



Literature Review: Decolonizing and Indigenizing Mentorship

This literature review explores best practices for decolonizing and Indigenizing mentorship.

INDIGENOUS MENTORSHIP BEST PRACTICES



Cultural Integrity

Keeping “hold of one’s Indigenous understandings” and making Indigenous ways of knowing the foundation. Approaches include using Indigenous language, land-based learning, self-location, and cultural identification.



Distinctions-based

Avoiding the presentation of Indigenous peoples as one monolithic bloc by “carefully considering gendered, geographical, regional, and identities factors that make Indigenous peoples distinct.”



Miyo

Conducting oneself in a way that reflects miyo—goodness, sharing, generosity. Can be developed through “following protocol, showing guardianship over sacred knowledge, standing by cultural validity of knowledge, and giving back.”



Non-hierarchical

Allowing space for self-reflection, shared power, and interconnectedness. Story-sharing helps decolonize relationships through vulnerability, trust, and honouring each other’s knowledge. Mentees should feel they have a meaningful say in the relationship.



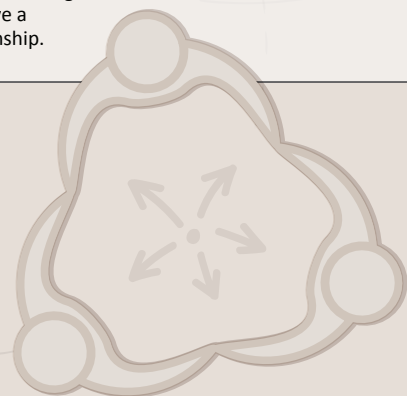
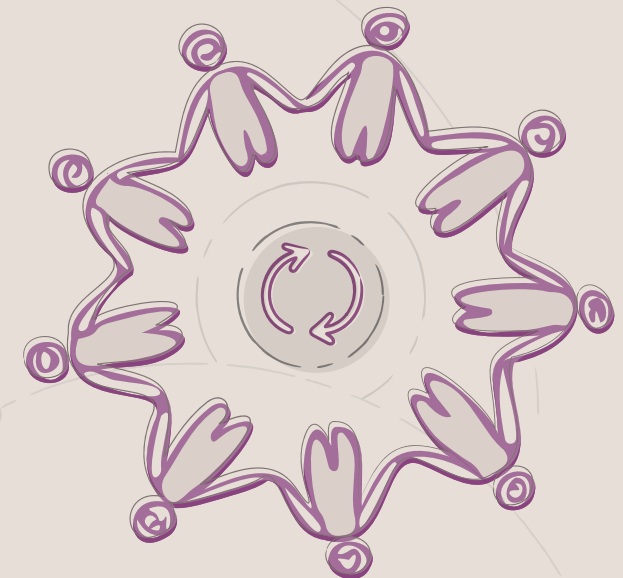
Peer-based

Providing each other with a sense of community helps students overcome obstacles like being far from home or worrying they won’t fit in.



Reflection/Self-reflexivity

Allowing for “the interrogation of interconnectivity of self and external world, and our responsibilities to our social, physical, and ecological environment”, setting the groundwork to proceed in a good way.



KEY TAKEAWAYS

- Eurocentric mentorship models discredit Indigenous perspectives.
- Successful Indigenous mentorship is non-hierarchical, rooted in cultural integrity, reflection/reflexivity, distinctions-based, peer-based, embodying Miyo (goodness, sharing, reciprocity).

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