strait Islander births?
    b.   What do the most recent statistics from the ABS tell us about Aboriginal and Torres Strait Islander deaths?
    c.   What specific health conditions are prevalent in Aboriginal and Torres Strait Islander populations?
    d.   Are there any specific health conditions that are prevalent and/or unique to Aboriginal and Torres Strait Islander peoples in your region? How are these statistics significantly different from other communities? How might this impact on healthcare delivery in your region?

ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES AND ACCESS TO HEALTH CARE
    a.   Access is more than just physical or geographical access, also including cultural, economic and social factors which all impact on whether Aboriginal peoples and Torres Strait Islander people use allied health services. What are some of the barriers to Aboriginal and Torres Strait Islander peoples accessing health care services?

CLOSING THE GAP: THE INDIGENOUS REFORM AGENDA
    a.   What are the principles of the Closing the Gap agenda?
    b.   What are the targets for Closing the Gap?
    c.   How is this different from 'Close the Gap'?

NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER HEALTH PLAN 2013 - 2023
The National Aboriginal and Torres Strait Islander Health Plan 2013-2023 (Health Plan) was developed to provide an overarching framework which builds links with other major Commonwealth health activities and identifies areas of focus to guide future investment and effort in relation to improving Aboriginal and Torres Strait Islander health. It is supported by a comprehensive Implementation Plan.

The vision of the Health Plan is "The Australian health system is free of racism and inequality and all Aboriginal and Torres Strait Islander people have access to health services that are effective, high quality, appropriate and affordable. Together with strategies to address social inequalities and determinants of health, this provides the necessary platform to realise health equality by 2031."
    a.   What are the four principles of the Health Plan?
    b.   By what are the priorities of the Health plan are underpinned?
    c.   Explore the goals and key strategies outlined under the 'Health Enablers' and 'Whole of Life' priorities?

The Implementation Plan outlines the actions to be taken by the Australian Government, the Aboriginal community controlled health sector, and other key stakeholders to give effect to the vision, principles, priorities and strategies of the National Aboriginal and Torres Strait Islander Health Plan 2013-2023.
    a.   What are the 7 domains of the Implementation Plan?
    b.   How are social and cultural determinants of health addressed?