MENTORING FOR LEADERSHIP IN

PACIFIC EDUCATION

By

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My family has provided me with love and support through the years, as well as reminding me of the importance of my work and the value of education. Finally, to my parents Wing-Way Jimmy and Germaine Amoy Chu – this PhD is dedicated to you both. It represents the education that you both valued and endorsed through out my life. You have encouraged my education and this positive encouragement has been integral to my self-determination to obtain an excellent education for our family, and our people.

"With coarse rice to eat, with water to drink, and my bended arm for a pillow - I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud."

Confucius

ABSTRACT

Leadership development for Pacific people is an area of attention in tertiary education in Aotearoa/New Zealand. By strengthening leadership development in tertiary education institutions, Pacific peoples' educational success can be enhanced. As a strategy, mentoring is deemed to be a way of successfully facilitating Pacific students' leadership development. Hence, this study explored mentoring for leadership of Pacific students at Victoria University of Wellington. Such a purpose ensured that mentoring experiences are explained adequately. Employing an Appreciative Inquiry (AI) research approach, the study involved four case studies – Manaaki Pihipihinga, the Hawaii group, the Pacific Students' Education Leadership Cluster and One-to-One Mentoring Relationships – of mentoring. The case studies formed the basis for rigorous reflections of the researchers' own and the mentoring stories of protégés. Using the AI's four phases of Discovery, Dream, Design and Destiny, enabling factors and key principles about mentoring were drawn out from the cases. The study offers and Appreciative Mentoring (AM) Framework, based on an adaptation of the 4-Ds of AI. The AM Framework comprises of Recognise, Realise, Guide and Grow phases of mentoring, focusing on the development and growth of the relationship between mentor and protégé. The study offers clarified definitions and explanations of mentoring. As well, the study advocated for the use of AM to establish personal growth and leadership maturity in Pacific students.

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CHAPTER ONE: INTRODUCTION

"To learn some of life's more valuable lessons often takes a rather long journey."

(Murrell, 1998, p. 280)

Mentoring and leadership are two separate concepts that exist in a vast array of fields, including education. However when mentoring is combined with leadership, as in the statement 'mentoring for leadership', then the possibilities for understanding the two concepts begin to reveal an abundance of stories. This study is a unique story that begins with one concept - mentoring. This mentoring is focused on Pacific students at Victoria University of Wellington (VUW). The concept of mentoring evolves as each case study is explored. As this exploration extends, then it becomes connected to leadership development.

This study begins as a journey, a journey of mentoring for leadership development. The vaka, which is otherwise known as a boat, or canoe, or sailing vessel, has been widely used by Pacific people for hundreds of years to transport people across the seas. The vaka is used to sail the seas and is prized by different Pacific cultures.   Just as, for millennia, vaka have journeyed across the ocean from island to island, this vaka journeys across case studies. To sail a vaka requires specific navigation skills, knowledge, and education systems.   In this study, the vaka is used metaphorically - as a vessel that journeys from chapter to chapter. It journeys across case studies of leadership experiences that connect leadership development initiatives. Essentially, these case studies are concerned with the learning from each experience and then building upon such learnings, using the Appreciative Inquiry (AI) philosophy.   The vaka carries the knowledge from one case study to the next, gathering the specific knowledge needed to further understand leadership development for Pacific students in tertiary education. To navigate a vaka, one must know where the final destination will be, and this is where I believe the vaka is useful in its metaphoric application.   As the vaka moves from chapter to chapter, the understanding of mentoring for leadership grows accordingly as each case study contributes to an Appreciative Mentorship framework which is the final destination

for this study. Each chapter is representative of a phase of AI: Discovery, Dream, Design, and Destiny.
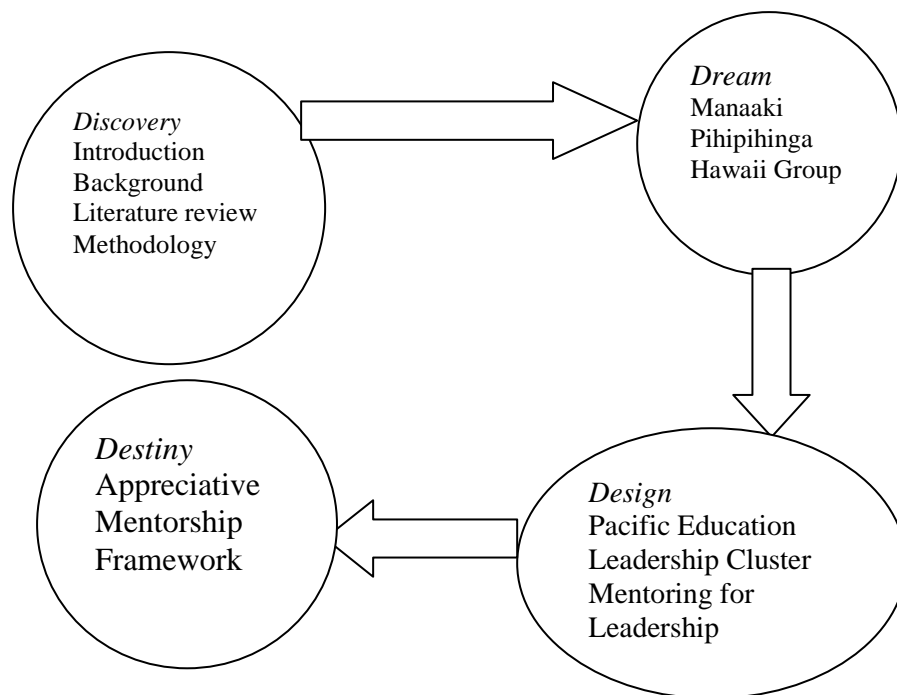
Figure 1: An Appreciative Inquiry Journey

The vaka begins its journey in Chapter two – The Background and Rationale to the study. This chapter begins the Discovery phase, where the vaka is paddled through the definitions of education, and explanation of the term 'Pacific'. The focus of this study is on Pacific students at VUW. The contextual issues of tertiary education in Aotearoa/New Zealand and an overview of the educational challenges for Pacific people are provided giving the reasoning for the attention to mentoring and leadership development for young Pacific people. A brief overview of the Rethinking Pacific Education Initiative for and by Pacific People (RPEIPP) provides a further rationale for this study. The focus on mentoring is explained by my own story as a student and lecturer.

The vaka then takes us to the literature on understandings of Mentoring which make up Chapter three which is also focused on 'Discovery'. The many understandings and interpretations of mentoring as a theoretical concept are explored as are the various definitions and originations of mentoring. The literature then

moves on to explore the processes of mentoring, and to the more specific applications of mentoring within the educational field including discussion of the meaning of the mentor's role and the protégé's position.

Chapter four is an exploration of the leadership literature, and is also part of the Discovery phase of AI. The differences in perspectives on leadership, Pacific understandings of leadership, and leadership development are explored. These show the relevant principles that underpin my approach, as a mentor and leader developer, of working with leadership development.

In Chapter five, an exploration of Appreciative Inquiry provides the philosophical framework of mentoring for leadership for this study. Examples of how AI has been used in various fields are included to facilitate the understanding of AI. Appreciative Inquiry gives life to this study, to the mentoring behaviours and ways of developing relationships between mentor and protégé. AI is a methodology, a philosophy, and an approach to mentoring. The phases that make up AI, known as Discovery, Dream, Design, and Destiny, are explained.

Chapter six focuses on the methodological inquiry for this study. In this chapter, because the mentor (myself) was involved in each of the mentoring initiatives for this study, the role of 'insider' researcher is explained. The rationale for the methods used is supported by explanations of Pacific research processes and leadership stories. Leadership stories have been widely used in teachings of leadership to explain principles, values, lessons, and challenges to people interested in leadership development.

Chapter seven is focused on Manaaki Pihipihinga: the Maori and Pacific Students' Mentoring Programme at Victoria University of Wellington (VUW). This case study represents the Dream phase of AI. It explores the mentoring programme, in terms of its purpose, process of development, key learnings, and challenges. The mentoring programme was formal in the sense it was structured and organized according to key objectives of the Special Supplementary Grant (SSG) provided by the government for supporting Maori and Pacific students in tertiary education. As my first experience in developing a mentoring programme for students at Victoria University of Wellington, this case study provides critical foundations. As part of the

Dream phase, it was important to examine all aspects of the mentoring programme and it was from this programme that I first discovered what mentoring meant to students within a university context.

The title of Chapter eight is "The Hawaii Group". This case study was a short-term mentoring initiative. As part of the Dream phase it provides the key challenges and learnings for me as a mentor and leader-developer. The case study was about a group of students and myself, who came from different backgrounds, working to get to Hawaii. It was revealed in this case study, that mentoring and leadership meant different things to different people. The challenges that arose in this mentoring experience actually gave me the most important learnings.

Chapter nine, "Pacific Education Leadership Cluster", is part of the Design phase. The chapter begins with the rationale and purpose for the development of the Cluster. This case study discusses a focused strategy concerned with mentoring for leadership in a small group and for the long-term. The Cluster is the first strategy that deliberately combines mentoring for leadership. A description of the process of running the Cluster, the individuals involved, and some of the initiatives are provided. The key learnings and challenges are also discussed.

"Mentoring for Leadership Development", is the title of Chapter ten. This case study is also part of the Design phase and is focused on development of short-term and long-term initiatives for mentoring with individual Pacific students at VUW. A description of the mentoring relationships with some of my protégés and selected students' stories emphasise the key points related to learnings. This case study is integral to the study as it focuses on the one-to-one relationships that have been developed. The strength of the relationships has provided the 'backbone' to the other mentoring case studies discussed in this study.

The vaka arrives at its final destination. The vaka has navigated the waters through the case studies to arrive at Chapter eleven, titled "The Appreciative Mentorship Framework". This summative chapter represents the final phase of Appreciative Inquiry, the Destiny phase. This framework for mentoring based on appreciative principles is the final destiny. This chapter brings together the key learnings from the four mentoring case studies. As this study is based on the

principles of AI, I have discussed the best of what has worked through the various mentoring initiatives. Appreciative Mentorship is a mentoring framework which draws together four mentoring phases that have been adapted from AI. The four progressive phases are called Recognise, Realise, Guide, and Grow. A description of each phase is provided with connected appreciative principles relevant for each.

CHAPTER TWO: BACKGROUND AND RATIONALE

"We have a great stake in building leaders who connect, withstand, and sustain great pressures to hold things together, are flexible and strong and enduring."

(Mossberg, 2007, p. 1)

Introduction

The vaka begins its journey. This is where I, as a student of leadership, become captured by some of the challenges in Pacific education and how Pacific students are being affected by these. This stage of the journey provides the background to the study as well as the rationale and underlying reasons. For the purposes of this study, I explain the use of the term 'Pacific' which has been widely and interchangeably used with other variations of the term in education. As part of the vaka journey, I provide a brief description of the educational achievement issues for Pacific education that are occurring across the sectors. It is important to be aware of these issues as they provide the reasons for the need to attend to leadership, mentoring, and support of Pacific students. I provide the reasons for my interest in the topic of mentoring for leadership; most of the rationale has related to my personal mentoring journey. This study is a leadership journey, and the vaka is paddled across some waters that are unfamiliar with some deep challenges, some beautiful lagoons, and good things happening along the way.

Understanding Education

> Education is not the art of training and subjugating the people to serve the profit of others. It is the art of helping people to know themselves, to develop the resources of judgment and skills of learning and the sense of values needed on facing a future of unpredictable change, to understand the rights and responsibilities of adults in a democratic society and to exercise the greatest possible of control over their own fate. To educate is to look for truth, to stir discomfort in the placid minds of the unthinking, to shake ideologies, disturb complacency, undermine the tyranny of anti-commercialism which reins in the market place and in some of our legislatures, to the disadvantage of all of us. To educate is to reject the false analogies of the marketplace, to see justice and equality as noble aims rather than as obstacles to a takeover bid, to insist that human progress has no bottom line (Canadian Education Association address by Bob Blaire, secretary-general as cited in Hodgkinson, 1991, p. 16).

This quotation helps to set the scene for understanding the use of the term education. Education as a concept is defined in many ways (Taufe'ulungaki, 2002). Further, Hodgkinson, (1991), argues that education as a concept is complex. He states that there are three purposes for education - the aesthetic, the economic, and the ideological. Aesthetic education refers to self-fulfillment and the enjoyment of life. Individuals take up the liberal arts, humanities, and adult education as a way of furthering their skills and knowledge. Economic education refers to vocational education or training and is undertaken by people who "have the manifest end of making money," (Hodgkinson, 1991, p. 24). According to Hodgkinson (1991), universities are an example of an economic educational system. The notion of ideological education refers to the "function of education to transmit the culture of the society it occurs in" (Hodgkinson, 1991, p. 25). Formal educational organisations share with the family the task of moral education. Cultural values are transmitted through a hidden and overt curriculum in schools (Hodgkinson, 1991).

According to Adams, Clark, Codd, O'Neill, Openshaw, and Waitere-Ang (2000), education is a process; to be an 'educated person' is to be someone who can formulate life plans for their future. People must possess "knowledge of various possible forms of life and the ability to make judgments about them" (p.134). Obtaining knowledge to achieve this is deemed important.

In this study I use Thaman's (1999) explanation of education as an introduction to worthwhile learning. For Pacific people, learning is found in formal (early childhood, schools, tertiary institutes) and informal contexts (for example, the family). Informal learning has occurred in Pacific homes and communities for many generations and it was perceived as being part of lifelong learning (Veramu, 2007). Moreover, lifelong learning is linked to traditional education with village elders providing learning opportunities for young people and adults to learn cultural skills and arts (Veramu, 2007).

Education is about transformation, and not simply a matter of transmission of knowledge or concepts or ideas. It involves matters of significance that are passed from generation to generation and includes the passing of values that are learnt, and that are developed. Values are formed and carried in the relationships between people (McGettrick, 2005). Further, McGettrick (2005), states that one of the key objectives

of education is to form and support people of hope and of dignity, and that through hope, people have the confidence to transform society, as individuals and as a community. Education, therefore values each individual for the gifts and talents which each has, as well as providing a means of empowering each person to contribute to the benefit of all society (McGettrick, 2005).

In explaining the structure of education, Hodgkinson (1991), points out that people are educated in formal educational institutions such as schools, colleges, institutes, and universities. He claims that these institutions are structured by the categories of funding, chronology, purpose, and governance and that publicly funded education has been regarded as a right rather than a privilege. Furthermore, public education is considered free and compulsory. Hodgkinson (1991) argues that primary and secondary years are usually well defined. However, tertiary education is usually less defined because people of all ages attend higher education institutes. The purposive structure of education, (the aesthetic, economic and ideological) are translated into mission statements for the organisations in order to enunciate the declared purposes.

Who are Pacific People?

Aotearoa/New Zealand is a country that has attracted people from the Pacific islands over a long period of time. Macpherson, Spoonley, and Anae (2001), identified that at the end of World War II there were 2,200 Pacific people based in Aotearoa/New Zealand. With the subsequent flow of migration, Pacific people were coming to Aotearoa/New Zealand for various reasons, such as employment and education. In the 1950s, the New Zealand government encouraged a more diverse population to become involved in the workforce. In particular the labour market attracted the flow of Pacific people, and it was at this point in time that the Pacific population began to change in size and socio-demographic character (Macpherson et al., 2001).

Historically, the umbrella term 'Pacific' has been used by the New Zealand government to describe the ethnic make up of people migrating from the Pacific Islands to Aotearoa/New Zealand (Cook, Didham, & Khajawa, 2001). Bedford and Didham (2001), state that the term 'Pacific' has been commonly and widely utilised at

all levels of society including educators, policy makers, community workers, the media, and institutions. The use of the term has often led to broad generalisations about a group of people who in fact are extremely diverse.

The "Pasifika Education Research Guidelines" (Anae, Coxon, Wendt-Samu, & Finau, 2002), developed for the Ministry of Education in Aotearoa/New Zealand, provides one definition of Pacific peoples. At the time of development, it made reference to the six Pacific nations of Samoa, Tonga, Niue, Cook Islands, Tokelau, and Fiji. In this context, 'Pacific people' is exclusive of Māori and in the broadest sense covers peoples from the Island Nations in the South Pacific, and in its narrowest sense, Pacific peoples in Aotearoa/New Zealand. The research guidelines go on to clarify the issue of Pacific people as being a heterogeneous group with different inter and intra-ethnic variations in the cultures. Variations include New Zealand-born/raised, island-born/raised Pacific people and being recognised as diverse groups.

The current Pacific population of Aotearoa/New Zealand is made up of a diverse number of ethnic groups, with seven largest being Samoans (49%), Cook Island Maori (22%), Tongans (19%), Niueans (8%), Fijians (4%), Tokelauans (3%), and Tuvaluans (1%) - the seven largest Pacific ethnic groups. According to the New Zealand Census of 2006, the total Pacific population was 231,798 or 6.5% of the population overall. Further statistical analysis indicates that 60% of this population was born in Aotearoa/New Zealand. Population trends project that the Pacific population is fast growing, with a youthful population (0-14 years) becoming increasingly evident (Statistics New Zealand, 2006). It is anticipated that between 1996 and 2016, the total Pacific population will increase by about 60% or 83,000 people.

For the purposes of this study, I have used 'Pacific', rather than 'Pacific Island' as not every Pacific person comes from a Pacific Island. Some people come from atolls (for example, Marshall Islands) or mainland countries such as Papua New Guinea. The term 'Pacific people' has wide acceptance as seen in the 'Inventory of Pacific Research at Victoria University of Wellington 1999-2005' (Davidson-Toumu'a, Teaiwa, Asmar, & Fairbairn-Dunlop, 2008). The Inventory uses 'Pacific' to mean people who can "trace descent to and/or are citizens of any of the territories

commonly understood to be part of the Pacific (i.e., Melanesia, Micronesia, Polynesia)" (Davidson-Toumu'a, Teaiwa, Asmar, & Fairbairn-Dunlop, 2008, p. 11).

Pacific Education

Pacific education in the region has been moving along steadily especially under the Rethinking Pacific Education Initiative by Pacific for Pacific People (RPEIPP) philosophy, but there are also some challenges with regard to Pacific education in Aotearoa/New Zealand (refer to page 23). Tuioti (2002), and Pasikale (2002), state that the rather grim situation of Pacific education is evident in the inadequate academic achievement rates. For example, 28% of Pacific students left compulsory education with no formal qualifications in 1999 (Tuioti, 2002). As a result of educational challenges, the New Zealand government developed the Pasifika Education Plan (PEP) in 2001. The plan was developed to provide strategic direction for educators and communities to improve the outcomes for Pacific students in early childhood education, the compulsory (primary and secondary) sector, and tertiary education. Since 2001, the PEP has been revised and relaunched by the Ministry of Education. It was a document reflecting the changing priorities of Pacific students and families (Ministry of Education, 2006a). Further, it was a plan to integrate community input and consultation, by recognising the roles of the family and community. Tongati'o (2006) stated that the plan was about Pacific people, educational services, and the government working together.

The operation and implementation of the PEP has been a top-down policy approach where the main point is to ensure that a Pacific voice is evident across the Ministry of Education. The Pacific voice is reflected in the Pasifika Education Unit, and research team who help to develop and monitor the delivery of the PEP. Liaison exists with other education agencies, public sector agencies (such as the Ministry of Pacific Island Affairs and the Tertiary Education Commission), providers, and educators in Aotearoa/New Zealand and across the Pacific region (Tongati'o, 2006).

The Ministry of Education released a "Monitoring Report of the Pasifika Education Plan" in 2006, illustrating achievement and participation trends across the three sectors. It was stated that early childhood participation rates were increasing. There has been an improvement in ECE participation but the likely target of 95 %

projected by the government will not be reached by 2010 (Ministry of Education, 2006b). However, the proportions of registered Pacific ECE teachers have continued to increase. As identified in the Monitoring Report of the PEP of 2006, there have been significant improvements in Pacific students' educational outcomes in the schooling sector (Ministry of Education, 2006b). For example, in 2000, 24.4% of Pacific students left school with little or no formal qualifications compared to 15.2% in 2005. For New Zealand European students, the statistics were 12.5% in 2000, and 9.9% in 2005. Furthermore, suspension rates were reported to be on the increase for Pacific students and, therefore, going against the national trend which is showing a decrease (Ministry of Education, 2006c).

Pacific Tertiary Education

New Zealand tertiary education includes all involvement in post-school formal education. This encompasses foundational education (such as adult literacy), certificates and diplomas, bachelor degrees, industry training, adult and community education and postgraduate qualifications. Tertiary education institutes (TEIs) include universities, polytechnics, colleges of education, wananga (higher education institution), and specialist colleges (Ministry of Education, 2006c).

The Ministry of Education claims that one key determinant of whether people progress to higher education or not, is their school achievement (Ministry of Education, 2006c). The Ministry states that the proportion of Pacific students leaving school with no qualifications is higher than the whole population, but that indicator has improved from 25% in 2001 to 15% in 2005 (Ministry of Education, 2007). In 2005, 14% of Pacific students left with a university entrance qualification, this was up from 10% in 2001 and compared with 33% for all students. Of the 2004 Pacific school leavers, 54% went directly to tertiary institutes (compared with 58% of all students), though most went to certificate level education, and with 11% to degrees compared with 23% for all students.

There was a 95% rise in the number of Pacific students in tertiary education between 1999 and 2005, with a rapid increase for Pacific women of more than 100%. This was more than for the entire sector (55%). In 2005, 6.2% of all tertiary enrolments were Pacific students compared to 4.9% in 1999. There has been

extensive growth in students obtaining certificates and the growth in degrees was reported to be 62%, against 7% for all students. Pacific students also have a faster growth rate at the postgraduate level than the sector as a whole (Ministry of Education, 2007).

There has been a significant increase in the number of qualification completions, 165% between 1999 and 2005. For all Pacific qualification completions, 84 % completed sub-degrees compared with 75% for all students in 2005, and 15% completed bachelor's degrees compared with 19% for all students. However, the rate of completion of qualifications is still lower than for other ethnic groups. In pre-degree qualifications, while Pacific students are less likely to drop out in their first year they are also less likely to complete their qualifications within five years. When Pacific students do complete a pre-degree qualification they are more likely to go on to study degrees than other people (Ministry of Education, 2007).

Approximately two-thirds of Pacific tertiary students are female and Pacific women are more likely to be studying at degree and post-graduate levels than Pacific men (Anae, Anderson, Benseman, & Coxon, 2002). In degree study, Pacific students are more likely to be first year drop outs, and again, those that make it past their first year are still less likely to graduate within five years. The Ministry states that Pacific students need to be retained in their degree studies beyond the initial year and help is needed for them to finish their degree. Completing qualifications reduces disparities and higher qualifications reduce disparities even more (Anae et al., 2002).

Some of the barriers to participation that Pacific students faced in post-compulsory education were highlighted by ACNeilsen (1997). These barriers were:

- High cost of post-compulsory education and training

- Unrealistic cultural demands from families

- Little or no access to private study areas or private study opportunities in extended families

- English literacy

- Lack of assertion by some cultures

- Lack of culturally familiar courses

- Lack of role models and mentors (p. 27)

Pasikale (1996) found similar results for Pacific learners. She found that students were isolated from their extended families, communities, and churches as a result of their commitments to study. While these students were seen as role models for their families and communities, this often resulted in high expectations to do well (and exerted worrying pressure on students). French (1992) found similar results with a group of Pacific student teachers at the Christchurch College of Education. French (1992) was interested in exploring ethnic minority adults' perspectives and experiences of tertiary education. He found that students were isolated from their extended families, communities, and churches as a result of their commitments to study. These students were seen as role models to their families and communities who often carried the high expectations to do well. This form of pressure led to worries for the students.

Whilst it is evident, that Pacific students have faced certain challenges in their tertiary studies since the early 1990s, there are programmes in place to facilitate the students' course of study and transition into university. For instance, Bell's (1998) study focused on a bridging programme at the University of Auckland. The purpose of the programme was to help Maori and Pacific students enter university to pursue their degree studies. Bell (1998) found that "Stepping Stones", was a rewarding programme in that it helped to break down some of the barriers faced by these students upon entering the university. Arini, Rakena, Taipapaki Curtis, Sua-Huirua, et al. (2008), found that non-lecture teaching at the university level for Maori and Pacific students has significant value for teacher-student relationships and attitudes to motivate students' learning. The findings from these two studies suggest that there is a need for educators to further explore and understand Pacific students' experiences in tertiary education. Furthermore, there is a need "…to significantly increase the success of young Pasifika peoples in the tertiary education system as currently the completion rates of Pasifika are lower than for any other group." (Tertiary Education Commission, 2007, p.32).

Background: Pacific Student Community at Victoria University of Wellington

This section provides an overview of the development of the Pacific student community at Victoria University of Wellington (VUW) from the early 1990s to

2005. This period of time has been selected primarily to show the extent to which the Pacific community has grown and changed. There were significant developments during this time in terms of the direction of education.

In 2007, Victoria University had 21,889 students enrolled, equating to 17,085 equivalent full-time students (EFTS). These figures exclude students enrolled with the New Zealand School of Music, a centre of musical excellence established conjointly by Victoria and Massey universities. Of the student body:

- 57% were women;

- 43% were men;

- 1769 identified as Māori;

- 1008 identified as Pacific;

- 18,923 were domestic students;

- 2966 were international students; and

- 5496 degrees, diplomas and certificates were awarded

(Victoria University of Wellington Annual Report, 2007).

Each year VUW commissions a research company to examine the exit rates of students who do not return to complete their qualifications. Data from 2007 shows that:

- Exit rates are at the highest level since 2000

- Over one in five undergraduate students exited VUW in 2007

- Maori student exit rates have increased appreciably since 2006 and are higher than average exit rates

- Students aged 25 years and older are more likely to exit than any other age group

- The exit rate for international students has increased since 2005 but they have a slightly lower exit rate overall than the rest of the student population

- Exit rates are consistently higher for male students than female students

- Asian students exit rates are lower than any other ethnic group

- Students from the Faculty of Commerce and Administration and Faculty of Science have the highest exit rate overall; Education has the lowest (BRC Annual Report to VUW, 2007, p. 15).

Since the 1980s, the number of Pacific and non-Pacific students at Victoria University has steadily increased. Table 1 show the number of students who indicated they were of Pacific identity on their enrolment forms (Victoria University of Wellington Annual Reports, 1998-2007). Overall, VUW students EFTS have increased between 1998-2007. Based on the steady increase of the Pacific student population and the support programmes at Victoria University, the VUW Investment Plan (2008), stated that "Victoria will continue to invest in initiatives which are proving to be successful in increasing the achievement at degree and postgraduate levels of under-represented groups, especially Maori and Pacific (p.13)".

Table 1: Numbers of Pacific Students (by headcount) at Victoria University from 1998-2007

Year	Number of Pacific Students	Total Number of Students
2007	1,008	17805
2006	871	16650
2005	738	13776
2004	751	19179
2003	700	18158
2002	599	16624
2001	552	15286
2000	501	13999
1999	497	14391
1998	447	13946

A study by Iata (2001), at VUW, indicated that mature students of Samoan ethnicity experienced specific challenges. Some of the challenges involved family, church, and community commitments that impacted on the students' study. Based on his research, Iata (2001) recommended that more resourcing for Pacific students should be made available in order to support them as a group; that more university staff of Pacific descent be appointed so that students could see more people like themselves in important roles; changes be made to the traditional teaching to reflect the learning needs of Pacific students; the creation of a welcoming environment; better recruitment strategies for students; reduction of the level of under achievement rates; the university work with schools, communities, and parents; and that more research should be undertaken on student services in order to provide better communication of services for Pacific students. One significant point that Iata (2001), made was that the students did not see many Pacific mentors and role models amongst the staff at the university. Iata (2001) also argued that little is known about adult students of ethnic minority backgrounds despite a steady increase in the participation rates in tertiary education over the years.

To meet the academic and social needs of Pacific students at VUW, a variety of initiatives were implemented. For example, the Association of the Samoan Students was a strong and thriving organisation in the early 1990s and it had effective and prominent leadership by senior Samoan students. Traditionally, Samoan students have been one of the larger Pacific ethnic groups on campus and have had the numbers to create strong capable representation. By being part of an association which supported students both academically and through pastoral care, students were part of a connected community within the university. Students felt they were not totally 'invisible', and interacted with their peers socially and academically.

Subsequently, a full time Pacific Student Liaison Officer was employed at VUW in the mid 1990s to ensure that there was a link between the university and Pacific communities and to facilitate recruitment of Pacific students. This role extended into pastoral care and support of Pacific students. Currently, the Liaison Officer is primarily responsible for recruitment of Pacific students into the university and a Pacific Student Support Coordinator has been appointed to take over the pastoral role.

Profile of the School of Education Studies (VUW)

At the time of writing this study (2008), the School of Education Studies was situated in the Faculty of Education, Victoria University of Wellington. Educational policy changes for the tertiary sector by the New Zealand government meant that the School, which was previously situated in the Faculty of Humanities and Social Sciences, was no longer viable. In 2005, the university was mandated by the government to merge with the College of Education, which was previously an autonomous and separate institution for teacher education. This resulted in the formation of a Faculty of Education and the School of Education Studies moved to become part of this new faculty.

When I was an undergraduate student, the School was known as the School of Education. Prior to the merger with the College of Education, the name changed to include the word 'Studies'. The School of Education had physically been located at the Kelburn Campus of VUW in Wellington. It moved to the Karori campus, north-west of Wellington in 2006.

The School of Education Studies provides undergraduate and post-graduate courses in early childhood education, policy, special needs, Pacific and Maori education, educational psychology, human development, media, leadership, youth studies, information technology, research, sociology, gender and diversity, and multiethnic education. In 2008, the total 'headcount' number of undergraduate students was 1494, with 306 (20.5%) of these students identifying as Maori and/or Pacific. The total number of postgraduate students was 279, with 68 (24.65%) being Maori and/or Pacific.

My Mentoring and Leadership Development Journey

This section will also help to provide the initial rationale for this study. It will shed light on me as a researcher, academic, student, leader, and mentor. Zachary's (2000) work on the mentor's guide for mentoring argues that the role of experience for a mentor's own mentoring journey is important for two main reasons. The first reason pertains to learning from experiences and maximizing what is learnt from them. Secondly, to build an effective mentoring relationship, mentors must have a clear understanding of their own personal journey. An effective mentor wants to

avoid cloning themselves onto the protégé in a relationship and instead focuses on the individual's own learning. Zachary (2000) believes that mentors are an amalgamation of their life experiences and should be aware of their life experiences that have influenced them. This allows the mentor to become a student of their own journey, to test any assumptions and have a perspective to guide the protégé's learning journey. Based on Zachary's (2000) theory of developing a personal time line of mentoring, I have produced my own journey which encompasses the mentoring experiences I have had at VUW.

My initial interest in the topic of leadership and mentoring developed over a number of years, firstly as an undergraduate student, then as a postgraduate student, and then progressing through to an academic position at the university. During my time as an undergraduate student, I had not thought of myself as a leader. It was not until 2003 when I was termed a leader, that I began to think seriously about what had led me to that point, and why. Denning (2007), states that deciding to be a leader is an inner decision to take on a stance, an orientation toward the world and to set out to ensure others do the same. Was I ready to be a leader and accept the challenges and commitments involved in leadership?

Denning (2007) argues that becoming a leader can be disruptive, involving stressful new responsibilities, venturing into the unknown, making mistakes, and learning from them. Thus, potential new leaders may have to decide 'Am I ready to tackle this challenge at this time?' Making the decision to be a leader is not something to be taken lightly (Denning, 2007). On my journey, I was aware of mentoring and the benefits that could be offered to people, but I had not realised the mentoring connection to leadership. As this study progresses, the evolution of the mentoring relationship and the connection to leadership will be seen.

My parents came to Aotearoa/New Zealand as immigrants from Faa'a Tahiti and Canton China. They married at a young age. My mother had had five children by the time she was 25 years old. My parents had had very little schooling with my father only reaching standard four. My mother had never been to school. After living in Auckland for many years, my parents and my five siblings moved to Wellington where I was born several years later. My brothers and sisters had completed their school years and I was the 'baby' of the family. My schooling experience up to the

intermediate years (aged 11) was the highlight of my education. However, the college years were a period of turmoil for me, as I did not enjoy the style of school I was at. It is important for me to reflect briefly on the early years of my growing up, as these years were critical to my perspectives on learning and education. For me being the youngest, learning was extremely significant as I had my parents and older brothers and sisters to learn from. This is where I learnt my culture, language, values, and beliefs that have provided me with the necessary foundations for developing other relationships.

I have been a student at VUW since the start of my undergraduate Bachelor of Arts degree, and then through to the higher levels of postgraduate study. During my undergraduate years I did not have a high level of support from services or programmes or from individuals. There may have been 'pockets' of support for students generally, but the services which stretched out to groups of minority students were minimal. My own interest in the topic of mentoring stemmed from personal experience of being mentored by different individuals through the course of my tertiary study. As an undergraduate student, I struggled to focus my interest on any area of my degree. I had neither vision nor aspiration to achieve beyond the undergraduate degree. I was also unsure of my career path. All I knew was that I had ambitions to do well and I enjoyed helping other people.

After I completed my undergraduate degree, I was encouraged to embark on a one year Honours programme. One of the academic staff encouraged me to apply for a tutor position, as she considered that I would not only be suitable, but the experience would give me new skills and a range of opportunities to assist my development. I successfully obtained a tutor position, and I was very nervous and excited about taking on such a role. During this stage of my academic programme, I did not realise how significant the impact of the tutoring would be on my future. I learnt many new and valuable skills from working closely with the senior academic staff who employed me as a tutor in their courses. As I began to gain more skills, knowledge, and confidence, I was offered more roles. These were as head tutor, course administrator, guest lecturer, and course coordinator, all of which led to further learning. Now that I look back on my experiences, the mentorship and training which was specifically given to me, led me to develop leadership qualities as well. In each

new role, the academic staff member concerned fully encouraged and supported me. As I furthered my work experience within the school, I was also encouraged to consider furthering my postgraduate studies. I firmly believe that the experience of working within the school connected strongly with my studies.

During my time of being a tutor, I was assigned to a somewhat 'specialist' tutor position with the Pacific students, which encompassed an extension of pastoral and social responsibilities. In this position, I had the opportunity to develop good relationships with many of the Pacific students. Over the span of 3 years, I was able to 'get-to-know' Pacific students, their families and communities. In some ways, this was not a typical tutoring experience, in that I was able to build some solid foundations with families and communities outside of the university. With these experiences in the postgraduate and academic world, I engaged with students of different backgrounds, not only Pacific. As I began to grow in my roles, mentoring relationships began to develop between myself and some of my students.

As I reflect, I know that I had positive experiences of engagement and collaboration with senior staff members who played a significant role in facilitating my personal and professional development. Essentially, it was this type of experience which enabled me and taught me the power of such positive influences which have enabled me to help mentor, encourage and support those around me. People who have helped me to realise my potential have in fact played an important part in my life. From this type of mentoring, I have incorporated further mentoring into my work with students and other people around me.

Prior to my current position as a lecturer at VUW, I held the position of Mentoring Coordinator of Manaaki Pihipihinga. In this role, I was responsible for developing the first ever formal mentoring programme for 1st year Maori and Pacific students studying in the Faculty of Humanities and Social Sciences (FHSS) and the Faculty of Commerce and Administration (FCA). The development of Manaaki Pihipihinga will be explored in Chapter seven. Along with developing a formal mentoring programme for Maori and Pacific students at VUW, tutoring and other experiences have allowed me to develop skills important in my professional and personal life. Ultimately, these experiences have led to my current position as an emerging academic. Individuals who were my mentors and/or role models have also

passed on ideas about how to support students in their studies and personal development. I believe it is an important factor in successful mentoring, for an individual who has been mentored to later become a mentor and to support others. Within my current role as a lecturer, I have continued to be mentored by senior colleagues who have created opportunities for my development. These experiences have been beneficial not only for my professional development as an academic, but also for my personal growth in confidence, self-esteem and perspective as an individual who always aspired to be a 'better person.'

From an Appreciative Inquiry perspective, my desire to work to help others is a key strength. I have been fortunate that it is integral to my current academic role. As this dissertation progresses, it will be evident that this has been a journey of growth, not only for me (as mentor, protégé, academic, leader), but also for the students. According to d'Plesse (2007), experience is the most valuable teacher. Having a PhD in leadership is useless unless an individual has the relational skills to engage with people; going from knowing about leadership to actually being a leader, engaging in leadership.

As I am someone who holds an academic position within the university, I can not wait for the senior managers to supply me with a pool of money and resources to support the students, nor can I wait for an educational policy for Pacific students to be developed or be implemented. It is crucial to act upon the needs of students now. In terms of a leadership vision and perspective, I must attend to the needs of those I am concerned with and must act accordingly. These are some of the driving forces behind this study. Ten years from now in 2019, I do not want to hear that the same issues are occurring for Pacific communities. As Sanga (2006) asserts, educational leadership is about creating a space in which a community of care and truth can be practiced.

Rethinking Pacific Education Initiative by Pacific People for Pacific People: A Call for Leadership and Mentoring Development

There are challenges, issues, and areas of attention which have encouraged me to delve further into the topics of leadership and mentoring. While some personal histories and journeys have led me to pursue this interest, there are also wider, global

influences which have drawn attention to areas of leadership. The wider focus on research in leadership has not been centred on leadership development for young Pacific people, especially at the tertiary level in Aotearoa/New Zealand and in the Pacific region. As a result, there have been calls by leaders and communities in the Pacific region for attention to strengthening and developing the leadership of young Pacific people building on earlier programmes (Johansson Fua, 2008).

The year 2000 marked a significant change in education for the Pacific region. Three key leaders in the Pacific came together literally under an umbrella in the rain. Dr Kabini Sanga, Dr Konai Helu Thaman, and Dr 'Ana Taufe'ulungaki were waiting for the rain to stop, and, as they huddled under the shelter of the umbrella, they came to a point where they decided that it was time for some dynamic changes in Pacific education. As a result of the umbrella of discussion, the three leaders brought together other key leaders and educators, Pacific and Maori, in a colloquium to begin the rethinking of Pacific education. From the colloquium, participants began to identify the issues, challenges, needs, and areas of attention for their Pacific countries. Papers were produced and edited into a book, the 'Tree of Opportunity' (Pene, Taufe'ulungaki, Benson, 2002). The Rethinking Pacific Education (RPEI) can be identified as a significant and positive turning point for Pacific education in the Pacific region. The official government aid development agency of New Zealand (NZAID) became the principal funding organisation for the initiative. RPEI initially began mobilising and engaging with an initiative in Vanuatu.

I recall that at one meeting of Pacific education leaders, I was asked by my mentor to sit in and listen to the discussion. The group had been called together during the Rethinking Education Aid Conference (2003) in Nadi, Fiji. As I listened to the discussions, one of the leaders asked the other leaders, "Who will take my position when I retire?" Another leader directly told her that she should be taking time to mentor someone younger to ensure that the good work would be continued. The discussions on the concerns for mentoring of younger people and leadership development served as a call for attention to these areas and encouraged my thinking about this PhD. As I listened further to the leaders' discussion, it was clear that many of them were concerned that there was a gap in the mentorship of younger people and students into positions of leadership. Across the Pacific region, not one of the leaders

was in the process of mentoring or guiding or encouraging young people to aspire to be leaders. My mentor, Dr Sanga questioned the other leaders, and asked directly, "Why have you not brought any students to the conference?" This question furthered my interest in the area of mentoring. Why was mentoring of younger people a priority concern for the leaders in Pacific education? What were the reasons for this? What strategies could be put in place to ensure mentoring for younger people took place? What was meant by mentoring for leadership? And so began the birth of the topic.

The Rethinking Pacific Education Initiative (RPEI) was formally initiated and developed in 2001 by a group of Pacific educators and leaders who wanted to see some significant changes occur in education for Pacific Island countries (Sanga & Taufe'ulungaki, 2003). A few years later, RPEI had the 'Pacific people for Pacific people' added onto it, so that it became RPEIPP. The main focus of RPEIPP was for Pacific peoples to rethink education in and for their own communities. Various activities initiated by RPEIPP have been directed at strengthening leadership development within Pacific Islands. However, as Sanga, Niroa, and Teaero, (2003) reported in their evaluation of RPEI, Pacific education leadership was an area which still needed more attention. While there had been some positive developments with younger Pacific people being involved in RPEI activities, there remained the need for more development and training of younger Pacific leaders. As a result of the attention to leadership, the vision was developed that "1000 New Generation Pacific leaders will be developed by 2015." Pue (2005) points out that a vision can be viewed as a goal that people can strive for. Specific strategies and initiatives are then positioned with the support and agreement of people in order to meet this vision or goal. At a symposium in Suva, Fiji (May 12-14, 2008) entitled "Rethinking the Rethinking Pacific Education Initiative by Pacific for Pacific People", it was clear that leadership development was happening and was highly successful because of the approach and understanding engendered (Johansson Fua, 2008). Pacific students returning to the Solomon Islands and Vanuatu who had been studying in Fiji, and students in New Zealand who had been involved in Pacific student leadership programmes, were having an influence on people.

This study can serve to provide a framework and clearer understanding of how to develop mentors and mentoring initiatives for Pacific students, using what works. The study will be important for academics and staff of the university who wish to be mentors and develop mentoring for students. If the desire is to grow students to fill the academic positions, this study can help to inform the process. Furthermore, if universities in New Zealand and around the world are keen to develop students as leaders, then there is much to learn from this study. Moreover if they are keen to develop graduate student cultures that nurture and support students scholarship, this study will be significant for the development and growth of such cultures. As there is still much needed research and documentation in the field of mentoring, this study will fill a significant gap in the mentoring and leadership literature. Students can also learn from this study as they will understand that mentoring can further their academic and professional career journeys.

Aim of Study

The study aims to explore and develop mentoring for leadership with Pacific students (in a tertiary institution) using an Appreciative Inquiry framework.

The following research questions will be addressed.

1) What is the meaning of mentoring for Pacific students in tertiary education?

2) What is a mentor's role in leadership development?

3) How can mentoring relationships be enhanced through the application of Appreciative Inquiry?

4) What are the contexts and explanations for how mentoring is understood?

5) How might clarified understandings of stories of mentoring inform future mentoring for Pacific leadership development?

6) To what extent is there a connection between mentoring and leadership?

Let the vaka be launched on its significant journey.

CHAPTER THREE: MENTORING

Mentoring events are those happenings that stand out, that are not part of the regular flow of life but are formative in some significant ways. They are occurrences which have a meaningful impact on our lives. That we learn from, grow as a result of and that change our feelings about ourselves…

(Darling, 1986, p. 4)

Introduction

The vaka sails from the background of the study to the review of literature on mentoring. It is important to understand the conceptualisations of mentoring as it has been used in different contexts. American research and work on organisational mentoring has existed since the 1970s providing a strong base for other areas, such as education, to build on. Mentoring will be explored in this chapter with a focus on the variety of the definitions of mentoring, roles of the mentor and mentoring relationships between mentor and protégé, and some of the implications involved in different forms of mentoring. Particular benefits and challenges of mentoring will be explored, as well as how mentoring has developed in educational contexts and for the purposes of leadership development.

Understanding the Concept of Mentoring: Mentor and Protégé:

The term 'mentor' and how mentors function have been widely discussed and debated by authors such as Awaya, McEwan, Heyler, Linsky, Lum, and Wakukawa (2003). Welch (1996), Ehrich and Hansford (1999), and Koeppen and McKay (2000) allude to the term 'mentoring' as originating from Greek history. In the often cited Homer's epic, 'Mentor' was the name of the wise trusted servant and old friend of Odysseus the Greek king; Telemachus was the son of the King, so Mentor's authority was derived from his wisdom, and not from rank. Thus, the relationship can be understood as one that is not based on rank but on Mentor's greater experience and wisdom. (Awaya et al., 2003). The story of Telemachus and Mentor can be read as initiation into adulthood, seeking one's role in life, whether one chooses to become a ruler, or a teacher, or seek some other occupation. It was from this story that the generic meaning of 'mentor' originated; to mean a "father" figure who sponsors,

guides, and instructs a younger individual commonly known as a protégé, though sometimes know as a mentee (Stone, 2004). The word protégé originates from the past participle of the French verb "proteger", to protect. According to Auster (1984), a protégé is a person guided and helped to further a career by another influential person. Levinson and Darrow (1978) suggested a mentor was a teacher, sponsor, exemplar, counselor, provider of moral support, and facilitator of a protégé's dreams. Levinson went on to explain that mentors offer support and advice and challenge men. Later, mentoring specifically for women was addressed by Koeppen and McKay (2000).

Research on mentoring has traditionally been centered on business, organisational, and professional mentoring within the United States, United Kingdom, and Canada (Busch, 1985). In the 1970s, the focus on mentoring was beginning to emerge. In a Harvard Business Review article of 1978, top business executives who had been interviewed stated they had had at least one mentor (Collins & Scott, 1978). Mentoring was on the increase in the late 1970s and throughout the 1980s and it was identified as one of the key factors involved in success, especially for women and minorities (Gibson, Tesone, & Buchalski, 2000). The focus of the early research on mentoring was mainly concerned with the protégé's perceptions of a relationship that had ended (Merriam, 1983) and emphasised the benefits to the protégé.

Mentoring

The theoretical foundations of mentoring are evident as positive phenomena (Roche, 1979) for mentors and protégés. The focus is on illuminating the positive in people and counteracts negative self-fulfilling prophecies. Further to this point is the contribution of psychology for the development of mentoring relationships. Many mentoring relationships have focused on enhancement of psychosocial development and well-being of individuals (Kram, 1983). Cognitive development and intentional learning are promoted through mentoring (Mott, 2002). Other foundations for mentoring stem from learning in adulthood (Zachary, 2000). The role of mentoring fosters adult learning through transformative relationships. Mentoring relationships can foster psychosocial development and learning together (Mott, 2002). As Kram (1983, p.608) stated mentoring relationships have "great potential to facilitate…psychosocial development in both early and middle adulthood by

providing a vehicle for accomplishing these primary development tasks." Furthermore, the theory of mentoring has a spiritual dimension and has been deeply rooted in religious traditions (Daloz, 1999). Darwin (2000) discusses mentoring as a radical humanist approach and believes that mentoring focuses on supportive, reciprocal, and creative partnerships of equals. Zachary (2000) grounds the work of mentoring in the field of learning as learning is the fundamental process of mentoring. The author presents mentoring paradigms within andragogical principles and with best practices of adult learning. In understanding the mentoring relationship between protégé and mentor, the role of experience is critical. It is grounded in connection and interrelationship through the forces that affect peoples' learning. The notions of challenge, support, and vision with learning style are instrumental in the role of facilitating the learning process.

There are limitations associated with mentoring. Mott (2002) states that while mentoring is a generative activity – mentoring can be power laden, unexamined and uncritically applied. Stalker (1994) challenges the androcentric and didactic nature of mentoring and mentoring perpetuates exploitative working environments, recreating the "patriarchal academe." Formalised mentoring have been critiqued because the relationships most often function to reinforce the status quo by developing dominate power structures that mentoring seeks to make more equitable in the first place (Hale, 1995). Stalker (1994) suggests that a reconceptualisation of mentoring needs to occur to resist structures of power.

The term mentoring has been used in different contexts with very little evidence of a consensus in the definition (Ehrich & Hansford, 1999). For instance, Stein (1981) found 27 different phrases defining the term mentor. Jacobi (1991) stated that the absence of a widely accepted operational definition of mentoring was a concern. Jacobi (1991) goes on to argue that the numerous definitions, some of which conflict, subsume several distinct kinds of interpersonal relationships. Wrightsman (1981) argued that even though people understand what mentoring is, the variations in operational definitions mean that the concept has become devalued because people use it loosely and it becomes a symbol for a short-term fad. However, Jacobi (1991) believes that it is difficult to argue mentoring is a short term fad.

There is a continued lack of clarity about antecedents, outcomes, characteristics, and mediators of mentoring relationships (Jacobi, 1991). According to Merriam (1983), the phenomenon of mentoring is not clear and has lead to confusion as to what is the ingredient for success, or what is being measured in mentoring. Mentoring means different things to developmental psychologists and to people in academic settings, for instance. The variations in mentoring definitions range from career-related definitions to friendship-type understandings of the term (Dodgson, 1986). The following definitions illustrate the diversity that exists according to the field of application.

Definition from the field of education.

First, it is an intentional process of interaction between at least two individuals….Second, mentoring is a nurturing process that fosters the growth and development of the protégé….Third, mentoring is an insightful process in which the wisdom of the mentor is acquired and applied by the protégé…Fourth, mentoring is a supportive, often protective process. The mentor can serve as an important guide or reality checker introducing the protégé to the environment he or she is preparing for. Finally…an essential component of serving as a mentor is role modeling. (Shandley, 1989, p. 60).

Definition from field of management/organisational behaviour.

Derived from Greek mythology, the name implies a relationship between a young adult and an older, more experienced adult that helps the younger individual learn to navigate in the adult world of work. A mentor supports, guides, and counsels the young adult as he or she accomplishes this important task. (Kram, 1985, p. 2).

Definition from field of psychology.

The terms 'mentor' and 'sponsor' are often used interchangeably to indicate older people in an organisation or profession who take younger colleagues under their wings and encourage and support their career progress until they reach mid-life. (Speizer, 1981, p. 708).

Definition from field of community development.

The National Mentoring Partnership's definition of mentoring is, "Mentoring is a structured and trusting relationship that brings young people together with caring individuals who offer guidance, support and encouragement aimed at developing the competence and character of the protégé." (MENTOR, 2003, p. 8).

The main principle that is common amongst definitions is that a mentor is usually higher ranking, influential with significant knowledge and is willing to share their experiences with younger employees. The main outcome from the mentoring is the development of professional and personal skills (O'Neil, 1981; Phillips-Jones, 1982; Carmin, 1988; Garrick & Alexander, 1994; Matters, 1994; Lacey, 1999; Applebaum, 2000; Bell, 2000; Daniels, 2000; Mathews 2003).

In the fields of business and industry, in the 1970s the term "sponsorship" was used to explain the interaction between junior and senior colleagues (Dalton, Thompson, & Price, 1977). Other terms such as "networking" (Michael, 1992), and "role modelling" (Hanson, 1983), were used by to characterise mentoring. Luna and Cullen (1995) found that mentoring in the private sector had been used as a tool or strategy for the development of employees. Phillips-Jones (1982) identified six different conceptualisations of mentor types and mentoring functions in the corporate field.

1. *Traditional mentors* are the older authority figures who protect, advocate for, and nurture their protégés over a long period of time.

2. People in direct supervisory roles are *supportive bosses*. They perform the same functions as traditional mentors but serve more as coaches on a regular basis.

3. *Organisational sponsors* are mentors whose major function is to assist in the promotion of the protégé.

4. *Professional mentors* are paid for their services such as career counseling and advising.

5. *Patrons* use their financial resources and status to help protégés prepare to launch their careers; often such mentors are relatives and friends.

6. *Invisible Godparents* are mentors who help protégés reach career goals without them knowing it (p. 34).

Formal and Informal Mentoring

Feiman-Nemser (1996) draws attention to vagueness or lack of purpose in many developed mentoring programmes. Several studies indicate a lack of research focusing on the details of mentoring interactions in practical settings (Hawkey, 1998). According to Mathews (2003), the perception of mentoring is varied because of concept differences and participant expectations. Stone (2004) asserts that some mentoring programmes have been designed to break through the glass ceiling and offer opportunities to women and members of minorities in companies.

Gibson, Tesone, and Buchalski (2000) indicate that there are both formal and informal settings for mentoring. Formal mentoring is organised, for instance in an organisation which has a programme to match mentor to an inexperienced worker (Reece & Brandt, 1993). Guidelines may also be introduced for the mentoring roles (Gibb, 1999). Lankau and Chung (1998) discuss how informal mentoring requires no planning but may include organisation of teams in a company. Stone (2004) points out that informal relationships may arise at first and then become formalised into programmes within an organisation. Orpen (1997) explains that an informal mentoring relationship is a simple arrangement whereby a senior person takes a less experienced person under their wing, providing guidance and support. There is a lack of structure in such relationships and the small number that are successful have contributed to this approach being viewed as less useful which is why organisations have introduced formal mentoring programmes (Orpen, 1997). However, Matters (1994) points out that while there is a real distinction between formal planned mentoring and informal mentoring, the essence of any successful mentoring relationship can be recognised irrespective of where it occurs.

Much of the literature and research is focused on organisation and human resource mentoring. In the 1970s Kanter (1977), and Levinson and Darrow (1978) proposed that for a protégé's career to be advantageous, it was important to have

access to a mentor. The mentor also received benefits, such as rejuvenation of their career, and the satisfaction of assisting another person to develop their capabilities. An organisational mentoring arrangement is when a senior member works with a younger member who has a potential talent. These relationships are more commonly known as mentor-protégé relationships, sponsor-protégé relationships, and developmental relationships (Clawson, 1980; Kram, 1985). Landay (1998) argues that mentoring exists only in the context of a collaborative relationship based on a partnership in which neither party holds a position of power over the other. Further, Stone (2004) suggests that mentoring is not always led by a formal mentor in peer and team mentoring situations. Rather the group members themselves provide mentoring for one another. These forms of group mentoring work best for cross-training, team building, and bringing new employees up to speed quickly. Stanulis and Russell (2000) concur with the mutuality principle featuring in the mentoring relationship and that equality can be achieved between all participants.

The concept of mentoring has become relatively popular within the field of education, being deeply imbedded in different educational contexts (Koeppen & McKay, 2000). Blankemeyer's (1996) survey findings indicate that both graduate students and faculty mentors acknowledge the importance of support in professional development and research. Furthermore, Casavant and Cherkowski (2001) suggest that, more recently, administrative mentoring has become an increasingly useful strategy for developing in-school leadership. Studies on mentoring in education have traditionally focused on one aspect of or one particular point in a teacher's career, for instance, on those starting out as new teachers (Hawkey, 1997; Odell 1986; Ganser, 1999). There are numerous benefits for novices who receive guidance, support, and encouragement from more experienced colleagues. Koeppen and McKay (2000) suggest that mentoring is useful for avoiding problems of high attrition rates among new teachers as well as burnout or apathy among teachers who stay in the profession for a long time. They state that for them, the mentoring relationship is a way of life and three points are significant in reflecting on mentoring: personal support is deemed critical and unwavering; the necessity to have networking on a local level as well national and international levels; and professional support and encouragement regarding scholarship, teaching and service.

Zachary (2000) has taken the concept of mentoring and explored it within the learning context for adults by developing a mentor's guide which focuses on the relationship processes between mentor and protégé. An effective mentoring relationship is dependent on the preparation of the mentor for the relationship, the preparation of the relationship, negotiation of the relationship, the enabling phase of supporting the learner/protégé and, when goals are achieved, the decision is made to end or renegotiate the relationship. According to Zachary (2000), mentoring is concerned with the growth experiences for mentor and protégé as a process of engagement and connection. Facilitating successful mentoring is reflection that begins with self-learning. Furthermore, Zachary (2000) believes that learning is fundamental to mentoring with a focus on the learners, the learning process, and the learning. This is known as the learner-centered approach in adult learning. Collaborative learning partnerships are seen as the key to mentoring in this approach. The protégé plays a more active role in learning that the traditional mentor-driven paradigm. In Zachary's (2000) model, the mentor is seen to be the "guide-on-the-side", and not as a traditional authoritarian teacher. Instead, the protégé learns and shares responsibility for the learning setting, priorities, learning, and resources in the mentoring process, and becomes self directed. Zachary (2000) believes that mentoring relationships now span a shorter time period than the ones of the past. Hence, the duration of a relationship is tied to the accomplishment of specific learning goals. Mentoring partners can revisit, recast, and renegotiate their goals if their relationship extends past a defined period of time.

The change in the mentoring paradigm from the senior-junior approach to the learner-centered focus is due to understanding adult learning (Knowles, 1980, p.6):

- Adults learn best when they are involved in diagnosing, planning, implementing, and evaluating their own learning.

- The role of the facilitator is to create and maintain a supportive climate that promotes conditions necessary for learning to take place.

- Adult learners have a need to be self-directing.

- Readiness for learning increases when there is a specific need to know.

- The experiences in life are a primary learning resource; the life experiences of others enrich the learning process.

- Adult learners have an inherent need for immediacy of application.

- Adults respond best to learning when they are internally motivated to learn.

Kram (1983), an influential figure in the development of mentoring concepts, focuses on mentor-protégé partnerships in an organisational setting. Four distinct phases are identified. The beginning period is termed the initiation period where the senior individual is respected and admired and the junior colleague is considered coachable. Matters (1994) describes this phase as the developmental stage where the protégé is an observer of the mentor who is initially presented as a role model. This stage is about a shared interest in the future challenges and excitement, and progresses quickly. The next period, known as the cultivation period, is where the relationship progresses so that the protégé experiences career and psychosocial functions. Peak development occurs in this period with acquisition of new skills, and added self-esteem (Kram, 1983). Matters (1994) regards Phase Two as the consolidation phase where the mentor actively coaches and challenges the protégé. Opportunities are provided for the protégé to take on new responsibilities. Matters (1994) also believes that, as the protégé begins to develop and grow, the mentor's self-esteem rises as well. In Phase Three, the sponsorship stage, the protégé moves into areas where the mentor cannot follow. However, the mentor sponsors the protégé's new abilities and provides opportunities to display them to others who are influential in the organisation. Similarly, Kram (1983) indicates that, as the mentoring relationship evolves, the junior colleague develops independence and autonomy gradually separating from the mentor. This becomes the separation period, which can be marked by loss, anxiety, and turmoil for the people involved. The final period is termed the redefinition period, where the relationship may become more equal. The mentor may enjoy the protégé's accomplishments, and a collegial friendship may occur (Kram, 1983; Matters 1994). According to Appel and Trail (1986), when there is a redefinition of the relationship, the pair may become colleagues, peers, friends and reciprocal mentors. However, the mentor can also become disinterested and there may be a total abandonment of the relationship as a result (Kram, 1983).

Mertz (2001) developed an alternative conceptual framework by dividing Kram's (1983) classification of career-related mentoring functions into career advancement and career development. Career development is defined as activities such as coaching and challenging assignments aimed at helping individuals grow and develop professionally. Career advancement is defined as assisting individuals to advance professionally and encompass the mentoring functions of sponsorship, exposure, visibility and protection. What distinguishes each relationship is the intent and level of involvement of the mentor.

Stone (2004) states that, due to the different goals and life experiences of people, mentoring is not an easy undertaking. Being someone's mentor can be a challenging experience. It is important to understand what might be involved in the mentoring role. Stone believes that effective mentors guide with questions rather than try to solve the protégé's problems. In order to recognize what mentoring is about and could look like, it is possible to view it in terms of the functions or roles it performs. Kram (1980, 1985), Missirian (1980), and Phillips (1977) have described the roles a mentor might assume which include sponsorship, coaching, protection, exposure and visibility and challenging work assignments which Noe (1988) categorises as career support.

Cohen (1995) identifies three core components for a positive and productive mentoring relationship as being rapport, positive regard, and congruence which also have a psychosocial emphasis. The mentor's understanding and appreciation of the protégé's point of view builds rapport. This requires recognition of verbal and non-verbal information as well as an acceptance of the protégé's emotional situation. Positive regard requires the mentor to accept the protégé's point of view, opinions, and personality without judgment or interpretation. Congruence is essential in building an open, spontaneous, and genuine relationship and occurs when there is a consistency between the words and behaviors of the mentor.

Clutterbuck (1991) uses the word 'mentor' to describe what a mentor could do: **M**anage the mentoring relationship, **E**ncourage, **N**urture and **T**each the protégé; **O**ffer mutual respect; and **R**espond to the protégé's needs. For a mentoring process to be successful, the choice of mentor is crucial (Mathews, 2003). A mentor must have the

characteristics, skills and abilities that assist in the positive development of a mentoring relationship.

Zachary (2000) emphasises that a fundamental premise of mentoring is that of a structured interpersonal relationship that proves beneficial to both the mentor and protégé's personal growth and developmental learning, According to Awaya et al., (2003) the mentor must primarily serve as a guide, and not take control of the protégé's actions. The protégé must show a willingness to assume responsibility for their actions. Stone (2004) cites Beverly Kaye the cofounder and CEO of Career Systems International, who defined the role of the mentor using the word 'mentor'.

M- is for model as in a mentor's responsibility to be a role model, as well as identify other good role models for the protégé.

E- is for encouragement from the mentor as a cheerleader or advocate .

N- is for nurture. Being able to identify the protégé's skills and capabilities and work with them to make the most of these talents is the mentor's role.

T- is for teacher. Another term might be coach. The mentor is responsible for providing constructive feedback.

O- is for organisation. A mentor is there to lead their protégé through the organisation, avoiding political minefields.

R- is for reality. As one of the most important responsibilities, the mentor helps the protégé to understand how the organisation works. Stone adds that the mentor also helps to bring reality to a protégé's dreams for the future by creating a plan.

Clutterbuck (1991:7)

Rowley (1999) points out that as formal mentoring programmes gain popularity, the need for identifying and preparing good mentors grows. The particular qualities of a good mentor in education have been identified by Rowley (1999) as

commitment to the role of mentoring, acceptance of the beginning teacher, skill at providing instructional support, effectiveness in different interpersonal contexts, modelling, continuous learning and communicating hope and optimism. Garrick and Alexander (1994) clarify the personal skills necessary for mentoring which include active listening, reflective discussion, empathetic responding, recognising and assessing protégés' needs, the use of open-ended questions, giving feedback, and providing suggestions. However, for a mentoring relationship to be effective, Mathews (2003) argues that the responsibility does not just rest with the mentor. The mentor and protégé must both accept the responsibilities of their roles in order for the relationship to work. The roles of guide, teacher, adviser, friend, tutor, catalyst, coach, consultant, role model and advocate may be included in mentoring. The protégé must be able to respond to the relationship and be willing to expand their potential (Rylatt, 1994). Levinson et al. (1978), Kram (1983), and Erikson (1963), add the dimension of caring to the role of the mentor, which can be demonstrated through behaviours, actions, and characteristics.

According to Maxwell and Dornan (1997), a way of mentoring is by 'enlarging others' and is one of the most incredible things that can be done for a person. When a mentor enlarges others there are several things that happen. The mentor raises the level of living for the individual because their life has been enlarged and as a result they develop their gifts and talents, learn new skills and expand their problem-solving abilities. Their potential for success is increased as their horizons expand, attitudes improve, skills increase and new ways of thinking emerge. The authors state that the leading mentor helps people to increase their capacity for growth. There are long-term benefits involved in enlarging people as it increases their capacity to learn and grow. After being enlarged, people are better able to use a given opportunity or resource to its greatest benefit. The benefits involved in enlarging people are not restricted to just the individual. If the individual is involved in a club, family, church, business, or sports team, then the whole group benefits from their growth. When a few people improve themselves a lot the potential for success and growth increases more generally due to the leadership of the individuals.

Characteristics of Mentor-Protégé Relationships

The literature on mentoring shows that there is considerable variety in describing the characteristics of the mentor in relation to the protégé. Levinson et al. (1978), describes the mentor as being 8-15 years older than the protégé while researchers such as Kram (1985), are much less specific about age difference. Phillips-Jones (1982) suggests that mentors can be of any age as long as the mentors are in a position to fulfill the mentoring roles and functions. Another variation occurs around the duration of the mentoring relationship. Levinson et al. (1978) have described the mentoring relationship as lasting from 2 to 10 years, whereas Phillips-Jones (1982) suggests a mentoring relationship can be as brief as a single encounter. In Johnson's (1989) work, it is suggested that mentoring programmes for students in their first year in higher education last about one year.

A further issue is the level of intimacy or intensity characterising the mentoring relationship. Kram (1985), and Hunt and Michael (1983), describe mentoring as the highest end on the continuum of helping relationships. On another continuum, Shapiro, Haseltine, and Rowe (1978) use the points of peer pals, guides, sponsors, and mentors. Mentors on this scale represent the "most intense and paternalistic" (p. 55) type of relationship. Other authors describe mentoring as being different from other types of relationships through the roles or functions of the mentor in relation to the protégé, and not by the level of intimacy and intensity (Phillips-Jones, 1982).

There is no agreement on the importance of gender or ethnicity in mentoring relationships. According to Jacobi (1991), the management-based literature has been focused on cross-gender relationships, whereas the educational literature has focused on both cross-gender and cross-ethnic relationships. Jacobi (1991) notes that the research does not state that cross-gender or cross-ethnic relationships are unworkable, but there are particular issues in establishing and maintaining such relationships. For instance, Roche (1979) found that on average women were more likely to have reported having mentors than men. In comparison, Kanter (1977), and Nieva and Gutek (1981) found women had issues around identifying and establishing mentor relationships and Noe (1988), reported that women are less likely to have mentors than men, the opposite to what Roche (1979), found nine years earlier.

In terms of mentoring relationships in higher education, literature is again divided when it comes to matching mentors and students on gender or ethnicity. Moses (1989) and Rowe (1989) claim that cross-ethnicity mentoring for students can be effective for the people involved. However, much of the literature on mentoring programmes aims to match mentor and student of the same ethnicity or gender (Oestereichen, 1987; Johnson, 1989).

Another area of mentoring that has created disagreement relates to the efficacy of formal mentoring where students or employees are assigned to mentors as opposed to mentoring which is an outcome of free choice. Literature has focused on the positive effectiveness of formal mentoring programmes in both business and educational settings (Gerstein, 1985). However, there is some scepticism as to the nature of formal programmes. Conrad (1985) states that the formal relationships have had limited success and Jacobi (1991) asserts that it has been difficult to draw conclusions due to the wide range of formal mentoring programmes and lack of well-designed evaluation research on these.

Communication and Mentoring

For an appropriate mentoring relationship to occur there should be a mastery of a range of communication skills by the mentor. Of these, the most frequently referred to in the literature is effective listening (Covey, 1989; Stone 2004). Zachary (2000) emphasises that effective listening skills can be acquired by mentors by learning to focus attention, pick up non-verbal cues, organising the information heard, receiving the whole message, paraphrasing the message and providing feedback. Empathic listening is another desired communication skill, and it is also the most complex. Covey (1989) describes empathic listening as the ability to understand the protégé's message from their point of view. This requires a mentor to attend to both the content and the feeling of the message through establishment of rapport, communication of acceptance and encouraging the protégé to continue talking. A mentor must be able to focus on the essential themes and feelings that have been expressed as well as aim to build rapport and mutual understanding. Furthermore, nonjudgmental responses are essential. Stone (2004) discussed the importance of constructive feedback to the protégé, such as positive body language, tone of voice and the way the protégé is talked to.

Benefits and Challenges of Mentoring

Ehrich and Hansford (1999) identify various benefits associated with mentoring for the protégé, which include career advancement, personal support, learning and development, increased confidence, assistance, and feedback. For the mentor, benefits include personal fulfillment, assistance on projects, financial rewards, increased confidence, and revitalised interest in work.

Researchers disagree on individuals' motivations to become mentors. Psychological and educational literature points to the intangible rewards of mentoring as the primary motivation, described by Erikson (1963) as generativity. Vander Zanden (1978 as cited in Jacobi, 1991) stated that generativity was concerned with reaching out beyond one's own immediate needs to embrace the welfare of society and of future generations. Alternatively, Kram (1985) and Phillips-Jones (1982), found that from a management perspective, mentoring provides tangible rewards to the mentor and the organisation.

According to Kram (1985), the biggest misconception about mentoring is the belief that the only one who benefits from the relationship is the protégé. There are benefits to being a mentor (Busch, 1985). These include emotional satisfaction (Khanweiler & Johnson, 1980), technical assistance and psychological well-being (Ferriero, 1982), growth of the mentor's reputation (Kanter, 1977), rejuvenation and creativity (Levinson et al., 1978), and rewards for spotting and developing talent, and repaying past debts (Phillips-Jones, 1982). Stone (2004) suggests that, for the mentor, being able to learn from the protégé is a possibility as they will have knowledge that is unique to them. They might be able to teach a new skill or help to enhance people-development skills. In terms of the organisation, a mentor may also become an asset to the organisation by developing supervision skills, developing recognition from colleagues, and communicating the organisation's values. Further, Stone (2004) identifies that the protégé will benefit from job and career advice, from insights into how the organisation really operates, access to valuable contacts, and constructive feedback. Many people who have had mentors feel an obligation to serve as mentors themselves (Ferriero, 1982).

Ehrich and Hansford (1999) discuss drawbacks involved. For the protégé, the negatives are neglect, negative experiences, unrealistic experiences, over dependence

on the mentoring relationship, and conflict. For the mentor, factors such as lack of time, lack of perceived benefits, lack of skills needed for the mentoring role, pressure to take on the mentoring role, and resentment of protégés are issues. Authors such as Zachary (2000), and Stone (2004), argue that it is important for the mentor to continually reflect on the mentoring relationship with their protégé. Ten questions provided by Stone (2004, p. 130) help the mentor to assess the mentoring relationship.

1. Am I addressing my protégé's developmental needs?

2. Do we both feel we accomplish something when we get together?

3. Are there expectations that are not being met - on either side?

4. What can I do to improve our conversations?

5. Am I spending too much or too little time with the protégé?

6. Are there some special issues that we should address?

7. Does the protégé see the same need for help now as he or she did earlier in the relationship?

8. If we achieved our initial goals, what should be the next goals?

9. Am I still the person to help the protégé reach the next level of accomplishment?

10. Is there someone else within the organisation who would be a more appropriate mentor at this stage for the protégé?

Awaya et al. (2003) argue that a mentor and protégé relationship can fail to thrive. The authors found that, due to the complexity of human relationships, not everyone can get on well together. A mentor/protégé relationship may fail to develop when the mentor is unwilling to work collaboratively with a student or when the student is unable to engage with the mentor as an equal. Students stayed away from teachers who asserted their authority and power and fulfilled the traditional role of a supervisor. Sudzina and Coolican (1994) suggest that misunderstandings or miscommunication about roles and expectations meant some student-teacher

relationships develop as '*tor*menter' relationships. Though the potential for some problems exist in mentoring, this does not necessarily mean that mentoring is not an efficient method of learning and development for individuals (Ehrich & Hansford, 1999).

Alternatively, a successful mentoring partnership is defined by Matters (1994) as a close relationship between two people where the mentor guides and assists the protégé to a level of professional and personal excellence which was not attained previously. Tangible developments can be observed, such as new skills, ideas exchanged, enhancement of personal performance and increased knowledge. The intangible aspects are harder to observe, but are felt because of closer emotional boding between people (Matters, 1994). Additionally, development of individual creative ability can occur when a successful mentoring partnership has evolved (Haensley & Edlind, 1986). People who have successful mentoring relationships early in their lives know how to seek out similar relationships to help them negotiate and grow through times of change, personal development, professional advancement and career progressions (Matters, 1994).

Some of the literature on mentoring points to the difficulty women experience in working with male mentors (Matters, 1994). However, Darling (1986) provides an alternative perspective on gender preference and asserts that most people bond with an adult figure early in life, usually a parent or in some cases a grandparent, guardian or carer. When this bonding occurs the younger person has natural access to the wisdom of the elders. The elder passes on knowledge, values, and acceptable ways of behaving. If this occurs in an accepting, valuing environment, trust develops and respect is ingrained. Gender attachment can result from the influence of these significant people. For instance, if such bonding is between a male and female and the experience is warm, wise, caring, and knowledgeable, then later choices may be influenced by this earlier experience. If protégés understand their motives in choosing mentors, the common feature in their choice of mentor becomes the similarity of personalities, mannerisms and styles of these mentoring figures to one another (Darling, 1986; Matters, 1994).

Mentoring Youth

Mentoring for and with youth is a key area. Hamiltonet al., 2006) state that mentoring enhances young people's social capital, that is, their knowledge of, and contacts with a network of people who may be able to help them meet their goals. According to Sanga (2005), a mentoring relationship is demonstrated in traditional Solomon Islands leadership practices, where a younger person learns from a more experienced person in everyday relationships. Newburn and Shine (2005) discuss the "Mentoring Plus" programme in the United Kingdom, for disadvantaged young people who were disruptive and socially detached. The programme was shown to be promising for the young people and made some positive impacts on their lives. The models of mentoring relationships were cyclical in nature. For example, the mentoring relationship involved contact being made, a meeting being arranged and then undertaken. Activities included having coffee/tea, playing pool, shopping or going to the cinema. However, Newburn and Shine (2005) found that most of the mentoring relationships did not move beyond the basic cycle.

Smink (1999) identifies a variety of mentoring programmes in the United States developed for young people. These include, traditional mentoring (school based), group mentoring or co-mentoring (Campus Pals or AmeriCorps Chapters), peer mentoring (Boys and Girls Clubs or Coca Cola Valued Youth Program), team mentoring (Foster parents or faith-based programs), intergenerational mentoring (Retired Senior Volunteer Program/RSVP or Foster Grandparents), and telementoring (Hewlett-Packard Telementor Program). Furthermore, Smink (1999) states that all mentor programmes require a structured programme of support. A structured mentor programme is distinguished by having a formal relationship between the mentor and protégé; an established pattern for contacts; recommended parameters for the meetings or activities; a commitment to a time frame - usually 12 months or not less than a school year; an ongoing structured training programme monitored and supported by experienced professionals; and a consistent assessment and evaluation component.

Research shows that when youth are provided with consistent support from adults, long-term mentoring relationships can improve grades and family relationships, and help to prevent initiation of drugs and alcohol use (Tierney &

Grossman, 1995). Youth development organisations help to serve youth in the United States with attention on low-income urban youth (Hamilton et al., 2006). These organisations provide programmes that help adolescents prepare for productive adulthood, giving them opportunities for the building of competencies and knowledge needed as they mature (Roth, Brooks-Gunn, Murray, & Foster, 1998). Stone (2004) identifies several public programmes in the United States in which corporate executives and managers have given up time to help disadvantaged or troubled youth. For example, in Florida the "Mentoring Initiative" involves over 200 corporations and almost 200,000 young people.

Faith-based mentoring in churches, mosques and other faith-based organisations have a long history in the United States, as a way of reaching out to help individuals in need and youth (Billingsley, 1992). Hamilton et al. (2006) point out that minority youth and those on low-incomes are usually the main individuals in need of mentoring. These faith-based mentoring relationships are focused on religious socialisation such as Sunday school, Bible study, youth group, youth choir, or tutoring. Moreover, in faith-based mentoring more than one mentor is involved. For instance, parents of friends among the church congregation can help to influence the youths' parents and extended family. The network of caring adults can work to reinforce positive behaviour, academic engagement, and religious and spiritual development (Smith, 2003). "Natural mentoring can be part of a convergent, synergistic process that fosters positive outcomes in youth" (Hamilton et al., 2006, p. 732).

Mentoring in Education

Casavant and Cherkowski (2001) discuss the limitations of the practice of mentoring in educational settings. In rural communities, for instance, long distances between schools and districts and therefore between mentors and protégés means making personal contact is challenging. Southworth (1995) states that mentoring can support school leadership but it can also reinforce the conventional roles which promote barriers to positive transformation. Furthermore, administrative mentoring programmes are negatively affected if personal or professional incompatibility exists between mentor and protégé, if there is inadequate funding from the school district, or if a lack of attention is paid to the needs of new principals (Bolam, McMahon,

Pocklington, & Weindling, 1995; Southworth, 1995). According to Little (1990), policy makers and educational leaders have introduced mentoring into the vocabulary of school reform in order to retain and reward teachers and to improve schools and the quality of the teacher workforce. In these contexts, mentoring includes principal component state-initiated teacher incentive programmes (Hart, 1989; Neufeld, 1986; Wagner, 1985), university-based teacher preparation programmes (Huling-Astin, 1988), and local programmes of teacher induction and professional development (Stoddart, 1989).

Jacobi (1991) argues that research has not determined the frequency of mentoring and claims that such information is important as it could provide a baseline against which to track efforts to encourage the development of mentoring relationships. Differences found in mentoring across institutions and fields of study would provide useful information for students. Differences found between ethnic groups and gender groups carry clear equality implications. Finally, Jacobi (1991) asserts that better understanding of informal mentoring can help the development of formal mentoring programmes.

Education provides for the improvement and effectiveness of its students by including the opportunities to be part of successful mentoring relationships from early childhood to tertiary and beyond (Matters, 1994). School-based mentoring is on the increase in the USA, with Big Brothers Big Sisters of America (BBBSA) as one of the largest mentoring initiatives based around the school context (Herrera, 1999). According to Herrera (1999), school–based mentoring programmes reach volunteers who would not usually participate in community-based mentoring programmes. Hence, strong relationships can develop within the school context, and these relationships can make a significantly positive impact on the lives of the youth. Furthermore, Stone (2004) points out that in academic environments, older students work with younger students to help facilitate a pathway to college life by ensuring that they do well in school.

In a study on classroom mentoring, Zimmerman, Bingenheimer, and Notaro (2002) asked first–year high school students whether there was an adult 25 years or older that they considered to be a mentor. A mentor was described as someone who provided support and guidance or inspired the student to do their best. The authors

found that only 48% named a mentor; 10% named a professional such as a teacher, coach, counselor, or clergy person. Fewer than 5% of high school students indicated they had a mentoring relationship with a teacher.

Knox and McGovern (1988) found that 51% of mentoring relationships were developed during graduate school and another study showed that graduate school protégés who had strong collaborative relationships with their mentors tended to subsequently achieve an academic position (Long & McGinnis, 1985).

Since the 1980s there has been an increase in mentoring of undergraduate students as a retention strategy rather than the focus on the apprentice model of graduate education in the United States (Jacobi, 1991). For instance, using undergraduate students as peer mentors discounts the importance of age differences between mentors and protégés (Rice & Brown, 1990).

The development of leaders in educational organisations has been considered less important than in business and industry (McNeer, 1983). McNeer found that careers in business and industry have often been sustained within a single corporation, which allows for continual and close relationships through the career of the protégé. Careers in educational administration were found to be more mobile, resulting in shorter mentoring relationships. The corporate mentoring models in the literature do not always fit the complexity of an academic environment, where a number of key relationships exist (McNeer, 1983). In education, faculty interacts on different levels within the campus community, and, therefore, according to Maack and Passet (1994), it is important to create a mentoring model that presents a variety of relationships.

The nature of mentoring relationships in higher education remains elusive (Welch, 1996). Universities have viewed mentoring as critical to professional development and mobility. In the context of a senior professor mentoring a graduate student, the mentor is the role model providing academic advice and giving assistance in gaining access to the profession (Blackburn, Chapman & Cameron, 1981). In higher education, Tillman (1995) points out that a mentoring relationship could be psychologically supportive and professionally beneficial to the protégé. Luna and Cullen (1995) identify strategies, guidelines, and programmes that have been developed and implemented to empower faculty through mentoring. Because

educators in higher education are enhanced through mentoring, when mentoring does not occur, institutions are wasting talent (Wright & Wright, 1987). According to Luna and Cullen (1995), mentoring is useful and powerful in understanding and advancing organisational culture, providing access to informal and formal networks of communication, and offering professional stimulation to members of the faculty. Mentoring supports professional growth and renewal, which in turns empowers faculty as individuals and colleagues (Boice, 1992). Furthermore, in terms of leadership, faculty members who are involved in mentoring are more likely to have opportunities to develop their careers and their psychosocial needs (Kram, 1986).

In an unpublished dissertation, Duncan (1993) examined the effect of mentoring on the career advancement of male and female administrators at the dean's level in higher education. In terms of career advancement, 58% of respondents reported they had been mentored in the first five years of their careers. Thus it was evident that mentoring had been important. The conclusions drawn by Duncan (1993) indicated that there was a relationship between past and present mentoring experiences, personal attitudes towards mentoring, and career advancement of deans at higher education institutions.

Draugalis and Harrison (1997) found that in their pharmacy dean career-path studies, respondents rated mentors as having high importance for them in obtaining their administrative positions. However, they found that while 90.2% of pharmacy deans reported receiving mentoring, only 78% were actually mentors. There was more career-related mentoring than psychosocial mentoring such as friendship and there were more formal mentoring relationships than informal mentoring relationships. Informal relationships were more likely to be formed at a social level where mentors selected their own protégés. This would appear to be consistent with the results indicated by Plaza, Draugalis, Skrepnek, Slack, and Marion (2004) where the deans reported low ratings on friendship items in the questionnaire. There were no differences in the mentoring functions provided by the men or women. However the number of women in the sample was small and the researchers state that this result should not be generalised outside of the study.

In a study by Devos (2003), academic women understood mentoring as one-to-one support and guidance provided by a more experienced colleague and mentoring as

a site where people act upon themselves and invite and allow another to act upon them. Maack and Passet (1994) found that, as a first step, mentoring had been important in assisting new female and minority faculty members to feel comfortable in the academic environment. A discourse study of Australian women academics investigated how identities were constructed through academic mentoring (Devos, 2003). Two key subject positions were identified, one, as a suitable academic subject and the second position as someone who had taken up the project of others by being mentored to be fashioned as a suitable academic subject. Devos (2003) suggests that the two elements are necessarily present in mentoring as mentoring requires an active subject as its starting point as well as embodying a desire to be acted up on by others. Busch (1985) stated that female mentors have typically not had male protégés. Erkut and Mokros (1981) hypothesise that men do not perceive women to be influential for their careers and avoid female mentors in the education setting.

Mathews (2003) examined the area of tertiary teaching in terms of the scarcity of qualified teachers being recruited. Many institutions were found not to have the resources to retain staff via induction, mentoring, and personal development programmes. Mathews (2003) argues that there needs to be greater emphasis on recruiting the right people and socializing them into the life of the institution. Furthermore, Busch (1985) found that professors who had mentors were more likely to have protégés of their own due to the positive effects from mentoring and there were no differences in gender in being a protégé or mentor. In a study of male and female academic mentors, protégés whose careers paralleled those of their mentors were identified as the most successful and further mentors promoted individuals most like themselves (Blackburn, Chapman, & Cameron, 1981).

In the United States, mentoring in elementary and secondary education has focused on the development of teacher's professionalism (McNeer, 1983) and some researchers such as Galvez-Hjornevik (1985) suggest that mentor programmes can increase the retention rate of teachers and improve their quality of instruction. Another variation on mentoring in education was provided by Southworth (1995). In England, mentoring was used to refer to peer support between veteran educators (retired teachers for example) and newcomers in schools which contributed to the development of reflective leaders.

Theoretical models of the role of the mentor in educational research tend to privilege the mentor over the protégé. Furthermore, the role of the mentor has inferred a presumption of rank and of a hierarchical relationship in which the mentor has a dominant role and the student teacher is in the dependent relationship (Awaya et al., 2003). The authors raised the question of whether it is possible to create relationships between student-teachers and their mentors with a degree of personal choice and mutual consent in the normal operations of a university degree programme. In creating an egalitarian relationship, one of the fundamentals in their work has been the development of a "culture of mentoring", a culture that encourages teachers and students to view each other as collaborators and fellow decision makers rather than figures holding unequal positions in a hierarchical structure. This culture of mentoring has the features of, and is more in harmony with, Hawaiian, Polynesian, and Asian cultural values where relationships are important rather than the identification of a list of qualities and tasks relating to the role of the mentor (Awaya et al., 2003).

In higher education, mentoring has been described as a one-to-one learning relationship with the mentor being older than the student, perhaps a faculty member, staff member or student. The process of the relationship, which can be informal or formal, is based on modeling behaviour and extended dialogue (Johnson, 1989). However, Jacobi (1991) found that 67% of undergraduate students at a large West Coast university in the United States reported that it was challenging to find a mentor or role model. It is further suggested by Jacobi (1991) that the prevalence of natural or informal mentoring relationships in educational contexts, including undergraduate and graduate education, is unknown.

Johnson (1989) discovered that mentoring for undergraduate women and students of colour was relatively rare, whereas Blackwell (1989) found that one in eight African-American students had a true mentor. However, at the graduate level, mentoring appeared to be more common (Jacobi, 1991). Due to a variety of factors of mentoring in higher education, the understandings and definitions vary (Merriam, 1983). The variance in factors is attributed to different student populations (students of different ethnic backgrounds, men versus women); different academic levels

(undergraduates versus graduate students); different institutional characteristics (small arts colleges versus large public institutions); and different fields of study.

The previous discussion has highlighted some of the reasons for mentoring. The term has sometimes been associated with the need to assist those who 'need help' or advancement. It is also evident that mentoring has been coupled with Maori and Pacific communities in Aotearoa/New Zealand, leading to a deficit perspective toward these communities. Maori and Pacific communities have been seen as underachieving in education, which has led to mentoring programmes being specially developed to assist students to succeed. Thus, various forms of mentoring programmes are more evident in tertiary institutions (Chu, 2005).

Summary

The vaka has paddled some way through the Discovery phase and the field of mentoring. While the term mentoring has different applications and understandings, there is one common feature that stands out. Regardless of the nature of the mentoring relationship, who is targeted, and the purpose of the mentoring, the concept of 'supporting to grow' is paramount. In the words of Maxwell and Dornan (1997, p. 121), "Mentors impact eternity because there is no telling where their influence will stop." These leadership specialists state that most people do not have the natural ability to identify their greatest area of potential. Thus, they need help to do this especially when they begin to grow and strive to reach their potential. Mentors can help people and lead them in areas of personal and professional development. Furthermore, leading mentors move people they are developing into growth and areas of strength. The vaka has discovered important perspectives on mentoring in this chapter. As the mentoring journey progresses, it is evident that certain aspects are borrowed from authors such as, Cohen (1995), Zachary (2000), and Stone (2004), for my mentoring approach with protégés. These aspects are further developed in "The Appreciative Mentorship Framework" chapter.

CHAPTER FOUR: LEADERSHIP

Leadership is "…an influence relationship among leaders and followers who intend
real changes that reflect their mutual purposes."

(Rost, 1993, p. 102)

Introduction

The journey of mentoring for leadership is signified with the arrival of the vaka
at the leadership chapter as another part of the Discovery phase. Taking into account
the variations on leadership, this section draws out some explanations of leadership.
As this study is concerned with a mentor's perspective on leadership, there is some
exploration of what is involved as a leader. Leadership development is also a focus of
this Discovery phase.

Perspectives of Leadership

As with mentoring, the concept of leadership also means different things to
different people, and is defined according to people's own perspectives and
experience (Yuki, 1981). There are almost as many definitions of leadership as there
are people who have tried to define the term (Stogdill, 1974). Despite the considerable
amount of research on leadership, there is still no comprehensive understanding of
what leadership is and there is no consensus on what is good or effective leadership
(Smith, Montagno, & Kuzmenko, 2004). Alimo-Metcalfe and Alban-Metcalfe (2005)
reviewed the history of leadership since the earliest formal studies in the 1930s and
found dissatisfaction with the 1970's situational models of leadership of balancing
task and production with a concern for people. Some leadership authors have
described these models as relating to management as distinct from leadership.
Therefore, 'New Paradigm' models were developed (Alimo-Metcalfe & Alban-
Metcalfe, 2005) including visionary leadership (Sashkin, 1988), charismatic
leadership (House, 1971; Conger, 1989) and transformational leadership, (Bass,
1985). According to Alimo-Metcalfe et al. (2005), old paradigm models viewed
leadership as a process that involved influencing others within a group context, as
well as goal attainment. Furthermore, the relationship between leaders and followers,

as the study of 'followership', has also been gaining popularity (Alimo-Metcalfe et al., 2005).

According to Sanga (2006), no one person has a monopoly on leadership, as people have generally had some experience of leadership. Furthermore, Sanga (2006) argues that in spite of the growth of knowledge, experience, and interest in leadership, this has not been reflected in the understanding of the concept. Leadership behaviour and practice has not improved and there is confusion, uncertainty and some conflict. Sanga's position is that there are four perspectives used to describe and understand leadership. These are leadership as action, leadership as achievement, leadership as person/position and leadership as process (Sanga, 2006). According to Hashem (1997), leadership is a process and should be distinguished from the term 'leader' as there is a difference between the process and person in charge. Further, Hashem (1997) states that leadership is a responsibility to fulfill. It is primarily concerned with a relationship of empowerment. Authors such as Begley and Johansson (1998), Duignan (2004), Rost (1993), and Hoog, Johansson, Lindberg, and Olofsson (2003) focus on effective leadership as an influencing process. In particular, Rost's (1993) review of leadership literature states that leadership as an influence was a theme that stood out in the definitions. He goes on to point out that leadership is "…an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (Rost, 1993, p. 102).

Begley and Johansson (1998) propose that in order to achieve goals, leaders influence the practices of other people. Hoog et al. (2003) suggest that leaders have a value set which they work from and which influences the thoughts and actions of people. In keeping with the leadership as process theme, Duignan (2004) argues that effective leaders can influence people to reach goals and develop relationships to generate a shared vision.

Some of the literature examines the functions or roles of a leader. Kouzes and Posner (2007) discuss five functions of leadership: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart (p. 5). Furthermore the authors argue that leadership is about the development of a relationship. Thus, the authors go on to point out that the 'great person' theory of

leadership is wrong, as the theory assumes that there are only a few great men and women who can lead others to greatness.

The Leader

Transformational leadership occurs when a leader inspires followers by empowering them to share a vision, to achieve the vision, and by providing the resources for developing their personal potential (Smith, Montagno, & Kuzmenko, 2004). Transformational leadership is seen as an active and effective style, comprised of attributed idealised influence, behavioural idealised influence, inspirational motivation, intellectual stimulation and individualised consideration (Alimo-Metcalfe et al., 2005). Transformational leadership can unite followers in pursuit of higher goals and motivate followers to make changes for the common good (Friedman & Langbert, 2000). In widely cited work on transformational leadership, Burns (1978) focuses on the relationship between leaders and followers. The transformational leader precipitates change and followers and leaders bond. According to Burns (1978), transformational leaders motivate followers to their fullest potential, raising followers' consciousness about organisational goals and inspiring them to transcend their own self-interest for the sake of the organisation. Transformational leaders usually exhibit at least one of the leadership factors of idealised influence, inspirational motivation, intellectual stimulation, charisma, inspiration, or individualised consideration (Bass, 1985; Bass & Avolio, 1994; Marks & Pririty 2003). Furthermore, Friedman and Langbert (2000) list the key attributes that transformational leaders might possess: vision, courage, caring about people, confidence, a love for humanity, hospitality, generosity, charisma, a willingness to make sacrifices for one's beliefs, daring to be different from the establishment, and being a change agent.

Another dimension of transformational leadership is authentic leadership which focuses on ethics and morality. Essentially, it is about deciding what is significant, what is right and what is worthwhile (Duignan, 2004). Bhindi and Duignan (1997) believe that educational leaders engage with people to develop a higher purpose and meaning. This means that authentic educational leaders are educative in their intentions and outcomes, encouraging people to participate in visionary activities (Duignan, 2004)

Parry's (1998) research on Australian and New Zealand leadership identifies some major themes. The first theme is leader self-development; better leadership is achievable by people taking responsibility for their own development experiences. Also, self-development should include self-efficacy. This means that the leader can personally make a difference to the group. According to Parry (1998), self-development should include an analysis of one's value system as a leader. The second theme is the importance of learning. This is to ensure that leader effectiveness is enhanced. Individuals, teams, and organisations need to continuously self analyse and interpret their reactions, values, and image in their quest for opportunities to be better leaders. The third theme is paradigm shifts in thought, approach and mindset. There is identification of new directions that research methodology should take. Transformational leadership changes motivation, beliefs, and attitudes of followers. Finally leaders must be high in transformational leadership and high in transactional leadership to be effective. However, the best leaders emphasise transformational leadership over transactional.

Pielstick (2000) suggests that much research has been done on formal leaders who are in leadership position. Informal leaders are individuals who are not in positions of leadership and do not have authority at their disposal but are recognised as leaders. Informal leaders rely on authentic leading, rather than the power-wielding tactics that formal leaders use. Further, the author places importance on transformation leadership and developed a leader profile to describe what authentic leading is. Six major themes of authentic leadership are identified as shared vision, communication, relationships, community, guidance, and character.

Shared vision is evident when the leader and the led elevate their sense of purpose, transforming one another. The leader does not impose the vision but may initiate it. Shared vision is derived from shared values, beliefs, and purpose(s) of the leaders and the followers. Communication is concerned with sharing the vision, and providing the meaning and purpose. Vision can be used to excite, inspire, motivate and unify followers and leaders. Furthermore, Pielstick (2000) discusses the importance for authentic leaders to be open to influence through listening. Authentic leaders inspire followers, provide encouragement, and enhance motivation. They

clarify and illustrate vision, beliefs and values by using metaphors, analogies, stories, ceremonies, celebrations, rituals, and traditions.

Pielstick (2000) argues that authentic leaders develop high quality relationships that are shared, two-way, mutual, collaborative, and collegial. Authentic leaders and their followers fully engage with one another in achieving the shared vision. Any decision-making is a participatory process. Furthermore, authentic leaders value community which represents the shared values and beliefs of the organisation. The shaping of the community contributes to building relationships and internalising commitment to the shared vision. An authentic leader is someone who is clear about their values and their behaviour reflects their values. Key values associated with authentic leaders are treating people with dignity and respect, dealing with social injustice, altruism, fairness, justice, liberty, human rights, honesty, integrity, and equality. Shaping culture through communication includes symbolic action such as individual behaviours and personal practices. Followers participate in the processes, and the values and beliefs are reinforced and institutionalized.

Guidance is provided by authentic leaders who provide opportunities for others to learn and grow. Authentic leaders emphasise recognition, intrinsic rewards, and professional development opportunities. There is less emphasis on extrinsic rewards as authentic leaders favour recognition and celebrations. They engage in moral reasoning and principled judgment as well as teaching these ideas to their followers (Pielstick, 2000).

Pielstick (2000) focuses on the character of an authentic leader, but points out that not every leader will display all the characteristics. These include self confidence, being centered, intuitive, and motivated by a higher purpose, and having an internal locus of control where power is used to empower others. Intelligence is demonstrated through cognitive complexity. They might be personable and friendly, cheerful and warm, have a sense of humor and like to have fun. However, they may also be humble, not call attention to themselves, and give credit to individuals or groups for their accomplishments.

Servant Leadership

According to Greenleaf (1977), the leader's primary role is to meet the needs of others. Greenleaf (1977) explains that he was reading Hermann Hesse's "Journey to the East", a story about a band of men on a mythical journey. Leo, the main figure of the story was the servant in the group, looking after the chores and cheering the group with his songs and spirit. When Leo suddenly disappeared, the group fell apart, and the journey was abandoned. After years of wandering, the party located Leo and he was taken to the Order, the sponsor of the journey. The Order discovered that Leo, who was known as the servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader (Greenleaf, 1977). "Leadership was bestowed upon a man who was by nature a servant. It was something given, or assumed, that could not be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first" (Greenleaf, 1977, p. 8). Greenleaf (1977) observes that the hierarchical leadership approach does not nurture other people's leadership skills and does not develop the higher capacities of a leader. Furthermore, these types of leaders do not have a lasting influence on the people they are leading.

Servant leadership is deeply rooted in Black American, American Indian and Latino cultures which focus on community welfare and responsibility (Bordas, 2007). The concept of community servant hood, according to Bordas (2007), involves the repositioning of responsibility of leadership to one of serving the collective; this type of leadership results in community empowerment. Greenleaf's (1977) servant theory of leadership was formulated in the late 1970s, but due to its relevance has continued to be used. For instance, Kouzes and Posner (1993), Pollard (1996), and Rinehart (1998) are some of the leadership experts who argue that the fundamental motivation for leadership should be a desire to serve.

Values are the core elements that actuate servant leader behaviour (Russell, 2000). Hence, values, beliefs, and principles in leadership are paramount for servant leaders (Covey, 1989). Bordas (2007) further support the principle of leaders as community stewards working towards the common goal, particularly for the Latina community in the United States. Commitment to the growth of people is critical in servant leadership.

Sanga and Walker (2005, p. 107) note that the national motto of the Solomon Islands is "To lead is to serve". According to the authors, servant leadership is not about making decisions and bowing down to the constituents. It is about servant leaders placing the interests and the good of the people above their own interests.

Leaders and Values

Values are the underlying thoughts that energise human behaviour and facilitate the decisions leaders make in their roles (Russell, 2000). Kouzes and Posner (1993), and Burns (1978) assert that the personal values of leaders play a significant role in leader-follower relationships. Furthermore, they believe that leaders can either be moral or immoral, depending on their values (Rokeach, 1973; Kouzes & Posner, 1993).

There has been considerable research on the values that are essential for a good leader. Kouzes and Posner (1993) claim that honesty is the most admired characteristic of a leader, followed by a forward-looking nature, the ability to inspire, and competence. Clawson (1999) found that honesty and integrity form the moral foundation of effective leadership. The four key values of truth telling, promise keeping, fairness, and respect were all deemed to reflect the leader's integrity.

Trust is considered vital in servant leadership, as well as other leadership styles (Covey, 1989). Kouzes and Posner (1993) assert that demonstrating trustworthiness establishes credibility in the leader and in fostering collaboration between individuals. When a leader is trusted their followers are more likely to follow with enthusiasm and confidence. But trust does not come automatically; in the case of a servant leader; it must be earned. If there is no trust between leader and follower, there is no leadership (Fairholm, 1998). Martin (1998) argues that leaders define purpose, create vision and sculpt culture. Leaders who focus on values in leadership, can influence attitudes toward goals, relationships with others and sense of self. They create follower attitudes that allow them to trust their leaders. Martin (1998) asserts that trust is at the heart of all great leadership. Trust leadership is defined by a series of characteristics which are including attitudes, relationships, sense of self, belief in the absence of evidence, and high risk. When a leader is trusted, it is motivating, energising, and exciting for the leader. Further, the development of trust is a never-ending process

and can only be obtained from others if it is freely given. Once a trust relationship has been established, a transformation process leads to a self-led follower (Fairholm, 1991). Trust is reliance in the absence of any hard evidence and it is promoted through integrity, personal values, and strong personal ethics of the leader (Badaracco & Ellsworth, 1989). The authors also state that trust breeds collaboration and reciprocation where people feel they can take a risk. People do not place trust in a title or position; trust is gained when leaders keep their word and trust their followers. Hence, a personal connection must be made between the leader and the followers, and as a result there is commitment to the vision.

Gaining trust means delegating and this makes the leaders vulnerable to the actions of others (Kouzes & Posner, 2007). If a commitment is not kept, the relationship can deteriorate and makes a leader's reputation of being trustworthy hard to regain. Trust leadership can also help to transform organisational culture, instilling genuine commitment from people, inspiring people to transcend the bottom line, and to commit to something worthwhile. Because leaders create cultures, it is necessary to understand leadership and culture together. Effective leaders attend to the needs of their followers and build relationships based on trust, communication and feedback. If the relationship is not maintained, the trust can disintegrate. Further, leaders must ensure that their followers are enabled with the resources and training to personally develop (Kouzes & Posner, 2007).

Servant leaders clearly demonstrate their caring and appreciation. Hope and courage is inspired in others through the generation of compassion, love, facilitation of positive images, and giving of encouragement (Kouzes & Posner, 1993). The visible demonstration of such actions reflects the appropriate and unconditional love and help to build relationships (Kouzes & Posner, 1993; Covey, 1989). Russell (2000) claims that an appreciation of others reflects the fundamental personal values that esteem and honor people. Another way of appreciating others and showing respect is through listening (Greenleaf, 1977; Kouzes & Posner, 1993). Empowerment is fundamental in servant leadership (Covey, 1989). It involves entrusting people with responsibility and authority and reflects the values of love and equality (Russell, 2000). Leaders enable others to act through the giving of power

(Kouzes & Posner, 2007). Thus, opportunities are created for followers so that they feel motivated and empowered to lead others (Pollard, 1996).

Culture and Leadership

Chinese leadership is the focus of Kang and Chang (2001) who developed a three-dimensional leadership model. Chinese cultural values are reflected in the model on the basis that people could not live independently from the origins of culture, society, or history. Chinese leadership has three domains - legality, affection, and reason. These are connected to the roles of Director, Family, and Mentor. Leaders use these domains according to the environment they are dealing with.

The first behavioural domain is "bound with legality". Leaders take the leadership position, then make the rules for members' behaviour and lead them with skill. The second domain is "move with affection". Leaders see their people as their own family and treat them with intimacy, friendliness, respect, trust, concern, and consideration. The third domain is "persuade with reason". In this domain leaders take the role of mentor and lead by example with dignity and rich experience. Guidance and personal learning are provided as the way of encouraging intelligent inspiration (Kang & Chang, 2001).

According to authors such as Le Tagaloa (1992), Crocombe (1992), and Epati (1990), leadership in Pacific communities is carried out by chiefs whose positions are assigned through lineage and status or elected through cultural practices. In Samoa, for example, the Matai or chiefs have influential power and are entitled to service from people in the community (Ah Chong & Thomas, 1997). The adherence to hierarchical norms is reflected in Samoan culture and is consistent with Hofstede's (1980) theory of cultures that view relationships as lineal (Kluckhohn & Strodtbeck, 1961). Ah Chong and Thomas (1997) argue that Pacific perspectives on leadership are related to the official position and power held by the leader. The authors argue that is particularly true for Pacific supervisors in organisations who gain power from the status of the position rather than from personal characteristics.

Sanga (2005) offers an alternative view suggesting that one area of attention for Pacific Island leadership development is that of focusing on the past, present and possible futures. Sanga (2005) contextualises leadership development from a

Solomon Islands perspective. Attention is given to traditional leadership being community-based, non-formal, and authentic. The four features of leadership in Solomon Islands village and clan communities are identified as apprenticeship, context embeddedness, resonance with people, and higher order accountability. Apprenticeship in traditional leadership involves the obtainment of skills and knowledge through the relationship between an experienced person and a younger person. Everyday relationships, experiences, and activities provide the learning situations. Peer mentoring is gender segregated and common in traditional leadership (Sanga, 2005). According to Sanga (2005) 'context embeddedness' refers to Solomon Islands' traditional leadership development taking place within context. Contexts vary, and it is within these contexts that the apprentice learns skills, performs certain roles, and develops habits. "Contextual development of the apprentice is linked to real-life situations, where the realities and priorities of the community determine the skills, knowledge and pedagogy of learning" (Sanga, 2005, p. 7). In the Solomon Islands, people such as "politicians, government officials, educators, industry executives, the clergy and civil society position holders" are classed as the contemporary leaders (ibid, p. 10). Sanga (2005) identifies on-the-job experience, out-of-context training, and a focus on skills development as typifying contemporary leadership development in the Solomon Islands.

According to Sanga (2005), the traditional leader in Solomon Islands is always accountable to their people. It is the people who determine the success or failure of a leader. Therefore, the leader's resonance with people is important. The leader is involved in daily societal activities with the people. Resonance is further demonstrated by the leader's "…consistent acts of care, generosity and responsibility" (Sanga, 2005, p. 7). A traditional Solomon Islands leader is also accountable to a 'higher order', known as the spiritual individuals and God. "The most powerful leader is the priest, who holds political, economic, social and spiritual powers, all combined. Other levels of leaders (alafa, alaha or civil chiefs; specialists, other big men, or status women) are subservient to the spiritual leader. Lower level leaders are accountable to humans while the priest must give account to ancestral spiritual beings and God for his/her actions or inactions" (Sanga, 2005, p. 7).

Traditional leadership in the Pacific has been an area of attention for some authors. Tamasese (1994) stated that Samoan males' roles were regarded as part of male servitude in Samoan society, and that obtaining chiefly titles was important for various villages. According to Johansson Fua (2003), the concept of Tongan leadership has been defined rank, based on kinship and blood ties. From birth every person in Tonga is ranked from a position of inferiority as well as superiority (Johansson Fua, 2003). In her doctoral work, she examined the role of Tongan values in the work of principals as leaders of their schools. Her participants stated that their professional values were dedication, hard work, loyalty, and commitment to their school and organization; these values were linked closely to their Christian faith. Relationships were also a priority with an emphasis on valuing relationships between educational leaders and the people they lead. Johansson Fua (2003) ascribes this fact to conceptualisations of traditional leadership between nobles and villagers in Tonga. Contemporary leadership in Tonga also recognises that relationships are essential components between leaders and their followers. The author contends that the hierarchical nature of traditional Tongan relationships between nobles is slowly changing.

According to Oliver (1989), in Truk, a Micronesian island, the Chief was responsible for the small island's districts. Authority was limited to initiating war, to keeping peace (through persuasion not coercion), and to receiving rents. The chief did not possess any religious functions or special powers and was expected to be 'fatherly' in his leadership to his people.

In the patrilineal society of Mae Enga of the Papua New Guinea Highlands, seniority played little part in succession to leadership in units higher than the family. Leadership was achieved by exercising skill as a manager and arbitrator, winning local supporters through generosity, and by acquiring prestige and foreign allies through gift-exchange. The process of becoming a leader required single-minded commitment, energy, political shrewdness, and diplomatic finesse. After leadership had been attained, it could only be maintained by the continuation of the same kinds of behaviour, which no individual could sustain for longer than a decade (Oliver, 1989).

Leadership movements are changing and new positions are being taken as research develops for minority ethnic groups. A leadership specialist in Australia, Peter d'Plesse (2007), provides a paradigm for leadership in organisations that connects western and indigenous views about relational leadership that promotes more collaboration between western and indigenous cultures. The author states that Aboriginal society is centred on stories that have been passed from generation to generation with a focus on creating, sharing, and maintaining knowledge. Status comes from knowledge and not from wealth. Aboriginal cultures' concept of leadership involves a system of elders, not based on age, but on wisdom. Through consensus, elders are recognised and one of their primary responsibilities is to create an environment that promotes consensus. Thus, knowledge is valued when it is passed on to other people and elders achieve their position by the manner in which they share their knowledge and encourage others to share. Furthermore, according to d'Plesse (2007), respect is the pinnacle of Aboriginal cultures. Respect is gained when a person shows respect. Indigenous cultures in the Pacific hold a similar view. Indigenous cultures share the belief in interconnectedness and the ability to accommodate a 'both/and' perspective as opposed to the western 'either/or' approach (d'Plesse, 2007).

Leadership Development

Leadership development involves preparing people for roles and situations beyond their current experience and includes a relational view of leadership as a process (Day, 2001). Mabey and Ramirez (2004) found that there were a range of approaches to leadership development across European companies. These include internal skills programmes, external courses, seminars and conferences, mentoring and coaching, formal qualifications, in-company job-rotation, external assignments, placements and/or secondments, and E-learning. Furthermore successful companies have a variety of formal and external approaches to leadership development (Mabey & Ramirez 2004).

However, for many people, leadership development involves merely going on a course (Gosling, 2004). At the core of most programmes was a classroom experience, where people understand themselves through a wider leadership population. These programmes provide leadership models that enable a common conceptual language

for discussing leadership. Gosling (2004) argues that long-term improvements in leadership ability cannot be achieved through a two-day programme. The main benefit is the short and intense opportunity for discussion which can enthuse and empower leaders.

Pue (2005) provides leadership and mentoring development initiatives in the "Arrow Leadership International Ministries." The process is regarded as the premier leadership development among Christian leaders and has a proven leadership training system (Pue, 2005). Evaluation tests are given to each leader, measuring key aspects from leadership style to emotional stability. Some of the results are shared amongst the group to create transparency which leads to openness and humility. Each participant has a senior mentor. During the two-year programme, the mentor and young leader meet every month. The mentor assists and guides the young leader with various challenges and assignments. Together, the younger leader, the mentor, and the Arrow team shape a personalised development plan. The leadership plan contains areas that will be strengthened over twenty-four months and beyond. Every six months the plan is evaluated by the young leader's leadership partner. The participants come together for week-long seminars where they are able to engage with leading Christian thinkers and activists. Each leader is part of a smaller group that meets for prayer, accountability and the pooling of successes and failures. The Leadership Clusters are encouraged to find ways to work together during the leader's development process. The young leaders are encouraged to keep a journal. Assignments are linked with the content of the residential seminar and with the young leader's place of specific ministry. As well, field assignments are offered through the course work where young leaders are given the experience of real world evangelism in community outreach.

Much of the work that Pue (2005) discusses concerns the leader and self-development. He encourages leaders who do not have mentors to seek out one for self-learning and personal journey. Pue's (2005) mentoring matrix is transformational in nature and is made up of five phases: Self-Awareness, Freeing-Up, Visioneering, Implementing, and Sustaining.

Self-Awareness is at the core of a leader's development as they must have an accurate self-awareness of their abilities, gifts, skills, and life as a leader. Leaders

must be clear and secure about their identity in Christ. Self-awareness is the centre of the mentoring matrix and, to have an effective mentoring experience and to develop as a leader, people must be aware of who they are and why they do what they do with a theological foundation for their identity (Pue, 2005).

During the Freeing-Up phase, the leader will be 'freeing-up' any areas of life, experience, and history that may be holding them back. This follows the phase where a leader has become aware of the challenges. Pue (2005) discusses Freeing-Up as discovery and understanding of the leader's core needs as well as how these are being satisfied. The leader then evaluates where they are turning to for these needs to be met.

Pue (2005) considers the Visioneering phase to be the most exciting. Many people want to skip the other two phases of mentoring just to reach Visioneering. However, he cautions that steps in the mentoring matrix cannot be skipped without making the mentoring shallow. "In fact, if you jump to Visioneering without having a clear understanding of self, or things holding you back, you may be wasting your time, or even damaging your training if the vision is implemented without a solid foundation" (Pue, 2005, p. 22).

Pue (2005) points out that he spends at least 18 months going through the first two phases with the protégé. He believes that the quality time within these phases allows the rest of the steps to flow quickly and vision becomes sharper because of a solid foundation. Developing a focused vision is concerned with knowing one's own purpose as God's purpose for the leader.

In the Implementing phase mentors walk alongside the leaders and help them to engage in leadership toward the vision. Organisational design and development are what the mentor assists with combined with leadership skill and strategic planning. Team building and strategies are also included.

The final phase of Sustaining assists the leader to know how to lead and continue to sustain the vision. This is a challenging stage for many leaders as Sustaining may not be as exciting as the other phases. Pue (2005) terms this is as restlessness and it leads the mentor and protégé back to the core of the mentoring matrix. This occurs because after the leader has gone through the mentoring matrix

they have learnt a lot about themselves. Thus, the process begins again for the mentor and leader to go through another cycle.

Sanga and Walker (2005) identify the importance of the role of leader-development. "Leaders must be leaders of other leaders" (Sanga et al., 2005, p. 90) and create opportunities for other people to exercise leadership. The authors provide key points for leaders to create leader-development opportunities. Leaders must take on the role of guardians of leadership and ensure that good leadership is evident through action and display of attitude. It is the role of leaders to take the initiative to act. Leaders help people to see solutions and to identify approaches to meet the challenges, and leaders must create a shared leadership vision for the future.

According to Bordas (2007), creating a community of leaders grows peoples' capacities and builds a mass of people to promote social change. An example provided by Bordas (2007) is the American Indians' national network of leaders set up as a leadership programme based on cultural values called the American Indians for Opportunity Ambassador Program. American Indian leaders saw the need to guide future generations and have involved over 150 emerging tribal leaders in the programme. The programme has been maintained as a way of honouring the elders and their lifelong service to tribe and community. Participants in the programme are encouraged to weave their traditional tribal values into contemporary realities. This means that, while adapting to change, the people foster a firm sense of cultural identity. The core cultural values that are shared across native tribes are the bedrock of the integrated and dedicated national community of the programme (Bordas, 2007).

Summary

The vaka completes this stage of the journey in the leadership chapter. Leadership is a relationship between a leader and their followers. Discovering what a leader can bring to a relationship is critical for creating and achieving a shared vision. Commitment to the growth of a relationship and the growth of individuals is important for building effective leadership.   It is this leadership that is focused on people and their communities.   In this sense leadership is focused on developing leaders who will grow other leaders. My vaka has paddled its way through the Leadership Chapter. As the vaka paddles through the waters of leadership, it gathers

knowledge which helps to inform my outlook on leadership. The works of Greenleaf (1977), Kouzes and Posner (1993, 2003, 2007), Pue (2005), and Sanga and Walker (2005) make a strong contribution to my perspective on leaders and leadership development. I take these leadership foundations on my journey to the development of the Appreciative Mentorship Framework.

CHAPTER FIVE: APPRECIATIVE INQUIRY

"The practice of Appreciative Inquiry calls us to seriously stand in, and act from, a space where we believe in the ultimate goodness and beauty of humanity - a universal humanitas."

(Fry & Barrett, 2002, p. 265)

Introduction

The vaka continues its journey from discovering the concepts of leadership to the discovery of Appreciative Inquiry (AI), as the philosophical approach for this study. In this chapter, the focus is on explaining the framework of AI and its application in various fields. Here the vaka 'discovers' the potential of AI and the promise of a methodological approach which supports mentoring for leadership development. Coopperrider's (1987) work on AI is taken as a philosophy for me as mentor and leader developer.

Appreciative Inquiry

At Case Western University, David Cooperrider and his colleague Suresh Srivastva developed Appreciative Inquiry (AI), a macro-organisational approach to organisational development (Yballe & O'Connor, 2000). AI focuses on the generative potential of positive images called anticipatory realities (Cooperrider, 1990). Cooperrider argues that positive images have the ability to organize and move human behaviour toward the realisation of the ideal (Yballe & O'Connor, 2000). Members of an organisation explore what works well in AI and it has been used with public, private, and non-profit organisations across the world. The sizes of groups involved, range from small work teams to multi-national corporations (Finegold, Holland, & Lingham, 2002). The source of the positive image is drawn from people's experiences of the best of what is and from an understanding of the life-giving forces, success factors, people, processes, and arrangements that helped. The experiences are essential to providing the common dream which is the positive image of what can be (Cooperrider, 1990).

Appreciative Inquiry's theoretical foundations can be found in the metaphysical realms of concern or as the socio-rationalist view. For social innovation to occur the advancement of theoretical knowledge of consequence is desirable and essential for affecting change in a postindustrial world. It posits that social existence is a miracle and can never be fully comprehended. According to Cooperrider and Srivastva (1987) the appreciative mode is a way of living or being. Directly participating in the varieties of a social organisation allows for meaningful reflections of being. The appreciative mode focuses on the potential of social-existence and helps to serve the human spirit.

Cooperrider and Srivastva (1987) outline the fundamental theoretical principles for AI to lie on. These socio-rationalist conceptions give life to an appreciative mode for generating alternatives for social action.

1. The social order is viewed as the product of broad social agreement.

2. Patterns of social-organisational actions are not fixed in any direct biological or physical way.

3. From an observational point of view, all social action is open to multiple interpretations, no one of which is superior in any objective way.

4. Observations are theory-laden and filtered through conventional belief systems and theoretical frames.

5. People are free to seek transformations in conventional conduct by changing idea systems and that action is based on ideas, beliefs, meanings, intentions or theory.

6. The action of dialogue which is made possible by language is the a powerful vehicle for communities to transform their idea systems on norms, policies, purposes, values and ideologies.

7. Social theory can be viewed as a highly refined language with a specialized grammar. Powerful languages allow for people to enter a culture and alter patterns of social action.

8. All theory is normative and has potential to influence the social order.

9. Social order is morally relevant and has the potential to affect the way people live their lives in relation to one another. There is no such thing as a detached technical/scientific mode for judging the ultimate worth of value claims.

10. Valid knowledge or social theory is a communal creation. As social knowledge sits in the interactive collectivity it is created and maintained, and put to use by the people. Social knowledge can not be relegated to the subjective minds of individuals, it is meant to be discovered. But this discovery is not through logical empiricism.

Traditional modes of inquiry have been based on the action research model of problem solving through a progression of steps: identifying the problems in the system, analysing the causes, developing solutions, and an action plan to solve the problem (French & Bell, 1984). Finegold et al. (2002) believe that traditional problem solving has benefited the fields of physical sciences and technology but not human systems issues. However, in AI the knowledge is contained in the relationships between people who construct reality through social interactions and conversations. There are multiple ways of knowing realities and there is no one way which has superiority over another. Stories, metaphors, meanings, and theories in the language become an important part of the process (Finegold et al., 2002). Fry and Barrett (2002) assert that when communities and organisations share their stories of success there appears to be a collective willingness to build from the lessons embedded in the stories. The authors place emphasis on the role of storytelling, as societies and families communicate what is good and worth holding on to. These moral themes create a sense of identity. Fry and Barrett (2002) describe appreciative stories as "magical constructions" (p. 267), which encourages people to reflect on meanings of friendship, wisdom, courage, justice and innovation. Furthermore, these stories have the potential to move people beyond reflection to action.

AI is a revisioning action research model (Cooperrider & Srivastva, 1987) and has the capacity to challenge the guiding assumptions of the culture of the organisation, to examine the positive aspects of the organisation, and to assist with

development of new alternatives for social actions (Cooperider, 2000). Instead of focusing on deficits or problems of a group or organisation (French & Bell, 1984), AI allows for a focus on appreciating the best in people, and their world, through a process of inquiry, asking questions to see new potential and possibilities. AI points to one basic assumption, that is, an organisation is a mystery to be embraced (Hammond & Royal, 1998). According to Van Buskirk (2002), AI produces many positive effects through providing an interpretive ground that leads to a rethinking of practice and policies within an organisation's social construction.

Cooperrider's groundbreaking work with AI was built on the principle of the Pygmalion effect (Bloom, 2002). In the classic Pygmalion study in the classroom, the teacher was told which students in the class were high achievers and which ones were low achievers. In reality there were the same numbers of bright students in each group. The study showed that the weaker students who were identified as high-achievers ended up doing better than the bright students who were classed as not being high-achievers. It was concluded that the teacher's perception impacted on the outcomes for the students.

Hammond and Royal (1998) adapted a model of AI that was originally conceived by Cooperrider and Srivastva (1987). Their model clearly displays the main differences between paradigms of problem solving and AI. The problem-solving approach begins with an identified problem. The premise is something is broken, fragmented and not whole. The function of problem-solving is to integrate, stabilize and help raise the full potential of the status quo. Problem solving is conservative in this sense. The gathering of data is in an approach that produces a tentative solution. This solution is implemented with the assumption that it is likely to cause new problems that need to be evaluated and diagnosed. There is a constant interplay between solutions, results and new solutions (Cooperrider & Srivastva, 1987). The authors point out that there is little role for passion and speculation. Further, the problem-solving view is separationalist. It views the world as something external to the consciousness of it, 'something out there.' The problem-solver sees the problem as unconnected to their world. It is the problem of other people. The problem-solving view dissects reality and filters it out into fragmented groups, families, villages, or countries. "And once the unity of the world is broken,

passionless, mindless, mirror-like inquiry comes to make logical sense precisely because the inquirer has no ownership or stake in a world that this is not his or hers to begin with" (Cooperrider & Srivistva, 1987, p. 134).

Problem Solving	Appreciative Inquiry
"Felt need" identification of problem	Appreciating and valuing the best of "what is".
↓	↓
Analysis of causes	Envisioning "what might be"
↓	↓
Analysis of possible solutions	Dialoguing "what should be"
↓	↓
Action planning	Innovating "what will be"
Basic assumption: an organisation is a problem to be solved	Basic assumption: an organisation is a mystery to be embraced

Figure 2: Differences between problem solving and AI (Hammond & Royal, 1998, p. 13).

Murrell's (1999) work with AI provides the core assumptions of the AI philosophy. He believes that each practitioner has different approaches to the understanding of assumptions, and states that this diversity has the potential to confuse or strengthen the practitioner. Murrell (1999) went on to argue that the central assumption of AI is a life affirming position as opposed to a problem focused one. Moreover, in the field of organisational development extensive attention has been on deficit thinking. A further core assumption is the principle of reality being a social construction as opposed to an external 'objective' and empirically verifiable reality. According to Murrell's (1999) interpretation, this means that we, as humans in relationships with other people, are engaging in a sense-making and language-creating process that shapes what is 'real'.

Cooperrider (2000) identifies the five principles of AI. *The constructivist principle* consists of the interconnection of human knowledge and destiny. What people know has a direct impact on what people do. *The principle of simultaneity* involves inquiry as intervention. The first questions that are asked begin to create change and the questions determine what is found. Stories that arise from the asking of questions have the potential to construct the future. The right answers are not sought, rather it is the generation of conversations that are significant in moving toward creating the better system. *The poet principle* moves the metaphor of organisation as machine to that of organisation as text. Through shared interpretations of the stories, people use their own lenses to make sense of what is going wrong or what is going right. *The positive principle* is concerned with the power of language. The more positive the inquiry the more it endures. People come together when the best, the most successful, or the most energised are inquired into. Positive data inspires people to collaborate to build on their strengths and strive for their dreams. *The anticipatory principle* is about the collective imagination and discourse about the future. Positive images and positive action are the guiding forces of organisational life (p. 123).

The process of AI (Hammond & Royal, 1998) essentially identifies and values the factors that give life to the organisation, for example, looking at when team work is most effective. The new possibilities for an organisation are based on valuing the best of what exists. Hence, collective momentum is the key to creating an ideal situation beyond the status quo. Engagement through dialogue is also important so that individual appreciation becomes collective appreciation.

Another significant part of the AI process is the creation of a realisable vision for the organisation, so that innovations are developed to move the organisation closer to a collectively imagined ideal. Finegold et al. (2002) state that AI is more of a philosophy than a methodology, so the principles and theory help to inform the design of organisation and community change. Further to this point is that AI has no one formula and each application is designed to address the individual needs of each system. In an example of organisational change, Hammond and Royal (1998) identify the following steps used to determine the ideas, beliefs and values.

Steps in Appreciative Methodology

1) 'Affirmative Topic Choice' is usually achieved through initial interviews or questionnaires to collect information about individual experiences in organisations.

2) In the data collection step, the inquiry into 'Life-Giving Forces' of the topics are identified. Inquiry into the factors and forces or organisational culture is significant, so that ideal situations are heightened.

3) Articulation of 'Provocative Propositions' are statements which bridge "the best of what is or has been" and about "what might be" in terms of possibilities. Building provocative propositions is based on finding the best of "what is". The next phase consists of moving on to "what might be." This leads to challenging the status quo, by extending the possibilities. Next, a proposition is constructed about what is possible, and this is stated in affirmative language, and as if the proposition were already true and happening at the current time. Hammond and Royal (1998) state that the Provocative Propositions should be novel and bring an element of surprise, challenge and intrigue as well as ensuring continuity from old to the new.

The Four Phases of Appreciative Inquiry

Following on from an appreciative methodology as a preliminary stage, Cooperrider (1986) devised four phases of AI - known as the 4-D process.

Discovery: appreciating and discovering the best of 'what is'. The primary task is to promote learning by sharing stories about the best times and analysing the forces and factors that made them possible. Carefully crafted appreciative questions are used to elicit the stories. Essentially, stories that give energy and vitality to the system become the focus. AI does not dismiss the problems altogether but it offers a broader lens through which people can appreciate their system. People can interview one another to explore strengths, assets, positive experiences and successes so that they can understand what made their moments of excellence possible.

Dream: members can envision what is possible and build upon strengths in this way by having conversations grounded in knowledge created in the Discovery phase.

The dreams have been cued by asking positive questions and developing a picture of what the organisation could and should become according to people's deepest hopes and highest aspirations. Themes and patterns emerge that inspire hope and possibility. Underlying questions such as "What is the world calling us to become?" and "What might we become if our exceptional moments were the norm?" are part of this Dream phase.

Design: members devise short-term and long-term strategies to redesign the social, political, economic, and physical aspects of the group through dialogue. The task is to redesign the organisation's social architecture - norms, values, structures, strategies, systems, patterns of relationship, and ways of doing things that can bring dreams to life. In this process, commitment can be built through dialoguing, debating, and creating when everyone reaches a point of wanting to develop the shared vision of the organisation or community. In this process it is important to have an inclusive context for conversation and an environment for creating possibilities together. Provocative propositions are used to stretch the system from where it is to where it wants to be. The principles they want to live by are designed by the members.

Destiny: Guided by these principles the group works to accomplish stated goals and to be innovative in accomplishing these goals. The Destiny phase allows for 'what could be'. Through innovative ways, people can move the organisation closer to the ideal grounded in reality. Because the ideals are grounded in reality, people will have the confidence to try to make things happen. New networks and relationships can begin to affect the direction and meanings of people's actions (Ludema, Whitney, Mohr, & Groffin, 2003, p. 45).

Hammond (1996) states that before people can begin to understand AI, they have to understand the role of assumptions in organisations. Individuals make up organisations, form groups to get things done, and act according to the rules of group behaviour. Hammond et al. (1998) define assumptions as the sets of beliefs shared by a group which cause the group to think and act in particular ways.

The assumptions:

- are statements or rules that explain what a group generally believes.

- explain the context of the group's choice and behaviours.

- are usually not visible to or verbalised by participants/members; rather they develop and exist

- must be made visible and discussed before anyone can be sure of the group beliefs.

(Hammond & Royal, 1998).

Hammond (1996) found there was one particular question that her colleagues commonly asked when trying to use AI. Colleagues begin with the question, "What did we do well in this meeting?" Hammond (1996) points out that when asking this question, people are still operating within a problem-solving model. This deficit approach is consistent with the empowering form of action research which focuses its attention on the issues. The underlying assumption for the problem-solving model is how we can do better as a result of what we did not do well (Hammond, 1996). In contrast, Hammond (1996) clarifies the appreciative mindset – suggesting "We know that we have performed well at something and thus need to explore how that happened and how to do more" fits an AI approach.

Another aspect of AI is the use of positive statements phrased as if they were already happening. This allows for easier visualisation because the statements are amplifications of what has already happened. The developers of AI believe that organisational members grow toward the statements by doing more of what they have already done (Cooperrider, 2000). Hammond and Royal (1998) assert that the most critical step in the AI process is choosing the topic, but caution that once a topic has begun to be inquired into, it is difficult to take it off the organisation's agenda. If what is focused on is magnified by attention, then it should be ensured that something worthy is magnified. Topic choice should be focused, to avoid taking on too much, and even in a large-scale organisation topic choice should be limited to five subjects. An example of this is team building. Deeper exploration of the topic might reveal that the team wants to learn how to get more done in their team meetings. A facilitator of AI would assume that the team has done something well in the past. Their role is to help the group to identify what that is, how it happened, and how to do more of it in their meetings.

In exploration of the topic, the creation of questions is important. AI is a generative process and the facilitator needs to create the questions. Sample questions are provided by Hammond and Royal (1998) for the team example (above):

- Describe a time when you feel the team/group performed really well. What were the circumstances during that time?

- Describe a time when you were proud to be a member of the team/group. Why were you proud?

- What do you value most about being a member of this team/group? Why? (p. 46).

Hammond and Royal (1998) suggest that following the development of questions, these are offered to the group. The most effective method can be determined by the facilitator and/or the members of the group but Hammond et al. (1998) believe that pair interviews are the most effective tool for exploration. Participants work in pairs and ask each other the questions. Brief notes should be taken by one partner, and it is fine to ask other questions, share experiences, or participate in the conversation. This is called inquiry, rather than standard interviewing. A standard interviewer has to remain a neutral and unbiased recorder. As part of the AI process, an engaging interview that encourages conversation is appropriate. Following collation of the information generated by the inquiry, the goal is to share the information with the wider group. This process allows for common themes to be uncovered, pertaining to when the group performed well. There is no one defined way to share information and the facilitator has to decide the best method for this. Sharing information reveals common threads of success and bringing out the themes is critical. An example of this process may be a group exploring extraordinary customer service. The question: "Describe an incident when you or someone you know went the extra mile to provide the customer with what they really wanted when they wanted it. What made that possible?" The common themes that made customer service extraordinary were that the provider:

- identified an opportunity

- took responsibility

- had the authority

- had the data available

- had the expertise

- anticipated or articulated a need

- trusted that the company would back them up (p. 15)

In creating this list, discovery of what circumstances made it possible to provide extraordinary customer service from this point enables the group to consider how to transform this knowledge into actions that will allow the successful circumstances to be re-created. This is achieved by the group beginning to talk and dream about what could be, based on what has already happened. During this time, the group also creates "Provocative Propositions" which describe an ideal state of circumstances that will foster the climate that creates the possibilities to do more of what works (Hammond et al., 1998, p. 17).

Provocative Propositions

The purpose of Provocative Propositions is to keep 'the best' at a conscious level. These statements remind the group of what is best about the organisation and how everyone can participate in creating more of the best. From the stories of the organisation, provocative propositions can be developed. This grounding in history, tradition, and facts distinguishes AI from other visioning methods in which dreams serve as the primary basis for the vision. As the provocative propositions are reality-based, members connect to them and are inspired to do more of what works.

The following criteria can be used to determine if the statements are provocative propositions:

1) Is it provocative? Does it stretch, challenge or innovate?

2) Is it grounded in examples?

3) Is it what we want? Will people defend it or get passionate about it?

4)   Is it stated in affirmative bold terms and in present tense (as if it were already happening?)

(Hammond & Royal, 1998).

Hammond et al. (1998) suggest that only the group answer the questions to work through the changes needed with a good facilitator who assists them in becoming engaged and excited. It is important for a facilitator to experience AI to 'get it', and to understand 'the why' (or assumptions) of the process.

Creating Provocative Propositions is a key transformation step. We take what we know and we talk about what could be. Stretching what we are helps us to be more than what we have already been successful at. A future is envisioned from the best, and since the future is seen as reality, it becomes a possibility. Conversation is necessary with the whole group to ensure that everyone agrees on the Provocative Propositions. Changes can occur as ideas grow. The members of the organisation know what to do and how to grow the ideas. The main purpose of the group creating propositions is to move the individual will to group will. The group will create the synergy that results in it achieving more than the sum of the individuals (Hammond et al., 1998).

Hammond and Royal's (1998) work with Appreciative Inquiry is based on the assumption that everyone wants to feel important and make a contribution. Another assumption is that the change process maintains the best of the organisation. By engaging all the members of the organisation in a positive and productive manner the continuity of the organisation is maintained. Finally, Hammond et al. (1998) point out that the process should be allowed to emerge spontaneously. Being creative about integrating the Provocative Propositions into the organisation allows for the process to evolve so that change will occur.

According to Ludema et al. (2003), there are many different ways to use AI. However, the authors state that the AI Summit is a popular methodology because of its power to get everyone involved, strengthen relationships, and produce results. Ludema et al. (2003) have conducted summits involving from 100-500 people. AI Summit methodology is a radical shift from the traditional change management approach where the responsibility is in the hands of a few individuals and the focus is

on problem solving. The main belief behind the AI Summit is that organisations change fastest and best when their members are excited about moving forward, have a clear plan, and have confidence in their ability to reach their destination. The AI Summit is a single event or series of events that brings people together to:

1) discover the organisation's or community's core competencies and strengths

2) envision opportunities for positive change

3) design the desired changes into the organisation's or community's systems, structures, strategies, and culture

4) implement and sustain the change to make it work.

Applications of Appreciative Inquiry

In this section, several case studies are presented that illustrate the application of the AI process in diverse settings. To begin, the applicability of AI in educational settings is presented.

Yballe and O'Connor (2000) adapted the use of AI to develop Appreciative Pedagogy (AP) for constructing positive models for learning. AP, as a pedagogical adaptation of AI, takes on AI's basic beliefs, values, and social inquiry process. In the classroom environment, AP translates to a basis for experiences of students' success, valuing success as the building block of positive vision, belief in the profound connection between positive vision and positive action, and valuing social (face-to-face) inquiry. Yballe and O'Connor (2000) assert that AP is not merely a copy of AI, as the classroom environment is considerably different from an organisation. For instance, the organisation is tied to an environment in short and long term ways whereas the classroom is temporary. The authors further explain that the AP process affects the learning culture of the classroom, and the teachers' and students' efforts are more short-term and limited to the self and the group. The use of AP in the classroom led to energised interactions for the students to be more comfortable in public speaking. The students expressed hopeful views of the future, and developed more skills and confidence in using AI as a creative alternative to problem solving, and developed positive attitudes toward other students. Finally, the

students developed positive attitudes toward the professor, seeing him as a resource, guide, and helper.

AI was applied in two urban Catholic schools experiencing some difficulties and challenges resulting from societal changes over the years. The parents, students, school staff and community were all engaged in the AI process (Van Buskirk, 2002). The areas of focus were appreciating discipline, where everyone had diverse views on the topic, and appreciating community for all members of the AI process who had different roles in developing the school communities. Other areas of focus for the schools' study involved appreciating student-faculty relationships, student-friendships, and the culture and diversity of the school. As a result of the AI process, transformations occurred in the way individuals related to their past experiences; it transformed how they related to the best experiences of others and it transformed how they related to the most cherished traditions of the school (Van Buskirk, 2002).

Based on the Pygmalion phenomena, Bloom (2002) argues that academic advisors need to treat each student as if they might be a future physician, lawyer, or other influential person. She identifies how AI is used to improve academic advising:

1) Believe in each student and treat them the way you would want your son/daughter/best friend to be treated.

2) Make use of open-ended questions to draw out what the students enjoy doing, their strengths, and their passions. Listen carefully to each answer before proceeding to ask the next positive question (Discovery phase).

3) Encourage and help students to develop a vision of what they might become and then assist them in developing their career and life goals (Dream phase).

4) Give students a clear idea of what they will need to do by devising goals that are real and achievable so that their dreams come true (Design phase).

5) Be there for students when they stumble, believe in them every step of the way, and help them continue to update and refine their dreams as they progress (Destiny phase)

(Bloom, 2002, p. 2).

AI has also been used in universities. In the 1980s, David Cooperrider was approached by the Vice-President of Administration and Finance of a Midwestern university. There was a need to address organisational effectiveness within the division, to set new goals, and develop strategic planning capacity. This was the first time AI was used for a whole systems change and the beginning of introducing AI to the entire university. At the first stage, there were three-day sessions with more than 400 members of the division. Inquiry began with face-to-face interviews between pairs of people. They were asked for their stories of success during their employment at the university, to talk about themselves, their work, and the university and to think about the university they wanted in the future. It was the first time many people had expressed their hopes and visions and also felt listened to by the senior management. AI was seen as a philosophy which could also be used in their personal lives, as they learnt more about it through shared stories (Finegold, Holland, & Lingham, 2002). AI was then used for annual strategic planning in the division resulting in ownership of goals and objectives by the members. One department was able to achieve 17 of their objectives within one year. Another department introduced appreciative leadership concepts into their work (Finegold et al., 2002).

AI was then introduced into the rest of the university with a 2 ½ day summit which brought 140 faculty staff, administrators, and students to take part in the university's strategic planning for the future. The 4-D process (Discovery, Dream, Design, and Destiny) was used, and stories of success were shared. All of the meaningful stories provided the platform for the Dreaming phase, used for envisioning the university in 2010 (Finegold et al., 2002). Overall, the participants were positive about their experience and were hopeful that their ideas would be realised.

Mellish (1998) also applied AI in a university setting, working with a Planning Dean charged with developing with four existing departments into one new Faculty. A collective view of the future was developed from the multiple perspectives of the people involved in the change process. Mellish (1998) pointed out that her clients wanted to be reassured that the process was leading somewhere. Quality time was needed for story telling at the beginning which enabled commitment to the

deliverables at the end of the process. In terms of facilitator skills, it was important for Mellish (1998) to have perceptive and anticipatory knowledge of the contextual factors involved for the group, acute listening with an appreciative ear, positive care of the group to achieve the best outcomes, and an insatiable curiosity about the day to day life of the organisation.

Cooperrider (2000) explored how AI was applied over a period of years in the city of Chicago. Called "IMAGINE CHICAGO", it focused on civic innovation and worked to bring people together to help them realise they were the owners and creators of Chicago's future. In the pilot application, more than 800 people were involved and 40 neighbourhoods and 100 community organisations and schools were included. Cooperrider (2000) believes that the most inspiring interviews and stories came from the children of Chicago. The children interviewed the city's adults. One example cited was that of a 13-year old boy who interviewed his principal. As the stories were told by the principal, the young boy kept asking positive and appreciative questions. The interview lasted for over an hour with an abundance of stories being shared. The principal later reflected with the evaluation team, "You know, during that interview I really felt like I was on the pulpit. I got animated. I was literally looking into the face of the future, exploring the essential elements of the good society. This conversation mattered" (Cooperrider, 2000, p. 124). The success and movement of IMAGINE CHICAGO spread into major project initiatives around increasing the leadership capacity of residents in at-risk communities, schools and public museums committed to improving education, a personal renewal programme for teachers, and an intergenerational cross-cultural conference between corporate executives and community (Cooperrider, 2000).

Kelm (1998) argues that AI works best with strong leadership support. Some leaders cannot let go of control and trust a group of people to come up with solutions and ideas. Therefore, to make it work key leaders need to be familiar with, supportive of, advocate for, and able to implement the AI approach and to believe in the fundamental principles. AI is also appropriate in international aid and development assistance situations. Murrell (1999) reports that, in his experience of AI, the development of human relationships is built around what works and what can be discovered. Team building and relationship building activities help in the process of

discovering the life affirming nature of positive human relationships. Murrell (1999) shares the experiences of various cross-cultural organisational development cases (such as irrigation or harvesting methods) based in Egypt and Sudan. These were centered on mobilizing local groups and villages to document and share the successful practices each location had developed over the years. While working in the United Nations Development Program (UNDP) in Gambia, Somalia, and Ethiopia, Murrell (1999) found that it took a combination of process consulting models and an appreciative focus to help develop the capacity of the local management development institutes. Murrell (1999) points out that in each case a partnership team was developed with local people who evaluated and recommended to the UNDP what the host country could do to strengthen the capacity and sustainability of their development activities. Strengths and successes were captured as the primary focus, and stakeholders were often caught off guard with the approach as they were used to looking for the problems. Murrell (1999) continued to use the appreciative frame with hospitals and health care systems in Africa. In the restructuring of one hospital, by using AI, he found that senior management of the hospital was committed to the people's needs. It was a process of reinventing health care delivery rather than focusing on the problem of downsizing of staff. Murrell emphasised that AI must be linked in with the action component of trusting the process (1999). This means that systems should be allowed to evolve, guiding and directing the process rather than through the consultation of an outside expert.

Similarly Finegold et al. (2000) cited the work of Trica Lustig, a consultant from the United Kingdom who used AI in the village of Phakhel in Nepal. She was well known by the people of the village as she had spent a lot of time there. Her dream was that the village people would help themselves and not require a high level of assistance from the outside. As most of the villagers were illiterate, an abbreviated version of the 4-D model was used. Stories were told through pictures and symbols. In the Dream phase, the people were asked what kind of village they would want for their children and grandchildren. They shared their visions through the drawing of pictures. With the help of the consultants, the people determined the steps needed to achieve their dream in the Design phase. Destiny emerged spontaneously from the Design phase as the people declared what they wanted to do. Based on the villagers' tradition, an extra 3-D's were added to the model; Do, Debrief, and Dance. The Do

referred to what they could do right then and there; they cleaned up the local school yard. The Debrief followed the cleaning, and they Danced and sang as a way to celebrate their achievement.

Sanga and Holland (2004) have used AI to evaluate a range of impacts of development projects in Pacific education. With regard to the Rethinking Pacific Education Initiative (RPEI), Sanga and Holland (2004) applied AI as an evaluative framework to discover the key strengths of the work of RPEI over several years. They focused on the positive aspects of the relationship between donor partners and Pacific countries. With the use of AI, they were able to successfully highlight significant learnings from RPEI's initiatives. The authors used the positive experiences from RPEI to cast a vision for the future.

Preskill (2006) applied AI to evaluate practice and adapted the four phases of AI to a model appropriate for evaluation. Preskill's four phases were, Inquire (Discover), Imagine (Dream), Innovate (Design), and Implement (Destiny) – the 4-I's. Evaluation tools such as questionnaires and surveys were prepared as appreciative questions. For example, to measure values the following questions were developed; What aspect of your work do you value most?, What unique skills or qualities did you draw on?, and What organisational factors helped you to create or support your achievement? (p. 7). Andrew and Evans (2008) used AI in the evaluation of a leadership programme. The authors found that by using AI they could get people to focus on the successful factors of the programme and what could be done to make it better in the future. The evaluation involved cycles of data gathering, feedback, decision-making, and action planning based on Preskill and Catsambas (2006) 4-I's: Inquire, Imagine, Innovate, and Implement. As a result of using the AI evaluative methodology Andrew and Evans (2008) found that there was increased engagement and 'buy-in' through positive participation of the programme's members, and they accepted and identified recommendations for improvement.

Limitations of AI

Dick (2000) states that critiques of AI are rare but evident. However, authors such as Reason (2000) and Pratt (2002) have provided a critique of AI, stating that attention should be given to the actual realities of organisations. This means that there is a

need to understand the darker shadows of human experiences. According to Golembiewski (2000) AI has been under-evaluated and as a process does not allow for analysis. It is evident that evaluating AI is work in progress. For instance, Grant and Humphries (2006, p.414) work on AI identifies "the need for an evaluation" of AI. They argue that the application of Critical Appreciative Processes (CAPs) which combines AI and CAPs is a way to evaluate AI processes in action research. Thus, an integrated use of AI and critical theory can help to deepen insight and recognition of the complexity in human endeavours. The authors state that despite the applications and scholarship, AI remains a research method with little critique to evaluate the process as an action research method. Therefore, while there is some commentary on the limitations of, there is still a lot of AI territory to explore and discover. Hence, this study positions itself as addressing these weaknesses, adding to the limited body of knowledge of AI.

Summary

Appreciative Inquiry's key strength is its adaptability in terms of both the range of contexts it can be applied to and the modifications it can accommodate in these contexts. As a philosophy, AI also has the power to facilitate collaborative relationships between people. It is evident that practitioners apply Appreciative Inquiry in the way that best fits their context. AI is fundamentally an inquiry into human systems. There are no prescribed steps or process that must be adhered to. The main point is that it requires a focused dialogue or conversation and an open sharing of learnings. In this sense, AI is a philosophy and requires appropriate application. With regard to mentoring and AI, I see a strong connection between the two concepts. That is, both methods are based on connecting people through relationships and enhancement of knowledge. Furthermore, the common denominator is that both mentoring and AI serve to bring out the best in an individual or community. As my research moves forward along with the vaka's voyage, mentoring and AI are drawn closer together as they almost become one concept through the case studies. As will be evident in the Appreciative Mentorship framework, the AI work of Cooperrider (1986, 1990, 2000), and Hammond and Royal (1998) make a significant contribution to the development of Appreciative Mentoring. The vaka will

now take us to understand the methodology for this study. The previous chapter, this chapter and the next constitute the part of the Discovery phase where the knowledge is drawn out and appreciated in a way that provides the foundations for the remaining work.

CHAPTER SIX: METHODOLOGY

"Story is important. This much is straightforward. But narrative intelligence is more than that. Narrative intelligence is about knowing the different patterns of story, knowing which pattern works in which context, intuiting which stories one's listeners are living, and having the capacity to judge how they will respond to new stories."

(Denning, 2007, p. 213)

Introduction

This chapter focuses on the process of methodological inquiry which is used to explore the impacts of mentoring for leadership in a variety of case studies at Victoria University of Wellington. This study is based on my interpretation of each initiative I have been involved with. As I have been the primary mentor and leader developer in each case study, the writing up is from a mentor's perspective. The mentor's story is what is fundamentally significant for this study as it will provide key learnings and challenges for anyone interested in being a mentor or developing a mentoring relationship. It is also important to contextualise the framing of each case study as a leadership story. These stories are the key tools for the communication of lessons of leadership. The case studies are: Manaaki Pihipihinga mentoring programme, the Hawaii Group, the Pacific Education Leadership Cluster, and Mentoring for Leadership. As this study is a mentor's narrative via case studies, I am influenced by the works of Pene, Taufe'ulungaki, and Benson (2002), Thaman (1999, 2003), and Kouzes and Posner (2003, 2007) which provide arguments for a combined process of story telling and incorporation of Pacific values that support mentoring for leadership.

The Rationale

In the words of my colleague, Johansson Fua (2006, p. 1), "Our common history tells of seafaring ancestors who traveled the vast Pacific Ocean, conquering uncharted waters by 'feeling' the waves and reading the stars". This short statement brings up an image of the large space of water in the Pacific that has been navigated and travelled on for hundreds of years by Pacific people, including my Tahitian ancestors.

The vaka (boats or canoes) held people who navigated by the stars, and left their lands for a journey that took them to previously unchartered territories. In light of Johansson Fua's (2006) statement and my own interpretation I would like to conceptualise the writing of this PhD study as a journey, a leadership journey that is somewhat personal and concerned with the development of individuals who have been with me on my vaka.

The process of examining and understanding mentoring is taken on as an interpretive study from the perspective of a mentor. This study is focused on a mentor's perspective and is important to take this approach for the development of further mentoring initiatives. In terms of my mentoring journey, it was clear to me that the framework I was going to use to examine mentoring was from my own interpretation of the work, initiatives, and processes I had developed at VUW.

My interpretation of each case study allows me to provide a mentor's perspective on how the relationships have developed, what factors enabled the relationships, the challenges, and the unique insights into each initiative. Through the AI process I am seeking to increase my own knowledge so that I can better understand mentoring and extend it further as a practice. The process of using case studies provides a reflection on the processes and outcomes of mentoring.

According to Zachary (2000), in order to build an effective learning relationship mentors must have a clear understanding of their own personal journey. The reason for this is that mentors who cannot differentiate between self and another individual in the mentoring relationship run the risk of projecting their own lived experience onto the protégé. The learning is not then individualised and the protégé ends up on the front of the mentor's stage rather than being independent. Zachary's (2000) metaphoric framing of a mentor's journey fits well with this study. She argues that as we face new challenges throughout life, the journey metaphor captures each movement. It is within this journey that the mentor experiences the exciting and unexpected delights, dangers, doors opening and closing, and the possible changes. There are three steps in the journey observation process. Self-awareness, the first step, is triggered by self-reflection and is essential in understanding the mentor's proper role in facilitating effective learning relationships (Zachary, 2000). Zachary identifies the second step as understanding the protégé's journey as they bring an

abundance of experiences to the mentoring relationship. The third step is to gain perspective for mentors to look again at their journey and that of the protégé.

The Research Voice

Smith (1999) states that the hegemony of traditional paradigms of research needs to be challenged as it privileges the 'objective' voice from the outside over the 'subjective' voice from the inside. This challenge supports the form of research I am applying to this study; as I am involved in the mentoring I am able to provide the subjective inside voice. This is 'giving a voice' to the process. This form of research allows for the challenging of traditional roles of researchers.

Bishop and Glynn (1999) state the general trend of research storyteller in Aotearoa/New Zealand is from an outsider's view. Individual stories are subsumed within those of the researcher as the storyteller. The authors argue that traditionally the researcher's role has been storyteller, narrator, and the person who decides what makes up the narrative. Stories are reconstituted in a culture and language determined by the researcher. The initiation of the research process, benefits, representation, legitimation, and accountability are traditionally decided by the researcher's agenda, interests, and concerns about the research process. For New Zealand Maori, this situation is no longer acceptable. A process of whakawhanaungatanga (establishing relationships in a Maori context), is focused on collaboratively constructing research stories in a culturally conscious and connected way. Firstly, it involves establishing and maintaining relationships that are on-going. Secondly, researchers involved somatically in the research process are involved physically, ethically, morally and spiritually. Finally, it is concerned with participant-driven research, thus addressing the power and control issues of the researcher (Bishop & Glynn, 1999). Further, Bishop and Glynn (1999) point out that the use of metaphors is vitally important in establishing relationships. Metaphors help to organise relationships and our work, our research and pedagogy and how we interact, understand or ascribe meaning to experience. Heshusius (1996, p. 5) urges that we "…view metaphors … not as devices for poetic imagination, not as mere characteristics of language, but as conceptual frameworks that define our everyday realities." The narrative metaphor is concerned with people leading storied lives, and the process of storying and restorying, that is,

learning. Rather than learning being seen as the gathering of knowledge, learning is the outcome of interactions between people (Bishop & Glynn, 1999).

As an inside researcher, the interpretivist philosophy allows a degree of flexibility of research design (McCutcheon & Jung, 1990). For instance, Trantner (1986) used journal writing to investigate her personal subjective reality upon entering a new school. Trantner (1986) asked herself questions such as, 'What are my worries, my interests, concerns, and what am I to make of these?' McCutcheon et al. (1990) believe that the interpretivist philosophy allows people to make sense of their worlds. Furthermore, self-reflection is an essential part of this interpretivist paradigm (Rowan, 1981). For example, a teacher might ask: What did the students actually do? What did I do? What did I learn? What do I intend to do now? Essentially, the purpose of the research is to understand what occurs and the meanings people make of phenomena (McCutcheon & Jung, 1990).

A Mentor's Perspective

A mentor's perspective and articulation of key mentoring initiatives is a new concept in Pacific education. Research within my own Pacific student community has taken on a new methodological process that brings together an insider reflection and analysis and story telling. Being part of an ethnic minority group at VUW, I take on the responsibility of presenting a methodology that brings out the positive features of a group, and strengthens our knowledge as a small community within a larger population. As a I am part of the group that I am 'researching', I have the knowledge to discover the most empowering features of the group, and at the same time I am protecting the students from being 'researched' by an external researcher.

An exploration of the model of 'Tree of Opportunity' (Pene, Taufe'ulungaki & Benson, 2002) shows how knowledge can be incorporated into a Pacific framework. In this context, education or the Tree of Opportunity is firmly rooted in the cultures of Pacific societies. The strengths it gains from its root source include values, beliefs, arts, crafts, histories, world views, institutions, languages, processes, skills and knowledge. This allows it to grow strong and healthy and able to incorporate foreign and external elements from the wider context without changing its main root sources or the identity of the tree. The Pasifika Education Research Guidelines (Anae, Coxon,

Mara, Wendt-Samu, & Finau, 2002) affirm that a model such as the 'Tree of Opportunity' promotes Pacific people and communities and their right to be empowered, to have control of their education, and of their development. The purposes and goals of education must be determined by Pacific communities. Finally, Pacific contexts, values, beliefs and knowledge systems must be reflected in these purposes and goals. At the same time, the global forces of change must be recognised. Pacific cultures and ways of doing should be adhered to and incorporated into the processes and structures of formal education, including the research process.

These ideas are consistent with the Pasifika Education Plan (2006-2010), devised by the New Zealand Ministry of Education, that emphasises the importance of more effective engagement with Pacific educators and communities. The Ministry of Education uses the Pasifika Education Plan as a strategic planning tool. The Pasifika Education Research Guidelines were established to support the Ministry of Education's work by:

- Identifying key areas of research in Pasifika education that assist policy development

- Developing guidelines for research and consultation

- Coordinating and prioritising research and evaluation that assist in monitoring the outcomes of the Pasifika Education Plan

- Providing strong links with other strategic research priorities within the Ministry

- Helping to make research reports available to Pacific peoples

The argument for effective Pacific research that engages and facilitates positive development for Pacific people is critical for the work of educators in ensuring the welfare of Pacific peoples. The Guidelines acknowledge that research should be community-driven by Pacific people. Pacific models of contexts that promote success and well-being for Pacific peoples and communities are important in the development of research methods. The Guidelines present two models of well-being for Pacific people and one model of education. One of the well-being models is the Fonofale

model of health (Making a Difference: Strategic Initiatives for the Health of Pacific People, 1997 cited in Pasifika Education Research Guidelines, 2002, p.7) and the other is known as the Fa'afaletui model (Tamasese, Peteru and Waldegrave, 1997 cited in Pasifika Education Research Guidelines, 2002, p. 6). Both of the models are derived from Samoan understandings and are based on the traditional Samoan fale (house). In the models' structure the different parts of the Fonofale represent the elements important for Samoan people. For instance, the roof of the Fonofale represents the cultural values and beliefs that are the shelter for life, and the foundations are the family (nuclear and extended) which is the basis for social organisation. The family is represented in the base of the house and supports the four posts which are the physical-biological wellbeing; the spiritual which includes Christianity or traditional spirituality; the mental, or the health of the mind; and lastly the 'other', which includes gender, sexual orientation, age and social class. Contexts around the Fonofale include time, and environment of Aotearoa/New Zealand or island-based living (Pasifika Education Research Guidelines, 2002, p. 7).

For the purposes of this study it is important to identify the points of the Research Guidelines that relate to educational development. The Tree of Opportunity and Fonofale models "ensure that Pacific cultures are appropriately embedded within the processes and structures of formal education to provide the foundation of all learning" (Pasifika Education Research Guidelines, 2002, p. 6). The models are important as they promote the rights of Pacific people to be empowered and to have control of their own education and development. Furthermore, in education Pacific people must determine their own goals and purposes based on their own visions, their families and their children. Pacific contexts, values, beliefs and knowledge systems must be reflected in the educational purposes and goals as well as recognising any global influences. These are significant points for my study because I am concerned with mentoring for Pacific leadership in education, and I am concerned with the past and current state of Pacific education. Thus, any work on mentoring now will strive to make positive impacts on Pacific education as I begin to work with students to redefine the purpose and goals of education based on their developmental needs.

The Guidelines assert that the selection and application of appropriate methodologies are crucial for the successful outcomes of research projects for Pacific

people. The points made in the Guidelines that are particularly important for this study are the insider/outsider roles, employment of diverse strategies for inquiry such as life-histories and stories, and finally objectivity/subjectivity in approach.

The shift away from external researchers who have no inside knowledge of a group of people in Pacific communities is becoming the norm. For example, Pacific scholars Tiatia (2004), Tavila (2006), Newport (2004), McFarland (1998), and Asiasiga (1994, 2007) have all been closely involved with the communities they have researched. The common theme across these scholars' work is that their inside knowledge about the issues and people contributed to a more in-depth understanding of the subject being explored.

Peteru (1995) made the case for ethnic researchers to be involved in the research process and considered 'objectivity' as 'cold distance'. The reasons for insider research for Pacific researchers differ according to the topic and the relationship the researcher has with their community. Tiatia (2004) used insider research as a way of creating a picture of the people in the community within which she worked and lived. Tavila (2006), as a Samoan researcher, was an insider working with her community and she made the point that the researcher should understand their roles and responsibilities as well as the dynamics of the community. Newport (2004) asserted that her insider status as an indigenous Cook Island Maori woman allowed her to be more attuned to the cultural nuances that an outside researcher might miss. While there were varied forms of research methods employed across these studies, the researchers relied to some extent on observation of their communities as well.

Pacific Research Frameworks

The significance of using Pacific values in conducting research is increasingly at the forefront of working with Pacific communities. Works by Koloto (2000), and Johansson Fua (2006) have cited the use of the Kakala framework with their interactions with Pacific communities. The Kakala educational framework was developed by Konai Helu Thaman (1997). The focus of Kakala is on the development of teaching and learning that is culturally inclusive for Pacific teachers and students. As Thaman states, "I have done this mainly through a process of reclaiming and reconceptualising teaching and learning in a culturally meaningful

way" (Thaman, 2003, p. 9). The Kakala framework is sourced from Tongan valued contexts of thinking. The framework provides an alternative way to "the totalizing framework of western scientific and reductionist thinking that continues to dominate our work in higher education institutions" (Thaman, 2003, p. 10).

Within the Kakala research framework, Thaman (2003) utilises key concepts that are inherently valued in the Tongan custom of flower arranging. The Kakala is a collection of fragrant flowers that are woven together as a garland to mark a special occasion or are for a special person. Three processes are associated with Kakala and these are the basis for the framework. These processes are called toli, tui, and luva. The Kakala framework conceptualises the way research is conducted and considered. Firstly, the toli stage is the collection and selection of flowers, fruit, and leaves that are needed for making a Kakala. Thaman (2003) explains that the components selected for making a Kakala depend on the context for the occasion that the Kakala is being prepared for, the person(s) to whom the Kakala is presented, and whether the ingredients for the Kakala are available. The toli phase, the gathering of flowers, is the methodology incorporating what is to be done, how, who does what and when - the 'doing' of research. Tui is the making or weaving of the Kakala. Skilled people are involved in the preparation of the Kakala. In making the Kakala, the maker must consider that there are certain intricacies involved in the flower arrangements. Flowers are ranked according to the association with various Tongan mythologies. Tui represents the analysis section of research – what does it mean? Does it make sense? The final process is the luva stage, which is the giving away of the Kakala to someone. In Tongan culture, the Kakala is given away with 'ofa (compassion or love) and faka'apa'apa (respect). In the research process, luva represents the presentation of the findings through various approaches to the people (Thaman, 2003).

Subsequent to Thaman's development of the Kakala framework, Taufe'ulungaki, Johansson Fua, Manu, and Takapautolo (2007) have added in an extra phase which is called the 'teu' stage. This is the conceptualisation phase of perceptions, beliefs, and philosophies in the research process. In the Kakala metaphor, this is regarded as the thinking of and planning for the Kakala. Furthermore, Manu'atu (2001) recognises the importance of malie (relevancy and

worthwhileness), and mafana (application, transformation, and sustainability), components used to monitor and evaluate the overall research process.

The Kakala metaphor is important for this study because it guides my research approach. I have taken Thaman's (2003) framework and also applied it to my study. From the Kakala metaphor, Thaman (2003) emphasises the use of Pacific values in the research process. As this study is concerned with the development of mentoring relationships, each story and case study is told with respect and honour. In Tahitian culture, we select the most fragrant tiare (Tahitian flower) and we spend considerable time in making the lei (garland). This detailed preparation signifies the respect and honour for the recipient of the lei. For the research process, in the toli stage, the AI method allows me to gather and appreciate the data and information for the background chapter, literature review chapters, and case studies. In the tui stage, I develop the case studies and discover the key learnings and challenges for mentoring relationships. Finally, the luva stage signifies the presentation of the case studies as the writing up of the thesis.

A Leadership Story

A trip to Samoa in 2008 with Pacific colleagues led me to conclude that the value of story telling is fundamental to the maintenance of Pacific cultures, traditions, and values. As we sat together each day, the main learnings occurred from the sharing of stories from our unique cultures. I soon discovered that while we each had our individual experiences, there were particular commonalities across our stories. These commonalities were the values we shared across our relationships. If it had not been for these experiences of shared story-telling we would have been largely unaware of this deep connection to one another.

The word 'story' is short for the word 'history' and both share the same root and the same meaning. A story is a narrative on an event or series of events, just like history (Kouzes & Posner, 2003). Bishop and Glynn (1999) claim that stories are fundamental to narrative pedagogy. They constitute a powerful way of representing the truth and they allow for diversity to develop. Further, the power and control reside with the storyteller. Stories are related within the storyteller's cultural frame of reference and incorporate the language of the storyteller. The storyteller selects,

recollects, and reflects on stories within their own cultural context and language. Bishop and Glynn (1999) argue that it is up to the 'other' to understand the storyteller and/or to facilitate the development of understandings in the story. To illustrate this point, the authors use the metaphor of storytelling to explain the relationship between the student (the storyteller), and the teacher (the listener). The teacher is required to understand the learner (the storyteller), and the stories (the knowledge). Stories are a metaphor for all of the knowledge that students bring to the classroom. Storytelling, as a specific learning and teaching strategy, opens up the intricacy of human experience. Stories allow listeners to identify with, and learn from the experiences of storytellers. It increases the range of knowledge, interpretation, and experiences available to the listener (Bishop & Glynn, 1999).

Storytelling has a significant place within the field of leadership as well. Leadership specialists such as Kouzes and Posner (2003, 2007) state that a leader must be able to use stories to create lessons and learnings in leadership. They argue that story telling is one of the oldest ways in the world to convey the values and ideals shared by a community. Moreover, Kouzes and Posner (2007) believe that stories have the potential to create teachable moments. Through stories, leaders can demonstrate what is valued and what is not. It is a way of passing on lessons about shared values and enabling others to work together. Stories were used for passing along important lessons in life long before the development of the written word. Kouzes and Posner (2003) found that stories have more impact than straight data.

Kouzes and Posner (2007) state that the story is the reality. Stories are used to pass along lessons from generation to generation and from culture to culture. They are the most basic form of communication and more powerful than figures and facts. d'Plesse (2007) claims that Aboriginal societies communicate knowledge through masterful storytelling holding together a record of historic events, spirituality and world knowledge. Stories link the people, the animals, and the land to the spiritual world and cover every aspect of Aboriginal knowledge. Such stories contain hidden levels of meaning and are accessible only to those with the 'keys', held by people who have been through a process of traditional education. People gain access to the meanings only through hard intellectual work and developing understandings.

"The past is a parable; the future is a fable" (Kouzes & Posner, 2003, p. 101). The authors contend that information is more quickly and accurately remembered when it is in presented in the form of a story. When people can see themselves in the story, their sense of commitment and involvement is improved. Stories can motivate and mobilise people. Great leaders are great storytellers. In terms of success, a human face is evident in stories and tells people that there are role models that they can relate to. They put behaviour in a real context and make standards more (effectively) than statistics and/or data. Stories can move and touch people (Kouzes et al., 2003).

The argument made by Kouzes and Posner (2003) about the role of storytelling is also applicable to Pacific cultures. For time immemorial, storytelling has been the traditional form of teaching the next generation about specific values, skills, and traditions. For example, Newport (2004) pointed out that the Cook Island Maori people had had an oral tradition for many millennia. Furthermore, Gegeo (1998) regards indigenous epistemology to be a cultural group's way of thinking and creating, and reformulating knowledge through the use of traditional discourses and face-to-face communication.

Kouzes and Posner (2003) point out that stories are "simple, timeless, and can appeal to everybody regardless of age, gender, or race" (p. 91). Moreover, stories have a lasting effect whereby people can better remember the points made and, also, to be effective storytellers, leaders must pay close attention to their followers. This means they can tell stories that are about people with whom they can identify. From a mentoring perspective, I have found that being able to tell stories about a student's success or journey reinforces the student's behaviour, allowing them to feel proud and accomplished.

I am constantly influenced by a number of leadership experts who use stories throughout their work. It is also common to hear leaders speak of such stories in their keynote addresses, speeches, and teachings on leadership. Leadership writers commonly use stories in their books to exemplify specific points that provide inspiration, lessons, and challenges for people. Pue (2005) constantly utilises leadership stories to make significant points. Leadership specialists, Maxwell and Dornan (1997) use stories throughout their text to illuminate leadership lessons and

principles. Denning (2007) claims that telling true stories is essential for establishing truthfulness and integrity in transformational leadership; "Leaders have no choice: truth is their currency" (p. 119). Storytelling is a powerful tool.

Appreciative Inquiry and Action Research

The origins of action research are unclear (Masters, 1995), and, due to the methodological variations practiced in a number of countries (McCutcheon & Jung, 1990), it is a term that defies easy description However, Kurt Lewin in the 1940s constructed a theory of action research, which described it as "proceeding in a spiral of steps which is composed of planning, action and the evaluation of the result of action" (Kemmis & McTaggert, 1990, p. 8). In order to understand and change social practices, practitioners had to be included in all phases of inquiry (McKernan, 1991). According to Bushe (1995), action research was concerned with leading to practical results and the development of a new social theory. Researchers believed that action research had the potential to be an important tool for social change. According to McCutcheon and Jung (1990), action research involves a system of inquiry that is collective, self-reflective, critical, and taken on by participants in the inquiry. With a similar but extended perspective, Kemmis and McTaggert (1990, p. 5) state that action research is a form of self-reflective inquiry for the participants in the process to improve the justice and rationality of social or educational practices. Action research is a learning process that is concerned with concrete practices, practices of people in particular places. The process is focused on the real and material changes in what people do, how they interact with the world and with others, what they mean and what they value, and the discourses in which they understand and interpret their world (Kemmis et al., 1998). Action Research enables people to understand their social and educational practices in the material, social and historical circumstances within which the practices have evolved and been developed. These practices then become accessible to reflection, discussion and reconstruction (Kemmis et al., 1998).

Greenwood, Whyte, and Harkavy (1993) believe that Participatory Action Research (PAR) encourages a combination of local knowledge and social science expertise. The local knowledge of the members of the group is incorporated in support of the research process. This is based on the principle that people have knowledge; to ignore this knowledge is considered poor research practice. Further

PAR is a case-oriented activity as learning comes from taking the general lessons from specific case studies. PAR raises the challenge of creating theory from case studies. Furthermore, action research is fundamental in organisational development practice.

However, action research studies have been criticised. Cooperrider and Srivastva (1987) explain that the lack of useful theory generated by traditional action research studies is due to the method of action research and the theory of social organisation. The authors claim that there is nothing real about any social form, and no valid principles of social organisation to be uncovered. Cooperrider and Srivastva (1987) state that theories that are held and the beliefs about social systems have a powerful effect on the nature of social reality. This means that we see what we believe in. Because of its empowerment and participant inclusive approach, AI has been thought of as a form of action research. In fact AI as a change process offers a much needed variation on the action research process (Bushe, 1995). Action research traditionally takes the problem-solving approach. Groups and organisations are treated as problems to be solved. Appreciative Inquiry takes the alternative view that organisations are to be appreciated, and that methods of inquiry used should be different from the typical action research process. Hence, Cooperrider and Srivastva (1987) identify four principles for action research that can create new and better images for a better future. These principles are that research should begin with appreciation, it should be applicable, it should be provocative, and it should be collaborative. These principles are evident within the AI process of grounded observation in discovering the "best of what is"; then through the vision, the collaborative articulation of "what might be"; ensuring the consent of members of the system to "what should be"; and collectively working towards "what can be."

The Appreciative Inquiry process has been adapted as a method of inquiry by Bushe (1995). Bushe found that obtaining stories (Discovery) about the topic is important. Exploring the real stories people have about themselves and others at their best generates fresh images and insights. Otherwise, researchers tend to generate abstract lists and propositional statements out of the interviews. Bushe (1995) found that the quality of new understandings and insights generally was affected by the

quality of the stories and insights captured during the interviews. Clichéd propositions arose when there were no new insights.

Bushe (1995) believes that the write-ups of the interviews are important to elicit a series of stories and quotes. As part of the process, people read the write-ups of the most important interviews and stories to stimulate their thinking about the appreciative topic. The organisational members and consultants then try to develop propositional statements about the appreciative topic. The process of going back to the people who were interviewed with the propositions and asking them whether the 'spirit' of the interviews was captured is legitimate research. If people agree, then a new theory has been generated which is more real than imagination and good intentions (Bushe, 1995).

The Case Study

Methods of data collection differ amongst the proponents of action research (McCutcheon et al., 1990). Bogdan and Biklen (1982) found that interpretivists have general questions to guide their observations or interviews. Observations are recorded with extensive field notes or with a tape recorder. The interview is conducted in a conversational tone rather than structured. Dialogue is important so that a rich description emerges. My exploration of the case studies is based primarily on interactions with the students and my observations of the development of the relationships. Journal writing, university reports, achievement rates and note taking have been sources of data I have collected from 2001 to 2008.

Cresswell (1994) identifies four different forms of observational roles:

- Complete participant

- Observer as participant

- Participant as observer

- Complete observer

Cresswell (1994) argues that all four roles can give the researcher first hand experience with the research informants. Hakim (1987) claims that participatory

research conducted by an insider better allows for individual accounts of attitudes, motivations, and behaviours, resulting in rich, descriptive reports of perceptions, attitudes, beliefs, and feelings. Meanings, interpretation of events, and behaviours are then put together into frameworks which can make sense of such experiences. From this, themes, patterns, and attitudes of individuals emerge.

As I am the researcher and the inquirer into the case studies, I anticipate that certain audiences will benefit from the study so that their understanding of mentoring for leadership will be enhanced. The exploration of experience is critical in the case study method in social inquiry (Stake, 1995). For example, if people who are reading reports are the people who populate the houses, schools, governments, and industries, then it is important to help people understand the social problems and social programmes (Stake, 1995).

Punch (2005) argues that a case study approach is useful in understanding a case in depth, in its natural setting, and recognising its complexity and content. Hence, the case study approach is applicable for this study because, as a mentor, I am drawing out specific learnings from mentoring relationships. I focus on examining a particular case to give insight into an issue which helps to refine mentoring and leadership theories. Yin (2003) argues that a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident and in which several sources of evidence are used.

According to Punch (2005), case studies have four important characteristics. First, the case is a bounded system. The boundaries between the case and the context are not necessarily clearly evident (Yin, 2003). However, the researcher needs to identify and describe the boundaries of the case as clearly as possible. Second, the case is a case of something, and gives focus to the research. Third, there is an explicit attempt to maintain the wholeness, unity, and integrity of the case. Hence, the term 'holistic' is commonly used. Punch (2005) points out that that not everything can be studied in a case study and the use of research questions helps to define the focus. Fourth, multiple sources of data and multiple data collection methods are used, typically in a naturalistic setting. Case studies are predominantly qualitative (but not always) and field methods from sociology and anthropology are commonly used.

Punch (2005) asserts that case studies make a valuable contribution in three different ways. First, learning can come from the study of a case in its own right. An in depth understanding of the case is built, especially when a case might be unusual, or not yet understood. Second, only the in-depth case study can provide understanding of the important aspects of a new or problematic research area. This is particularly true when a complex social behaviour is involved. The case study approach is useful to discover the important features, developing an understanding of them, and conceptualizing them for future study. Third, the case study can make an important contribution when combined with other research methods such as survey. A case study can be useful to help develop a picture of the area of study (Punch, 2005).

Stake (2005) believes that the research should draw out stories from the case to convey the storyteller's perception or to develop the researcher's perception of the case. The researcher decides what the case's story is or what will be included in the write-up. The criteria of representation are ultimately decided by the researcher. A case is often thought of as constituent member of a target population, and rarely represents whole populations. Case studies are criticised for being a poor basis for generalisation (Stake, 1995). However, my research and the case studies used here are not for generalisation. Rather the case study approach is used to show how mentoring relationships have been developed in specific contexts. As Stake states, the case can be an institution, a collection, a programme, a responsibility, or a population. The case studies presented in this study are intrinsic (Stake, 1995), because they are about understanding specific cases as ends in themselves. As I explore, re-examine, and analyse each of the case studies that I am involved with, I am in a better place to rethink a mentor's understanding of mentoring and leadership development for Pacific students.

Trustworthiness of the Study

In this study I am the researcher who facilitated and analysed the cases. In ensuring the credibility of the case studies, I used specific methods to check the accuracy of each case study. Triangulation of data sources was utilised as a clear articulation of the experiences and perspective of the researcher. My journals of each case study were based on my own understandings of the context. The journals were

written from the daily experiences I had as a mentor. It was necessary to write the journal during the mentoring experience – as participant observation. The strengths of such an approach allows for rich data to come from the experience. The data is 'in the lived moment.' The cultural behaviour of protégés, body language, language, facial expressions and interactions with me and others was recorded by note-taking. This process allowed for a less-invasive way of using a device which might have changed the way people interacted with another.   The process also allowed for a more culturally responsive approach for the research to occur. Protégés were informed that I would be taking notes as we talked. As I used the AI philosophy to guide my mentoring behaviours and language, it was critical for me to use participant-observation in this study. The basic principle of AI (Cooperrider, 2000) is to begin with the peoples' knowledge and to affirm the knowledge. Participant-observation allowed for a process which created a natural context. Once written up, the descriptions of the studies were checked with the key people to determine the level of accuracy and provide a reaffirmation of the stories. This approach allowed for richer and more multilayered descriptions. My mentor was another source of 'checking' as he had clear insights into each study. He included commentary on the case studies, journaling and provided essential critical reflections.   Thus, I was then able to give analysis and reflective attention to each story.

The limitation of participant-observation is that it requires the researcher to be attentive to all that is occurring in the context. Distractions, tiredness and a general lack of attention in the context could mean that a full recording of all details may not have occurred.

Research Restraints

Each case study is unique as it stands. My experiences, the experiences of the participants are also unique because of the context. This could be a challenge for another researcher to replicate the exact research process I have employed for this study. The research process can not be generalised to all domains of mentoring and leadership. However, future researchers can take key principles and learnings from this research. Doing a good job of naturalistic observation is without doubt much more difficult and problematic than simply walking around and describing what I see.

Future Research Opportunities

One of the major strengths of this study is that it binds mentoring, leadership and Appreciative Inquiry together as way of living and learning. There are a number of research opportunities to continue to develop the area of mentoring for leadership for Pacific and non-Pacific people.

Possible research areas include:

- An exploration of protégés' experiences as they become mentors and how they go on to develop protégés.

- Further research into the application of AI as a leadership development philosophy for Pacific communities.

- The nature of mentoring for Pacific people beyond the tertiary institute.

- Followership in leadership – the experiences of Pacific people in New Zealand and in the Pacific region.

Data Collection

The data collected for this study has mainly been through personal observation. As stated by Patton (1990), observations are important to enable understanding of the complexities of the situation. As I have been involved in each of the described case studies, this data collection has been through my own observations and insights with note taking of each case as it has developed. The observational process is congruent with AI where detailed observations are made during the Discovery phase. Individual behaviours, comments, discussions, interactions, and reactions have been recorded. These types of observations are critical in mentoring development because a mentor must be always aware of what is going on for their protégé or the community being mentored. As I was keen to learn from each case study, I made sure that I noted down key learnings, challenges, and special insights such as cultural experiences. For some of the case studies (the Hawaii Group, Pacific Education

Leadership Cluster, and Mentoring for Leadership) a journal was kept over the duration of the mentoring initiative.

For the Manaaki Pihipihinga case study, the primary data used was from information collected and documented for specific reports to the Tertiary Education Commission (TEC) to Victoria University, Ministry of Education documents, Manaaki Pihipihinga reports, and Victoria University Annual Reports. As Manaaki Pihipihinga was a formal programme resourced by the Special Supplementary Grant from the New Zealand government, there were clear criteria that required formal reports to be written and submitted to the TEC. The nature of the programme meant that specific targets had to be met in order for the funding to continue each year. Specific data about numbers of Maori and Pacific Island students in their first year of study, the students' grades obtained in trimesters one and two, demographic details of students, and their comments from evaluations of the programme were all gathered. From this study I have used the relevant data to describe and analyse Manaaki Pihipihinga.

Ethics

This study was granted ethical permission by the Faculty of Education Human Ethics Sub-Committee, Victoria University of Wellington in 2006. The Ministry of Education's Pasifika Education Research Guidelines (2002) informed the conduct of the research. The people discussed in the case studies were respected and they selected their own pseudonyms to protect their identity. Any information relating to the students has been stored in a secure and safe place.

Summary

Research in leadership and in the Pacific can be conducted in diverse ways. Increasingly, Pacific people are researching themselves and their communities, rather than having an outside researcher come in to evaluate them. The main methods used in this study are of protégés' stories and sharing my own story of leadership development. It is a subjective approach because I have developed these case studies for mentoring of Pacific students at Victoria University. People's stories are much more memorable and have greater impact than other forms of reporting. The philosophy of Appreciative Inquiry lends itself to the analytical process throughout

this study. I look for lessons and appreciate what was the best of each initiative. The case study is relevant here because it gives an explanation for what happened at the time of development, for the people involved. My storytelling through case studies is told with the Pacific values of respect and honour. I tell the stories, keeping in the forefront of my mind the Kakala metaphor as a guide for the discussion of my protégé's stories. The vaka now journeys through to the Dream phase.

CHAPTER SEVEN: MANAAKI PIHIPIHINGA

"Mentors can also help leaders focus on persevering and seeing the value of that. Leaders who focus only on failures and on problems will not be able to hang in there for the long haul."

(Pue, 2005, p. 225)

Introduction

As I continue my mentoring journey on the vaka, I reach the Dream phase of AI. This chapter focuses on the case study, Manaaki Pihipihinga, a large-scale formal mentoring programme developed for Maori and Pacific students in the Faculty of Commerce and Administration and the Faculty of Humanities and Social Sciences at Victoria University of Wellington (VUW). This case study is of a progressive journey from the establishment of the funding, through to the various stages taken to develop and deliver the programme. The background to the development of the programme is discussed in the first section as it is important to understand the evolution of the government funding being one of the principle driving forces for the mentoring programme. The case study provides the critical foundations for the understanding of mentoring as it was first conceptualised in a formal programme. A thorough description of the planning and development of Manaaki Pihipihinga sets up the beginning of this chapter as it is explored using a "Dream" perspective from Appreciative Inquiry. As a formal mentoring programme, there were clear challenges and learnings for me over the 1 year period. These are discussed toward the end of the chapter providing the main insights I gained as a mentor, which I have built on in subsequent mentoring initiatives. The chapter ends with concluding points on the mentoring programme, and some mentor reflections. Let the vaka begin again on its journey.

Background

Manaaki Pihipihinga was the first formal mentoring programme for Maori and Pacific students in the Faculty of Humanities and Social Sciences (FHSS), and the Faculty of Commerce and Administration (FCA), of VUW. I was involved from the early stages, when initial consultations began between Victoria University and the

Maori and Pacific communities to decide how to implement the special government funding for the students. As this case study constitutes part of the Dream phase of AI, there is a search for themes and patterns that are built upon later with the other mentoring initiatives. From a mentor's perspective, much of what is presented in this case study is from my hands-on experience of developing the programme

At the beginning stages of development, the two large faculties had limited understanding of the meaning of mentoring. While initial consultations with Maori and Pacific communities identified the needs and visions for mentoring, the actual form of mentoring relationships was largely dependent on the student lifestyle, and the overall organisation of the programme. Furthermore, other factors such as resources, agendas, and institutional structures impacted on the nature of the mentoring. Hence, the concept of mentoring within a formal programme was primarily focused on academic support.

In the year 2000, the New Zealand government was pressured by various community agencies to pay attention to the growing socio-economic disparities of Maori and Pacific communities (Ministry of Education, 2003). The New Zealand Government's response included a variety of programmes and policies under the slogan of 'closing-the-gaps'. Hon. Steve Maharey, the then Minister of Education, announced that extra funding in the form of a Special Supplementary Grant (SSG) was available to tertiary education institutes (TEI's). In the tertiary education sector, the Tertiary Education Commission (TEC) entrusted the administration of this government funding to tertiary institutions to 'close-the-gap' between Maori and Pacific students, and non-Maori and non-Pacific students. The SSG was targeted at Maori and Pacific students and was intended to supplement new or existing support services for them. The long-term goals of the SSG, as articulated in the original Notice of Purpose, were to increase and improve the retention and achievement rates of Maori and Pacific people in tertiary education. As an indication of the total amount of funding, the SSG in 2001 to Victoria University was $140,297 (Victoria University Annual Report, 2001).

The development of the SSG was linked to the Pasifika Education Plan (2001). Two of the sub-goals of the plan were to increase Pacific students' participation in tertiary education at all levels and to improve Pacific students' achievement in tertiary

education – thus closing the gaps with non-Pacific students. For Maori and Pacific communities, the constant issue has been the underachievement of young people in both the compulsory sector and the post-compulsory education sector. As indicated in Background Chapter two, statistics indicate that Maori and Pacific students are less likely than non-Maori and non-Pacific students to obtain tertiary qualifications.

The TEC set the conditions and criteria for the use of the Special Supplementary Grant. The grant was to be primarily used for student participation and retention purposes. Specific criteria meant that the funding was not able to be used for recruitment of students into tertiary institutes. The main point emphasised was, 'get it right' in the institutions before further recruitment of students occurred. As a result of the SSG implementation in 2001, tertiary institutions had to move quickly to determine how the funding would be used. Some institutions across Aotearoa/New Zealand held extensive consultation meetings with Maori and Pacific communities. It was evident that there were some tensions for Maori and Pacific communities, as the funding had undermined Maori autonomy, by combining Maori and Pacific people. Some Maori argued the ethnic groups should be treated separately to honour the New Zealand government's obligatory relationship and partnership with Maori people as tangata whenua (people of the land), (Ministry of Education, 2003).

Based on the conditions of the grant, it was up to each individual tertiary institution to determine how they would approach the process of administering and distributing the funding. At VUW, three managers of different university departments were entrusted with the responsibility of administering SSG. They held one consultation hui (meeting) with the Maori students, and Maori communities, including Ngati Toa, the local iwi (tribe) of Wellington region. Another consultation fono (meeting) was held with Pacific communities. As a Pacific student, I was fortunate to be able to attend the Pacific fono, so I am able to give an account of the process. This fono was important but mainly for the reason that it was at this fono that mentoring began its life for the two faculties.

The three senior managers asked the Pacific people at the fono what they believed to be the greatest need for Pacific students at the university. The fono had attracted some university staff, and some representatives form the community. As the fono progressed the participants were asked to list and prioritise the areas where

attention was needed. After much discussion and debate on various issues, the main areas were decided upon. A priority for the Pacific community was the financial situation of students. Hence, retention scholarships were approved. The second identified area of need was for a mentoring programme for Pacific students at secondary schools, to increase their likelihood of attending the university. It was also decided that there needed to be a mentoring programme that would support Pacific student retention. The issue of retention at VUW was a concern for both Maori and Pacific communities. It was evident that a large proportion of Maori and Pacific students were not completing their Bachelors degrees and were taking longer than the average three years to complete their degrees. Therefore, a key objective was to increase Maori and Pacific student retention rates by improving support while at university. With a successful mentoring programme in place in the faculties, students would have a support structure. It was envisioned by the community and VUW that such a mentoring programme would attract and encourage more students in the long term.

Table 2 gives the retention rates for Maori and Pacific students from 2000-2002. The rates were based on the number of students enrolled at the university in 100 and 200 level papers but who did not re-enrol in the following year or who dropped out before the month of August (Victoria University of Wellington, 2002)

Table 2: Maori and Pacific Retention Rates, 2000-2001, Victoria University of Wellington.

Year	Maori student retention rate	Pacific student retention rate	Overall retention rate
August 2000	65%	65%	77%
August 2001	70%	76%	80%
August 2002	72%	65%	80%

For each tertiary education institute in Aotearoa/New Zealand, the amount of SSG was determined by the previous year's enrolment or Equivalent Full Time Students (EFTS) of Maori and Pacific students. The Student Services Group of VUW, was delegated the responsibility and management of the Maori and Pacific student mentoring programme, as well as the study retention awards. The Student Recruitment and Course Advice office administered the Maori and Pacific Mentoring Outreach Programme in Wellington secondary schools. The consultation process involved various discussions within the university that had mentoring programmes in place. A formal mentoring programme for Maori and Pacific was already established in the Faculty of Science, and in the Faculty of Law an informal 'study buddy' system for Maori and Pacific students was in place.

An initial scoping exercise by VUW showed that the two largest faculties remained without any formal academic support programmes specifically for Maori and Pacific students. These were the Faculty of Commerce and Administration (FCA), and the Faculty of Humanities and Social Sciences (FHSS). The enrolment numbers indicated that FHSS had the highest numbers of Maori and Pacific students, particularly in the subject areas of Samoan Studies, Pacific Studies, Education Studies (non-teaching degree), Sociology, and Maori studies.

In the year 2000, there were 700 Maori students, and 250 Pacific students enrolled in FHSS. Each year the university has commissioned a research company to analyse the exit data rates of students for each university course and department (BRC Annual Report to VUW, 2000). According to analysis completed by BRC, the overall non-return rate of Maori students was 29 %, and for Pacific students the figure was 31%. Overall, the document indicated that Pacific students enrolled for degrees in FHSS were more likely than non-Pacific students to not return to study. Overall, there was no analysis of Maori and Pacific student retention numbers by each faculty. FHSS subjects predominated among the top 20 subjects in terms of exit rates. The five courses which had the highest exit rates for Maori and Pacific students were in this order: Samoan Studies, Maori Studies, Anthropology, Sociology, and Education Studies (BRC Annual Report to VUW, 2000).

Based on the complex issue of Maori and Pacific student retention, it was decided by Maori and Pacific communities that an academic mentoring programme

for Maori and Pacific students would be implemented in FHSS and FCA. It seemed appropriate that a mentoring programme would be best sited under the Student Services Group. Within this group all of the support services for all VUW students are managed. Services include Disability, Finance Services, Health, Counselling, Career, Accommodation, Kaiwawao Maori (Maori student advisor), and Student Learning Support. Under the management of the Head of the Student Services Group, the role of Coordinator for the Maori and Pacific students' mentoring programme was advertised and the role was set.

As mentioned in Background Chapter two, I was involved in different teaching and administration roles within the School of Education Studies. However, before entrance to my lecturer role in 2003, I decided that I was very interested in taking on a more supportive role with students. I was at a point in my educational journey where I had accumulated some good experience in my tutoring and associated roles. But there did not appear to be a lecturer position coming up for me to apply for. However, when the mentoring position was advertised, I was immediately interested, I applied, and was appointed to the position of Maori and Pacific Mentoring Programme Coordinator.

Development of the Mentoring Programme

As I entered the new position, I was faced with a mammoth task. There had never been a mentoring programme in FHSS and FCA for Maori and Pacific students. I had to draw upon my prior knowledge and learning about mentoring from being a tutor at the School of Education Studies. Ahead of me were some major challenges, but also essential learnings that provided the foundations for the development of mentoring initiatives and relationships in the future.

There were many important factors to consider, such as what would a mentoring programme possibly 'look like' for Maori and Pacific students, what schools would the mentoring programme be available for, the forms of consultation with Maori and Pacific communities and students, building networks with other student services, networking with other Maori and Pacific university staff, obtaining physical space for the programme, and getting 'buy-in' to the programme from Heads of Schools as well as their staff and students. The development of the mentoring programme was

challenging and it needed to happen quickly due to the conditions imposed by the SSG funding. This thinking around the possibilities for the programme is consistent with the Discovery phase of AI. I had to explore the various options for mentoring. This knowledge was fundamental for the development of a large-scale and formal mentoring programme. Mentoring was a largely unfamiliar concept within the university setting, especially for Maori and Pacific students.

My first task was to educate myself about mentoring by reading and by talking to as many relevant people as possible. Formal mentoring programmes in universities aimed at Maori and Pacific people in Aotearoa/New Zealand were almost non-existent at this time. Where programmes did exist, they were in the beginning stages of development. I was sent to Auckland University of Technology (AUT), UNITEC, and the University of Auckland to talk and liaise with staff who had some experience with mentoring and support for Maori and Pacific students. This stage of development involved exploring and discovering what was already in place and what worked best for these institutions and their students.

The Auckland tertiary institutions provided some excellent examples of support which were available for Maori and Pacific students. AUT had a buddy system/orientation process for all first year students as they entered their studies. The University of Auckland had a "Malaga programme" for Pacific students, where they received mentoring and support by more senior students. The term 'malaga' was used to signify the students' transitional journey from secondary school to tertiary education. UNITEC provided a good example of the pastoral care available for Maori and Pacific students, as well as providing a space for them to use for their studies, to eat and drink, to have a break, and/or use for their student gatherings. The room was considered necessary for the students' cultural identity, as a way of belonging to the institute. It was also a place that was familiar, comfortable, and safe for them. Thus, I had gathered valuable knowledge of existing mentoring programmes that helped to inform the mentoring at VUW.

Upon my return from Auckland, it was important to talk to all of the student services at VUW to determine whether Maori and Pacific students had been utilising them. All of the services (with the exception of Kaiwawao Maori and Finance Services) reported low usage by both Maori and Pacific students. This was

interesting. If Maori and Pacific students were not taking advantage of the services they were entitled to, then what were the reasons for this? How could a mentoring programme encourage Maori and Pacific students to use these services? Would these students use a mentoring programme? Furthermore, there was no research that had been done on this group of students. Another reason why it was important to understand the low usage was because mentors in the programme would have to refer their students to other support services. It was important to safeguard the mentors, so that they would not become the main problem-solvers for all the students' issues. Student services would be working in collaboration with the mentoring programme to support the mentors.

Other consultation which continued during the development of the programme was with Maori and Pacific staff across the university, such as Student Recruitment and Course Advice, Te Herenga Waka Marae, Maori and Pacific student support staff, and academic staff members. There were staff members who already had excellent knowledge of Maori and Pacific student needs as they had experience in working with the students. They were also able to give ideas about the development of the mentoring programme. I also worked closely with the Coordinator of the Maori and Pacific mentoring programme, Te Ropu Awhina Putaiao in the Faculty of Science. This was an established mentoring programme with good numbers of students, good mentors, and excellent support from the Faculty of Science staff members. Te Ropu Awhina Putaiao mentoring programme had developed some 'best practice' principles, so there were some positive learnings available. This 'drawing out' of what worked in established mentoring programmes is consistent with Appreciative Inquiry. Discovering the strengths of a programme brought out the enabling factors for students. However, it was important to not neglect any challenges that were occurring around some university schools. Thus, I talked to some academics to understand some of their challenges. In Samoan Studies, the lecturers found that their students needed considerable academic support (for example, writing skills development) and this was also an important need identified at Te Kawa a Maui – Maori Studies. At the School of Education Studies, lecturers identified that tracking and retaining students in courses provided a significant challenge. This was in fact very common across both of the faculties and mentioned by many staff members.

Through connecting closely with students and building relationships with Maori and Pacific staff across the university, I was also able to establish a support network for the programme. Academic and general staff members helped to publicise the programme through their schools and areas, so that other staff members and students were aware of the mentoring programme.

Through these important discussions and networking, I soon discovered that there was no collaboration between staff across the university. Programmes targeted specifically for Maori and Pacific students were in fact operating in isolation. Maori and Pacific staff were so busy in their day-to-day work, that they had no spare time to share some of their good ideas, as well as their challenges. At the time, I imagined that the mentoring programme could have the potential to help facilitate stronger relationships across VUW. This point can be connected with AI, as part of the Dreaming concept, to imagine potential possibilities that might eventuate with the development of specific strategies for mentoring. I found it was necessary to talk with non-Maori, non-Pacific staff, and with some of the school administrators. Many non-Maori and non-Pacific academic staff had strong interests in developing and supporting their Maori and Pacific students. In some schools these staff members had taken on the role of pastoral care with the Maori and Pacific students.

As there were already established support programmes around the university, I wanted to ascertain what these programmes involved to avoid duplication for Pacific students. This was part of the Discovery phase of development for the programme. Te Ropu Awhina Putaiao mentoring programme provided the main support for Pacific students in the Faculty of Science. In the Faculty of Law, there had been a tradition of a buddy system between Maori and Pacific students, with support from a Maori Law Students' Coordinator, and Pacific Law Students' Coordinator.

Both Law Student Coordinators were primarily responsible for keeping track of the Maori and Pacific students, and arranging for the mentor/buddy to support these students. It was a programme which was voluntary for the students, and the mentors did not receive any formal training to be a mentor. The relationship between the students was based on a mutual understanding and they decided on how they would work together. The Pacific Student Law Coordinator indicated that she found it

challenging to encourage the students to meet, due to busy schedules and time constraints for the law students.

The purpose of the law and science student support programmes was to increase the numbers of Maori and Pacific lawyers and scientists. While some Maori and Pacific students had entered these fields, it had been difficult to retain the students. Hence, much of the support was to connect the students to people who were already experienced in law and science careers, and to provide good role models. From my perspective, the small numbers of Maori and Pacific students in the law and science faculties meant that it was relatively easy for the Coordinators to monitor and track students. The greater numbers of Maori and Pacific students enrolled in FHSS were going to be a challenge for the new mentoring programme.

From my exploration and investigation into the different programmes in some of the Auckland tertiary institutions and within VUW, I was able to gather some key learnings. These learnings were that in order to build a good programme I had to start with small numbers of students, obtain support from key managers and staff at VUW, establish a physical space for the students, and develop a formal programme with specific criteria and guidelines for all those involved. It was also evident that there was no university policy to guide mentoring theory and practice and there was no clear evidence of written reviews or research on the support programmes for Maori and Pacific students. Further, there was very little collaboration and discussion taking place across the university and as a result there was no unified perspective and/or philosophy that people had agreed on for mentoring. Some schools and staff had developed their own support initiatives based on the needs of Maori and Pacific students in their courses. These were deemed as challenges for the development of a new mentoring programme. It soon became evident that external factors would impact on the mentoring programme. This is discussed further in the following section.

The Maori and Pacific Students

As I became more involved in the planning of the mentoring programme, I consulted with Maori and Pacific students and student associations at VUW. In particular, I developed a strong relationship with the President of Ngai Tauira, the Maori students' association. He had a good understanding of Maori students' needs.

Based on his experience, the President identified issues for students such as, not having enough daily finances to get by, financial obligations to support families on various occasions (for example, tangi-funeral), and not being able to afford annual university fees. Many Maori students had left university to find a well-paying job instead. Other issues that he identified included difficulties in: making the transition from school and work to university study; students finding their way around the university; understanding the specific requirements and demands of university study; being motivated to study and complete their degrees; approaching tutors and lecturers for assistance, pastoral care, and on-going academic support. The President also discussed the need to have a more engaged programme for Maori students so that they would feel less socially isolated and lonely. I found that this point was a common issue for Maori and Pacific students I had talked to. Many students found it difficult to get to know their peers and form solid relationships, due to the way university courses were structured.

In the development stages of the mentoring programme, it was also important to consider the cultural needs of Maori and Pacific students. Essentially, the mentoring programme would be one which aimed to enrich the identities of the students, supporting their cultural diversity and heritages. Some students spoke of a desire for a whanau (family) based approach to the structure of the mentoring programme. Ngai Tauira had also reinforced this recommendation of whanau as being central to the way the relationships were formed outside the university. A whanau approach to mentoring would help make the students feel comfortable at VUW. The students expressed the need for a room where they could meet with one another, as well as study, such that at UNITEC, in Auckland. A questionnaire was developed to identify what students' needs were. The questions asked included:

- What are some of the challenges for you as a student?

- What type of mentoring would you be interested in?

- How can a mentoring programme help to support Maori and Pacific students at the university?

The questionnaires were sent to 50 Maori and Pacific students who were in either their 2nd year or 3rd year of study at VUW. Students' names were randomly

pulled from the Pacific students' database. From the 50 questionnaires posted out, 26 were returned. The results of this questionnaire provided further information on the students.

The Faculty of Humanities and Social Sciences and the Faculty of Commerce and Administration

An open consultation process with FHSS and FCA was vital in the planning and design of the mentoring programme. As there were limited financial resources, I wanted to target schools within these faculties which had high numbers of Maori and Pacific students. Six schools in FHSS and three schools in FCA were identified as schools which would have mentoring programmes in place by March 2002. In the FCA these were the School of Accounting, School of Information Management and the School of Economics. In FHSS were the School of Education Studies, Te Kawa a Maui (Maori, Pacific and Samoan Studies), the School of Art History, Classics and Religious Studies, the School of Social and Cultural Studies, the School of History and Philosophy, and the School of Political Science and International Relations. In total, 25 courses were covered by mentoring. I consulted with Heads of Schools and staff members so that we could identify what the schools already had in place for Maori and Pacific students and what else was needed. Meetings with students from these schools also took place.

It was important to ensure that the Deans of both faculties were fully informed of the mentoring programme. Having the support from the two Deans, meant that they encouraged their Heads of Schools to understand the mentoring programme, and see it as an important part of their work. Once the Deans of the faculties had agreed to support the programme, I also talked with the Heads of the Schools that were going to be in the programme. There were challenges from some Head of Schools in FCA, who at first did not see the mentoring programme as important for their students, as their priority was for International students. However, there was very good support from FHSS. The main discussions focused on what a mentoring programme could do to support and attract Maori and Pacific students into their schools. The School of Philosophy and Religious Studies, for example, indicated that they were interested in attracting more Maori and Pacific students. Following the discussions, Heads of Schools identified staff that would be responsible for overseeing the mentoring

programme. These staff members talked to tutors, encouraged their Maori and Pacific students to participate in mentoring, and paid particular attention to the academic progress of the students.

Some of the schools' staff in FHSS and FCA had admitted that they knew very little about their Maori and Pacific students' needs and had not provided much support. Other schools were quite advanced in their support of Maori and Pacific students. For instance, in the School of Education Studies, tutorials in the first year for Maori and Pacific students taught by Maori and Pacific tutors had been established for a number of years. The School of Political Studies and International Relations held a monthly meeting for Maori and Pacific students which enabled the students to meet and discuss their courses. In Te Kawa a Maui, a tuakana/teina (older/younger) buddy system was active for first year students studying Te Reo Maori (Maori language).

An Action Plan for Mentoring in Schools in FHSS and FCA

I had approximately a 6 month time frame to develop and coordinate the mentoring programme for the two major faculties. Following the consultation process, I set up a clear procedure for the schools to follow when taking on mentoring. Once a specific school contact person was identified we looked at the 1st year courses in the school. Based on previous first year courses, I estimated the numbers of Maori and Pacific students who would be enrolled. The school liaison person then informed all the staff of the school that mentoring would be part of the school's programme. If there were any particular student needs the school made it known. As part of the development process, schools identified second or third year students who had the potential to be mentors. Staff also had to ensure that Maori and Pacific students were encouraged to take up the mentoring support.

The Name for the Mentoring Programme: Manaaki Pihipihinga

The process of naming the mentoring programme was significant as the name would provide a clear identity for students using the programme. Relevant people were consulted to assist with the naming. The name was also useful for the purposes of printing t-shirts, brochures, and other material which was used to publicise the programme. My Maori colleague from Student Recruitment and Course Advice

suggested some names which reflected the purpose of the mentoring programme. Manaaki Pihipihinga was the name decided on. In Te Reo Maori, Manaaki Pihipihinga referred to the growing of and support of people within an educational context.

Manaaki Pihipihinga – a Mentoring Programme for Maori and Pacific Students

The objectives of the Manaaki Pihipihinga programme were developed to meet the criteria of the Special Supplementary Grant. Based on discussions and the design of the programme across two faculties the aims were:

1) To attract and retain Maori and Pacific Island students into university study in the Faculty of Humanities and Social Sciences and the Faculty of Commerce and Administration.

2) To help Maori and Pacific Island students realise their full potential at university, and to be successful in academic study.

3) To increase the numbers of Maori and Pacific Island students in Faculty of Humanities and Social Sciences and the Faculty of Commerce and Administration.

Overall, the target for mentoring was set to increase the retention rate of Maori and Pacific students from 65 % to 70 % by 2003.

The Aims and Objectives

The aims and objectives of the programme were crucial for direction and clarity of the programme. The Tertiary Education Commission required clear objectives in order to measure the effectiveness of the programme. Manaaki Pihipihinga, in its first year of being established in FHSS and FCA, was limited to Maori and Pacific students in 100 level courses. As had been previously identified by staff and students, the first year for Maori and Pacific students was a highly challenging time. My belief was that if Maori and Pacific students were mentored successfully in their first year, then the remaining time at university would be successful as they were strengthened by the mentoring. But before the protégés were encouraged into the programme, I had to recruit students to be mentors.

The Philosophy of Manaaki Pihipihinga

In designing the programme, a philosophy for mentoring was needed. The philosophy would give the programme its foundations and values, and Maori and Pacific cultural processes would help to inform the practice of mentoring with a whanau or family approach. Cultural identities were considered important to make the mentoring programme a positive way of developing the students' academic journey. The mentoring process rested on the principle of a whanau approach, so that all involved in the programme would work to positively support one another. Moreover, every individual in the mentoring process would have some effect on every other and they would strive for a common purpose, to achieve success for the students. While there were major differences between the Maori and Pacific cultures, there were some similarities. For instance, we took the model of 'wholeness' developed by Mason Durie (1997), where an individual's development is marked by at least four dimensions.

Wairua
(The Spiritual)

Taha Hinengaro   The Holistic Individual   Taha Tinana
(Thoughts and Feelings)   (The Physical)

Taha Whanau
(The Family)
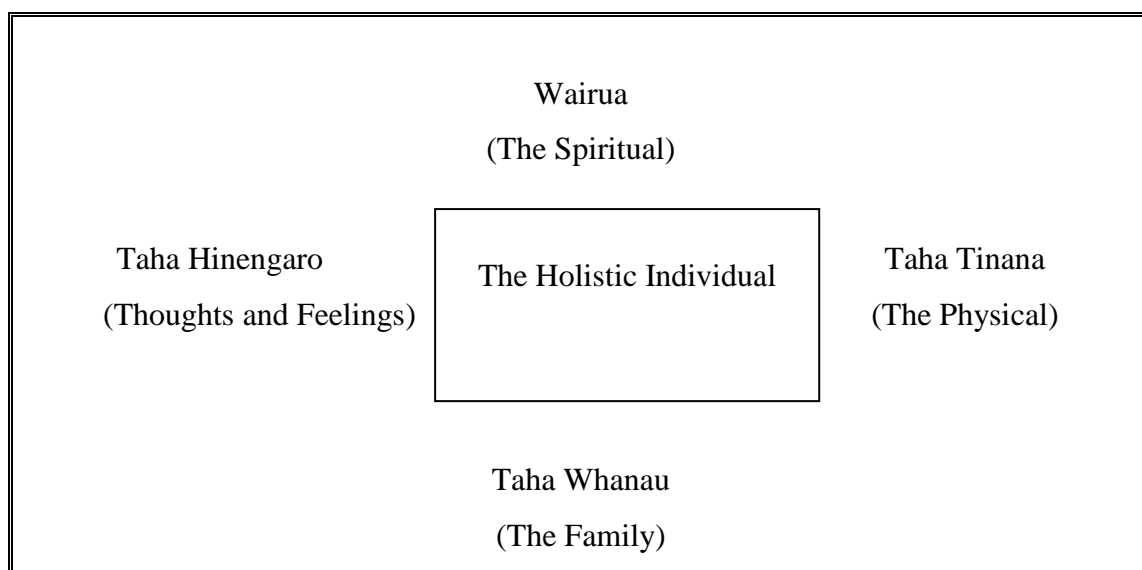
Figure 3: The Holistic Individual (Durie, 1997, p. 9)

From Durie's (1997) theory, key communities, the idea of family embraces the extended family. When this idea of principles were used for the programme's philosophy. For both Maori and Pacific family was translated into a concept for the programme, people involved beyond the immediate mentoring relationship were part of the wider extended family. Every person that became involved in the mentoring programme aimed to achieve success for the student. The student or protégé was the

centre of the mentoring process. This became the mentoring philosophy for the programme.

The Mentoring Room

As the Coordinator of the programme, my office was initially located at Te Kawa a Maui, the School of Maori Studies. Within the building, however, there was no physical space for the mentoring programme. After some searching through the university, I was offered a generously large room for the students and was also able have an office next to this room. This ended up being important for the programme as it allowed me to interact with the students considerably more often and to attend to their needs as required. Many of the students who had been consulted earlier had expressed their desire for a physical space. This was a major priority for a number of reasons. Spaces for Maori and Pacific students had traditionally been difficult to obtain within VUW. Therefore, Maori and Pacific students' identities were less likely to be associated with a particular space. If the Maori and Pacific students had a room which they could make their own, and use it in their way, their identity as Pacific students would be strengthened. This would then encourage students to stay at university, through visibility. Designated Maori spaces available to students were at the university marae (Te Herenga Waka), a small study room for Pacific students situated in Pacific Studies and Samoan Studies house, and a room with computers associated with Te Ropu Awhina Putaiao (science) programme.

During the consultation process, some Maori students argued that they preferred not to associate with the marae as they personally felt that their cultural identity was not strong. The main Pacific room that was available for all 600-700 enrolled students was well used, but could only fit a maximum of five students at any given time. The students wanted a room that was comfortable and a place where they could meet with their mentors. Having a place to study and eat in was also important. The new room was set up with comfortable couches, desks for meetings and study, a computer, and a refrigerator. There was a kitchen available for use down the corridor.

The room was also used for other meetings associated with the mentoring programme, including the mentors' training workshop. The room was decorated with Maori and Pacific artifacts gifted to Manaaki Pihipihinga. To mark the launch of the

programme, a small informal opening ceremony for the room was held at the beginning of the university year for students and staff of the university. Following the lengthy consultation process with staff and students, and the establishment of the mentoring room, it was then time to move onto the next phase of the development of the programme. This involved bringing students into the programme as mentors. This was a critical time; it was essential to get the students interested in mentoring as the success of the programme was dependent on having good mentors.

The Process of Selection and Recruitment of Mentors

What to look for in a mentor

Based on Hall, Higgins, and Anderton's (1995) VUW mentoring study, there were some key competencies which we looked for in considering a student mentor. Initially, these competencies involved academic knowledge of the subject area, good communication skills, a good level of self-confidence, a willingness to help and support others, and a level of maturity to be able to deal with any issues. From my own knowledge and experience of supporting students as a tutor, I thought about what I would look for in a mentor if I was a first year student at the university. I also reflected on the mentors I had had at the university and the strengths that each mentor brought to the relationship. Through an appreciative perspective, I was able to draw out the key skills that were fundamental to being a mentor, which added encouragement and motivation to the initial competencies identified.

Initial referral of mentor

In December 2001, the schools of FHSS and FCA were contacted to identify possible student mentors for 2002. Potential mentors were also identified through the academic database, on the basis of academic achievement and interpersonal skills. Following this, the prospective mentors were called to ask if they would like to be part of the mentoring programme. Students were briefed on what the programme would involve. A student could self-refer to be a mentor, from talking with other people or seeing advertisements around the campus. A mentor was referred by VUW staff members or by other mentors. Mentors were also sought by me as the Coordinator of Manaaki Pihipihinga. The programme and nature of the mentoring programme was explained to each potential mentor. Those wanting to become a

mentor filled out a mentor information sheet which asked them why they were interested in being a mentor. I also had discussions about the subject area that the student had strengths in, as well as any past experience in mentoring or teaching. Good communication skills were important and I took detailed notes on the communication style of each applicant. Using the information from the student and the initial discussion, training was offered if it was decided that they would make a good mentor. The follow-up training session allowed me to get to know the student further.

The Mentor

A mentor was considered to be someone who had a good level of knowledge of Maori and/or Pacific students' contexts, a good level of academic achievement at the university, the potential to be an influential role model, and was someone who understood the focus and aims of the mentoring programme. Furthermore, a mentor was someone who could work well under different pressures, and work with other students in the mentoring relationship. Being able to communicate effectively through oral and written forms was also a desirable quality.

In summary, there were a variety of key qualities, skills and values that were considered important in a mentor:

- The ability to convey knowledge

- Being enthusiastic

- Knowledge of the subject area

- Empathetic

- Active listener

- Ability to maintain confidentiality

- Honesty

- Respect for others

- Willingness to learn

- Ability to establish rapport

- Good communication skills

- Reliable

- Organised

- Non-judgmental

- Good time management skills

While it was not possible for mentors to have all these skills, qualities and values, they were encouraged to work on developing a variety of areas for themselves.

Mentor Skills

A mentor needed to have good communication skills; to be someone who was good at listening carefully, and talking clearly about the subject area. In the area of time management, a good mentor was someone able to organise mentor-protégé meetings, and at the same time keep on track with their own study. Also, a mentor needed to be good at advising students on how to effectively manage their time at the university, be organised and also able to encourage their protégé to be organised with their approach to study and life. In difficult circumstances a mentor needed to be able to give the most appropriate advice and be confident in referring their protégé on to the appropriate student services. As VUW had a diverse student population, made up of mature students, International students, school leavers, students with English as a second language, students with no formal school qualifications, and students from different religious, socio-economic, and political backgrounds - mentors needed to be aware and considerate of diversity.

Being able to keep mentoring meetings and being punctual was also an important requirement. Any personal information disclosed to the mentors had to be respected and was not discussed with anyone. Acknowledging and respecting the privacy of students was important. However, the point was made to all of the students that I was available to talk to about any personal issues, and I would have access to any personal information. If there was a problem which was serious and beyond the expertise of a mentor, I stepped in to assist the mentor. An important part of the mentoring relationship was for the mentor to be approachable so that the students felt comfortable. These were important skills for mentors to have, but the point was also

communicated that these skills develop through the mentoring experience. Mentors played an important role in the students' academic experience. The mentors were encouraged to have a positive attitude toward the mentoring process to ensure their protégé had a positive first year experience.

The Mentor Training Workshop

In order to equip the mentors with skills and knowledge about mentoring, a training workshop was developed. The workshop was designed to be held a couple of weeks before the beginning of the first trimester. This was also a convenient time for the mentors, as some lived outside of the Wellington region and they were not returning till just before the university year began. The workshop covered the expectations of the mentoring programme, what was involved in being a mentor, how to develop a good relationship with the protégé, student issues, getting to know other mentors, having good knowledge of the available student services, and looking after oneself as a university student and mentor.

The mentors were equipped with a 'Mentors' Guide to Mentoring' which I developed focusing on the areas covered in the workshop. My Maori colleague from Student Recruitment and Course Advice came to talk about being a Maori student at VUW. Much of the development of the workshop was based on my ability to use my previous experience as a tutor and knowledge of educational issues for young Maori and Pacific people. As a tutor, I had students coming to me with a multitude of issues, and life challenges. These ranged from domestic violence, through to depression. I ensured that the mentors were well supported to be effective mentors and also be able to focus on their own study as well. The half-day workshop involved 45 mentors. It was an engaging workshop for the students and much of the networking and informal discussions occurred around the breaks and at lunchtime. It was an excellent opportunity for the mentors to meet one another and become familiar with the room.

It was important to place considerable emphasis on the availability of the various student services. The mentors were not expected to be able to solve the problems of their protégés, and thus needed to know that there was good assistance available. Student services that participated in the workshop included Student

Learning Support, the Counselling Service, and Kaiwawao Maori. The Counselling Service had traditionally recorded very low numbers of Maori and Pacific students having counselling appointments. Student Learning Support provided students with a high level of support for their writing, and reading skills. The Maori Student Advisor (Kaiwawao Maori) the main contact person for Maori student groups referred students to other Services. However, at the time of the development of Manaaki Pihipihinga the Pacific students did not have an equivalent, so Kaiwawao Maori welcomed and encouraged Pacific students to come and see her as well if they needed assistance. At the completion of the workshop the mentors each received a mentor manual, some stationery, and a Manaaki Pihipihinga t-shirt.

The Recruitment of Protégés

The mentoring programme initially attracted a good cohort of student mentors. The next step in the process was to ensure that the Maori and Pacific students were aware of the mentoring programme. Information letters about the mentoring programme were sent to all the Maori and Pacific students who were enrolled in first year courses. The letter provided information and details about the programme and the mentoring room. Information posters were put up throughout the campus, including on school information notice boards. I attended the Maori and Pacific student orientation days to make contact with the first year students. Many of the protégés were anxious and excited at the prospect of university life and signed up for mentors at these two orientation events. Attending the two orientations was useful as I was able to begin to develop a rapport with the students. They then felt more comfortable and were able to put a 'face' to the programme. During the first week of classes at VUW, I attended some of the big first year courses to advertise the programme. Some schools also encouraged the tutors to sign-up the students. The Clubs Day for all students was held in the main Quad area of the university during the first week, and the programme was advertised on the Pacific Club table. Some mentors were also available to talk to students. When the students signed up for the programme, they were asked what their subjects were, and which subjects they needed most help in.

The Mentoring Process

After the recruitment and training stage and encouraging students to sign-up for mentoring, the next stage was to connect students in mentoring relationships. Once I looked at the needs of the students I matched up the protégés with mentors. Initially, the formula for matching students was based on their course of study. For example, if a student was studying a cluster of subjects like sociology and education, I tried to find a mentor who studied the same subjects. Some of the protégés were mature students being over 25 years of age, and requested a protégé who was similar in age. Overall, the number of protégés outweighed the number of trained mentors. However, some mentors were happy to take on more than one protégé. In this context, a small group approach to the mentoring process and meetings was taken.

Once the mentors received the contact details and background information for their protégés, they made contact with them. This was either by a phone call or e-mail message. During the first meeting with the protégé(s), the mentors introduced themselves, gave relevant background information, established some rapport, and what they would like to achieve in each mentoring meeting. The mentors encouraged an academic approach to the mentoring by guiding students with their university studies. Questions and issues raised during mentoring meetings covered essay writing, test and exam preparation, tutorial readings, module tasks, assignment assistance, research skills, information about courses and the university, and understanding general course material. The mentors and protégés devised their own goals and set meeting times according to their needs. It was evident that not only were students receiving support, but some had developed friendships as well. The mentors were encouraged to use their own knowledge as much as possible, and to think about how they had found their first year at university.

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│                                                             │
│           Mentor receives protégé contact details           │
│                            ↓                                │
│                                                             │
│           Arranges first meeting with protégé.              │
│    Records relevant information and introduces protégé to   │
│              University life and mentoring                  │
│                            ↓                                │
│                                                             │
│              Identify protégé's needs                       │
│              Develop some goals together                    │
│                            ↓                                │
│                                                             │
│           Book meeting times for mentoring room             │
│                            ↓                                │
│                                                             │
│              Maintain regular meetings.                     │
│   Keep in contact with Coordinator and other Manaaki        │
│        Pihipihinga mentors, and VUW staff                   │
│                                                             │
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Figure 4: General Process for Mentors and Protégés

Rewarding the Mentors

The mentors volunteered a lot of personal time to the mentoring relationships, and the university wanted to acknowledge this effort. At the end of the year, the mentors were awarded a university certificate which recognised their contribution to the programme. The Deputy Vice-Chancellor of the university signed all of the official certificates. The mentors also received a small koha (gift) which again recognised their contribution to development of other students. Some of the mentors requested letters from me which supported specific job applications and follow-up referee calls.

The Growth of Manaaki Pihipihinga

By October 2002, the numbers of students in Manaaki Pihipihinga had grown considerably.

Table 3: Protégés (First year Maori and Pacific students) in October, 2002.

Faculty	Maori	Pacific	Total
FHSS	75	16	91
FCA	23	12	35
Total	98	28	126

Of the 98 Maori protégés involved, 67 were women and 31 were men. Seventeen Pacific women and 11 Pacific men were mentored.

Table 4: Mentors in October 2002.

Faculty	Maori	Pacific	Non- Maori & Non-Pacific	Total
FCA	16	8	4	28
FHSS	26	18	4	48
Total	42	26	8	76

In the first trimester of 2002, the programme started with 45 mentors. By the end of the second trimester there were a total of 76 mentors. The majority (55) were women: 35 Maori and 20 Pacific. There were seven Maori men and six Pacific men.

Table 5: Schools with Manaaki Pihipihinga Representation.

School in VUW	*Number of protégés in programme*	*Number of mentors in programme*	*Number of meetings between Coordinator and School in 2002*
Accounting and Commercial Law	9	6	4
Economics and Finance	8	8	4
Information Management	5	5	4
Art History, Classics & Religious Studies	15	8	3
Education Studies	10	13	6
English, Film and Theatre	4	3	3
History, Philosophy & International Relations	8	6	5
Social and Cultural Studies	18	14	6
Te Kawa A Maui (Mäori, Samoan & Pacific Studies)	49	13	6
Total:	126	76	41

It can be seen from Table 5 that an average of five meetings was held between me and the staff of the schools involved. Discussions were based on the progress of the mentoring programme, any concerns and issues from the school's perspective, and the needs of the students in the school.

Table 6: How Students Found Out About Manaaki Pihipihinga

How students found out about Manaaki Pihipihinga	Number of students
Manaaki Pihipihinga brochure	18
Pacific students orientation day	10
Maori students orientation day	13
Staff in schools	35
Staff from a student service	7
Signs or notice board	4
Student Associations	6
By word of mouth	27
VUW website	6

These figures were based on information from protégés and mentors. It indicates that the most common way students found out about Manaaki Pihipihinga was via staff in the respective schools.

Student Issues

Mentoring was not without its challenges and the mentors dealt with a range of student issues. The main problems were to do with finances, personal relationships, family commitments, lack of motivation, and academic skills. In addition, some of the mentors also identified that some of their protégés were concerned with heavy workloads, depression, and family problems. In these cases, students were referred on to other student services within VUW. The most serious problems identified were financial, such as not having enough money, obligations to the Church, looking after

parents and other family members. A total of 150 referrals were made to other student services. The mentoring relationship was not just focused on academic achievement but also supporting their psychological well-being.

Both mentors and protégés met with me as the Coordinator to talk about a variety of topics. This included informal chats about life, relationships, university study, day-to-day life, and general conversation. Other drop-in visits meant students wanted to talk about the mentoring programme, and give up-dates on the mentoring relationship.

Table 7: Numbers of Mentor and Protégé Meetings with Coordinator

Month	Numbers of students
March	77
April	77
May	82
June	73
July	52
August	46
September	79
October	49
November	15
Total:	**550**

On-going meetings with one counsellor from the Student Counselling Service were organised as part of my professional development   Discussions evolved around some of the problems students were experiencing in their lives.

The Outcomes

At the end of 2002, an analysis was made of the students' overall academic performance to see whether students had passed their courses. If a student had received specific academic mentoring for just one course, that course was identified and the overall grade was noted. It was not entirely possible to state that mentoring at the university was the sole factor in a student's successful academic record. With only 1 year of the programme, it was not possible to compare results with the results from any other year. However, the overall retention rate of Maori and Pacific students enrolled at the university was examined to see if had changed since the previous years.

The Tertiary Education Commission required a report from Manaaki Pihipihinga, which identified the numbers of students in the programme, what happened in the programme, and the outcomes. Student evaluations and perceptions of the programme were also provided. Eighty-three percent of respondents to the survey of mentored students agreed or strongly agreed with the statement that the mentoring programme had made a positive academic difference to them. Further, 65% of respondents agreed or strongly agreed with the statement that the mentoring programme was important in supporting their continued study at VUW. Only 7.5% disagreed with the statement and 27.5% were not sure. Overall, 100% of the students who were mentored in 2002 completed their course of study. This had exceeded the target which was initially set at 85%. In all but two of the 25 courses included in the programme, mentored students as a group received a higher pass rate than that of the total class. Over the 25 courses the average percentage pass rate for the mentored students was 94% compared to the class average of 79%. In 15 courses, 100% of the mentored students received a pass grade whereas the pass rate for those students not in the programme was 78%.

Protégés were sent a brief questionnaire at the end of the year to evaluate their experience. Many of the protégés indicated that being part of the programme was a

positive experience. They developed friendships with other protégés and mentors, and expanded their social networks. Many protégés (85%) indicated that their overall 1st year experience and transition into university study was enhanced by the mentoring programme. For example, some protégés stated that they found it was easier to ask their mentors about how to use library services, talk with lecturers and tutors, and generally find their way around the university. Both protégés and mentors indicated how useful the mentoring room was for them as a physical location and identify with a welcoming Maori and Pacific space. The room was useful for mentoring meetings, social meetings, and group gatherings. It was a place where students could leave their personal belongings and study material when they went to class. The availability of a computer was also useful for students doing assignments.

Mentors were also surveyed to evaluate their mentoring experience. Mentors identified some challenges such as maintaining contact with their students, establishing clear boundaries with students, and managing their own life and workload. Mentors found their own skills developed further, especially academic skills. For instance, being able to advise their protégés on how to write an essay meant that they also were able to look critically at their own essay writing skills. Some of the positive features of mentoring were the development of good relationships with other students, having a good relationship with the Coordinator of the mentoring programme, use of the mentoring room, and increased skills development.

Both the students who were mentored and the students providing the support appeared highly satisfied with the programme in the first full year of implementation in 2002. For mentors, the mentoring programme offered opportunities to further develop their leadership and academic skills and to be encouraged into undertaking postgraduate studies. The students that were mentored gained excellent academic results. It was encouraging to see in that in some of the more difficult subject areas such as commerce, students registered in the mentoring programme, had significantly better pass rates than those students not in the programme. Overall, the university was pleased with the results and wanted to expand the number of courses and students registered in the programme in 2003.

The Challenges

In terms of an AI framework it is important to draw out the challenges of the development of Manaaki Pihipihinga. The previous section has provided a thorough description of the stages of development for the programme. It was necessary to provide a stage by stage description as the programme was the first formal programme for two faculties. The following section examines some of the fundamental challenges that arose as part of the development process as provide actual learnings and this is important to consider from an AI perspective. These challenges were combining Maori and Pacific students in a mentoring programme, obtaining support, the mentoring room location, expectations from Maori and Pacific communities, the busy lives of students, the need for collaborative mentoring across VUW, the Special Supplementary Grant, and encouraging students. Out of the four case studies presented in this study, Manaaki Pihipihinga had the most challenges, as I had no knowledge of Appreciative Inquiry at the time of the programme's development. These challenges were: combining Maori and Pacific Students in a mentoring programme, obtaining support, the mentoring room location, mentor and protégé meetings, expectations from Maori and Pacific communities, the busy lives of students, the need for collaborative mentoring across VUW, the SSG, and encouraging students.

Combining Maori and Pacific Students in a Mentoring Programme

VUW had decided from the beginning of the Special Supplementary Grant process, that anything concerning Maori and Pacific ethnic groups would be considered together. There was to be no separation of the two groups. There was an outcry from some Maori staff members that this was not an appropriate arrangement and that the university needed to be true to the Treaty of Waitangi and its relationship with Maori. Initially, this created tensions between communities and some staff members. I was not of New Zealand Maori ethnicity and as the Coordinator of Manaaki Pihipihinga this was a matter for debate from the time I was first interviewed for the position. After my interview, I was asked to attend a follow-up meeting. In this meeting I was asked to assure a Maori staff member that I would consult with Maori staff at the university. For a non-Maori to be working on behalf of Maori was a

critical point for some Maori staff. To ensure the engagement would occur, my office was initially located in the building of Te Kawa a Maui (School of Maori Studies).

Throughout the development of the mentoring programme, I made sure to consult Maori staff members. It was also important to prioritise Maori students for the mentoring programme. I learnt this quickly and made a conscious effort to commit and work harder to engage with Maori communities. This was a challenge, as it was easier to recruit Pacific students to the programme, even though there were fewer of them studying at the university, compared with Maori students.

The two different agendas of the Maori and Pacific communities provided further challenges. For Maori communities, the main priority was focused on furthering for their rights as tangata whenua. Their development as a community and of programmes was well ahead of developments in some Pacific communities. Some Maori staff believed that combining Maori and Pacific students was in fact a step backwards for Maori people. It was seen as a 'lumping-together of brown people' approach by VUW. The university stated it would be impossible to separate Maori and Pacific, because the SSG did not provide enough funding for this. Even for Pacific people it was evident that there was huge diversity between the island groupings. The term Pacific itself has been an umbrella term which infers a united group (Bedford & Didham, 2001). But for VUW students this was far from the truth. There were cultural differences between the Tongan, Samoan, Fijian, Cook Island Maori, Niuean, Tuvaluan, and Tokelauan students.

Reflecting back on the initial development of the programme, it was more appropriate for the Maori and Pacific communities to be separate. This would have allowed Maori staff and students to work to develop their programmes as required, and to ensure the university addressed their priorities. Separating Maori and Pacific communities would have allowed for more focus on the diverse agendas and may have prevented the tensions that rose from the outset of the provision of the SSG.

Obtaining Support

In the planning, consulting, and development stages of the mentoring programme, some people questioned the relevancy of mentoring. There were questions and criticisms around why it was a programme for Maori and Pacific

students and not a programme for all students. Some schools in FCA argued that their International students needed more academic support then Maori and Pacific students. Some staff members also refuted the idea of having to endorse a mentoring programme. They gave reasons such as, "that is your (the Coordinator) role", "too busy", "do not know much about Maori and Pacific students", and, "we are not interested."

The variation in peoples' attitudes to the importance of the programme was challenging as in both faculties, some schools supported the programme more than others. This was not a good situation for Maori and Pacific students. I had to go back to see the Deans of the faculties to emphasise the importance of the programme, so that the Deans could put pressure on the Heads of Schools. However it was clear that no amount of pressure from the Deans, or from Heads of Schools would help to change some pre-existing negative attitudes. As the university did not have a broad policy or commitment to mentoring, this meant that there was no obligation to support this student service. There was a clear division of priorities between general staff groups and academic staff. Colleagues in the Student Services group stated that it was always difficult to get academic staff members to understand the services for students.

The Mentoring Room Location

The Manaaki Pihipihinga mentoring room was sited in three different locations around the campus from 2002-2008. During the first 2 years, the room was shifted twice. The main reason for the two shifts was re-development of the building in which the room was situated. A shortage of available large rooms has been a major challenge for everybody as university enrolments continued to increase. Frequently moving the mentoring room had a significant impact. The first location of the room was in a position where it was easy to find and central to student facilities, particularly important for new students still becoming familiar with the campus. We had more foot traffic into and past the room as a result of its centrality in the campus. The mentoring room was shifted into areas of the campus that was out-of-sight.   To deal with the shifting issue, I ensured that shifting took place during university holidays and as quickly as possible so that students' lives and mentoring relationships were not

considerably affected. My manager was supportive and encouraged any rebuilding and refitting of the new space to suit the needs of the students.

Mentor and Protégé Meetings

The mentoring process between students presented a variety of challenges. Some of the mentors and protégés did not manage to meet regularly. For example, some protégés did not turn up for mentoring meetings and failed to keep in contact with their mentors. After I rang to check up on them, some students decided to 'opt out' of mentoring. In the development stages of the mentoring programme, the intention was to start with small numbers of students. However, demands from schools and senior management pushed up the 'targets' that the mentoring programme was to meet. This meant that I was responsible for a fast-growing programme with no extra assistance. Only at the early stages of development was a student employed to help with the training and recruitment of mentors. The growth of the programme outweighed its actual capacity. In 2007, Manaaki Pihipihinga's Coordinator employed an extra assistant for the Faculty of Commerce and Administration, and a person responsible for the tuakana/teina buddy programme at Te Kawa a Maui. From my own observations, the creation of extra roles has made the current Manaaki Pihipihinga Coordinator's role more manageable.

Expectations from Maori and Pacific Communities

One of the requirements of the Special Supplementary Grant was to provide feedback and updates to Maori and Pacific communities. Two meetings were held each year, one at mid-year and the other at the end of the year. Manaaki Pihipihinga, the Tumau Awards (retention awards), and the Outreach Programme (student recruitment), all had to report back to the community. Meetings were held at Te Herenga Waka Marae (VUW) and were open to any one interested in the programmes. Various community people, staff members and students attended as well as the original working party of managers. Reports produced for the TEC were discussed, including how the funds had been used, numbers of students in programmes, what targets had been met, any evaluations of the programmes, and an overall summation of what had occurred. Maori and Pacific staff and community were asked if they would like all the programmes funded by SSG to continue to the next

year. From my perspective, the meetings were intimidating, and criticisms were common. Manaaki Pihipihinga received the support, but usually after a controversial debate. The challenges of the SSG funding and competition between individuals and schools usually fuelled these. Another challenge was that some staff members would wait for the hui (meeting) to air their grievances and complaints about Manaaki Pihipihinga. Being supported by some people, and not fully encouraged by others, was challenging for me and the students. However, following the hui, the criticisms were taken on board as a way of improving the programme.

The Busy Lives of Students

Being a tertiary student in the 2000s is a challenge in itself compared to being a student in the 1990s. With the steady rise of tuition fees, students have taken on more part-time work and face on-going challenges with their finances. Pacific student populations across Aotearoa/New Zealand have been identified as those with the highest student loans compared to other students (New Zealand University Students Association, 2002). It was clear that life challenges such as family demands, finances, and achievement levels impacted on the mentoring process. This was why it was important for the mentors to refer protégés on to other student services to provide the necessary support and encouragement. Factors which the mentoring programme was trying to assist the students with in fact impinged on some of the mentoring relationships. Some protégés found it difficult to keep a consistent appointment time with their mentor. Some mentors even reported that they never saw their protégé during the entire mentoring process. While it was apparent some protégés developed well through contact with their mentors, some students could not be helped by the mentoring programme. The challenges involved in their lives were too extreme for a mentoring programme to support. This may be the case for the numbers of Pacific and Maori students who do not turn up to their course, and/or fail to complete any assessment and do not attend any tutorials, but still remain enrolled at the university.

The Need for Collaborative Mentoring Across Victoria University

VUW was new to mentoring students at the time of the development of Manaaki Pihipihinga and it was clear that there was no unification or collaboration across the university on mentoring programmes. Faculties were only interested in their own

students so the programmes remained autonomous. Students' needs and demographics impacted on the nature of the programmes. As there was no research or recorded data about the already established mentoring programmes, there was no body of knowledge which could be accessed. The availability of such information may have facilitated the development of Manaaki Pihipihinga using 'best practice' in the university. A specific policy on mentoring could have provided some clear guidelines and principles to obtain the support from various schools in FHSS, and FCA. In terms of an AI perspective, it would be beneficial to the faculties and the students if a strong relationship existed across the staff involved in mentoring.

The Special Supplementary Grant

The SSG had developed a reputation from the start as a grant which was brought in to 'close-the-gaps' between Maori and Pacific people and others. It assumed a deficit approach, meaning that Maori and Pacific people were seen as socially disadvantaged (Ministry of Education, 2003). Some people viewed the SSG as a fund which was tokenistic. The Ministry of Education's Maori and Pacific SSG Report (2003) indicated this view was held by other TEIs across Aotearoa/New Zealand. The deficit model served to reinforce the tertiary failures of Pacific people. They were placed in a framework where the ultimate attainment was to reach the academic achievement levels reached by other ethnic groups.

Some VUW staff welcomed the additional funding, while other staff did not want any association with it. There were challenges about the use of the fund. Some staff saw it as a fund which was 'extra' for services that the university would not commit to originally. The political nature of the SSG created varied attitudes across the university and led to tensions across Maori and Pacific communities. This was clearly evident in the report-back hui on the SSG initiatives, where individuals fed back their concerns on the funding and the programmes.

The SSG had been the Labour Government's commitment to tertiary education institutions, in order to increase the participation and retention of Maori and Pacific students. The funding was formulated on the Maori and Pacific EFTS so the funds would either go up or come down, depending on numbers in any one year. The funding was at-risk of being withdrawn if there was a change in government policy.

The year 2008 marked a considerable change for the programmes funded by SSG. In 2006, as a result of political changes in agendas for funding of ethnic minority groups, the TEC announced that the SSG would not be a fund targeted for 'ethnic' groups and instead targeted those groups who were of low socio-economic status (Victoria University of Wellington Annual Report, 2007). The vulnerability of SSG has meant that the programmes were at risk of being lost, as the university had not committed any other funding to them. This indicates a future sustainability issue for VUW, and Maori and Pacific communities, as the changes impact on the Tumau Awards, Manaaki Pihipihinga, and the Maori and Pacific Community Outreach programme.

Because of the pressure to ensure that students completed their studies and passed well, there were other areas of mentoring I could not focus the programme on. For example, I had envisioned that students could have had 24-hour access to the mentoring room so that they could work after normal university business hours, or use the room for their own needs such as for cultural group meetings and dance practices. However, the university context could not facilitate these needs as it was deemed unnecessary for the mentoring programme. In one reflection, as I moved on from Manaaki Pihipihinga, I observed that the original couches obtained for the students were removed from the mentoring room. The belief was that the mentoring programme would be better served by students talking over a table for meetings. In my view, this represented a move against the needs of students to relax and interact with one another in a more informal way.

Combining Maori and Pacific people under one programme presented a variety of challenges. Maori staff affirmed that their needs as tangata whenua should be acknowledged and recognised by the university. This could only be achieved for Maori as a group on their own, being 'lumped' into one grouping with Pacific was seen to undermine the progress Maori were trying to make to achieve their status as a group. Looking back on the initial development of the programme, it would have been more appropriate for Maori and Pacific communities to be separate. This would have allowed Maori staff and students to work to develop their programmes as required, and to ensure the university addressed their priorities. Separating Maori and Pacific communities would have also allowed for more focus on their diverse agendas. However, the argument was made that the SSG could not be made to stretch

to separate mentoring programmes. Even for Pacific people being grouped together as one group, assumed that all Pacific people were unified in their needs at the university. If Maori and Pacific people had been treated as separate groupings, this may have prevented the tensions which arose from the onset of SSG.

Encouraging Students

One of the major challenges was persuading Maori and Pacific students to utilise the mentoring programme. Various services in the Student Services Group had previously acknowledged that traditionally it had been challenging to get Maori and Pacific students to use the helping services. The programme had to create an image which was not perceived as a service that said Maori and Pacific students were at risk or took a deficit approach. Maori student numbers for both mentors and protégés were lower than Pacific students on average. Similarly in the Maori and Pacific Community Outreach Programme, the Maori Coordinator found that it was easier to recruit Pacific students than Maori students for mentoring.

Another challenge was that it was difficult to encourage male students to be mentors as well as to utilise the mentoring as protégés. The numbers of Maori and Pacific females by far outweighed the numbers of males. When males were approached to be in the programme as mentors, many of them wanted to be paid. However, the programme was reliant on the good will of students' volunteering, and could not afford to pay mentors. Seeking assistance from mentors was consistently challenging for the male protégés. They recognised that the programme would help to enhance their academic performance in their courses but found it difficult to accept the need.

The challenges presented by the development of Manaaki Pihipihinga provided learnings for me as an individual interested in mentoring and leadership. If I had not been able to experience the challenges, I would not have the insights and experience to develop good mentoring for the students around me. From an AI perspective, challenges served as critical lessons that I learnt from in order to further understand mentoring for tertiary students. As Manaaki Pihipihinga was the first formal and large-scale mentoring programme I developed, I found it difficult to attend to such

challenges at the time but having had the benefit of such experiences, has helped me to be a better mentor.

The Learnings

The main learnings identified in the next section of the chapter, indicate the factors that enabled the programme to work well for the Maori and Pacific students. In the Dream phase of Appreciative Inquiry, there is hope and a creation of possibilities for the future. By exploring the learnings in this case study, I take these strengths to design new mentoring initiatives for Pacific students. For me, consultation, building relationships with students and engaging university staff were the key learnings.

Consultation

One of the key learnings in developing the programme was the importance of consulting with all staff, students, and communities who had an interest in the Maori and Pacific student development. Consultation took place the form of meetings, administering questionnaires, informal chats with students in the university Quad, over coffee or lunch, dropping in to people's offices, and being around the university marae. The consultation was on-going, so that the dialogue was kept alive. In this way, as the coordinator, I could keep up-to-date on the changing needs of the schools and students. The on-going dialogue also allowed for strong visibility of the programme. As there were many initiatives occurring across the university, it was important to make sure that Manaaki Pihipihinga stood out clearly and was visible especially to Maori and Pacific students. Initial and on-going dialogue also allowed for someone like myself, being non-Maori, to be accountable to Maori communities and allow them to keep feeding-in to the programme. Further, it was important that the dialogue occurred so that the various communities owned Manaaki Pihipihinga and encouraged their students to participate. The discussions allowed for Maori and Pacific communities to understand and be familiar with mentoring. For Maori and Pacific students, the dialogue was necessary so that the mentoring programme was actually addressing their needs. Since students transitioned in and out of the university and faced certain challenges, the programme had to be flexible to respond to these changes.

Building Relationships with Students

From a mentor's perspective, one of the key strengths of the development of the programme was the building of meaningful relationships with the students, especially the mentors. I had already established a good level of rapport with the students before Manaaki Pihipihinga officially began. I discovered that when the mentors knew me well, they trusted me, and could talk with me about a variety of issues, such as family life, personal issues, and university work. By understanding the students, I could identify their particular strengths and encourage these students to use their strengths in the mentoring of others. For example, a student who had good knowledge of Maori culture was able to engage other Maori students with this knowledge, and encourage students to be familiar with the university marae.

It was also important to give mentors responsibility in the mentoring programme, so that it would further their personal development. Responsibilities included communicating with other mentors and protégés, speaking on secondary school visits, looking after the mentoring room, and networking with other university staff members. An objective of mentoring was for mentors to 'grow' through the programme, so that they could not only have something to record on their curriculum vitae but also be able to develop their personal and academic skills.

During this mentoring journey, I became a friend to many of the students in Manaaki Pihipihinga. I maintained a degree of professionalism, but was also part of the students' journey. This was an important point to consider in relationship building as friendships were built on values of trust, respect for one another, and honesty. As the mentoring programme coordinator, I saw my position as important to looking after and nurturing the students. I wanted to have a strong relationship with the mentors as they had dedicated their time to support other students. The mentors were all individuals who cared about other people and wanted to help as much as they could. They were exceptional students in their studies and in their lives beyond the university. For example, one young woman who was a tutor for her department and took out a lot of time to mentor many students went on to study a PhD in Italy. It did help that I had been a student at VUW and had recently completed my studies. This familiarity with the student lifestyle allowed me to relate to the students' needs and challenges involved. At the time of the development of the programme my relatively

'young' age worked in my favour. The students were able to communicate with me more freely than perhaps with someone who may have been more mature, as being close in age to the students allowed me to relate to youth issues of the time.

Engaging University Staff

The staff also believed they were making a positive contribution towards Maori and Pacific students' development. The engagement helped them to further understand the student communities, and to provide a service which was more responsive to the needs of Maori and Pacific students. For example, Student Learning Support modified their schedule to meet the learning needs of the students. The Counselling service of the university had shown a strong interest in the mentoring programme. One of the counsellors had a close association with the programme, as someone that the mentors or protégés could request for a counselling appointment. She also met with me regularly in my role as the Coordinator to help me work through any problems or challenges. This was very useful as some students shared their personal crisis and problems with me, and I wanted to be sure I was helping them in the most appropriate way. Individuals and the services that were involved with the programme also gained an increased understanding of what was involved in mentoring for Maori and Pacific students. For some staff, this type of engagement also allowed them to work with other staff who they might not necessarily work with across the university.

Summary

As I reflect on the development of the Manaaki Pihipihinga mentoring programme for Maori and Pacific students, I now hold a different perspective on mentoring. This case study articulated as the Dream phase of Appreciative Inquiry has provided the initial foundations for my understanding. If the view is held that mentoring is a process, then this mentoring programme marks the beginning of the process. My understandings of mentoring at this point were based on implementing a formal academic programme that was linked to specific objectives and accountability to the university, government agencies and Maori and Pacific communities. The Dream phase allows me to learn as mentor, to determine what mentoring was and what it could be.

It is clear that in Manaaki Pihipihinga, mentoring relationships for students were undermined because of the wide and conflicting agendas of the various communities and stakeholders as well as the government's Special Supplementary Grant. Even while I was in a stage of learning about mentoring, I believed that relationships were the most important ingredient. Personally, I worked hard to ensure that students trusted me, and were well supported in all aspects of their lives. This was the key strength of the programme and, despite the challenges, I remained focused on the students' needs. From an Appreciative Inquiry perspective, the main lesson here for individuals who are interested in mentoring is that while there are challenges with resources, varying agendas, and the influence of political ideologies, a mentor must understand the needs of the students and work to strengthen them as the first priority. Everything else beyond this is not necessarily unimportant but can be attended to once the students are supported. The focus on conversing, engaging and integrating with the students is essential and should never come second to any other agenda. Positive changes in students' academic and personal livelihood come about as the result of the focus on needs and relationships.

The vaka moves on from Manaaki Pihipihinga as a foundational programme of the Dream phase to the Hawaii Group which is about small group mentoring. There were also major challenges in this case study that connect it to Manaaki Pihipihinga. Let the vaka continue its mentoring journey.

CHAPTER EIGHT: THE HAWAII GROUP

"Credibility is the foundation of leadership."

(Kouzes & Posner, 2007, p. 27)

Introduction

Moving on from Manaaki Pihipihinga, the vaka has arrived at the Hawaii Group case study, part of the Dream phase in AI. This chapter represents an important part of my own leadership development because I was in a leadership role. Furthermore, the group was brought together as young individuals who had different perspectives on leadership, based on diverse upbringings and cultural understandings. In this Dream phase, I was discovering who I was as a leader, and how my own perspectives on leadership impacted on the group. In this case study, I take some of the learnings from Manaaki Pihipihinga and apply them to the Hawaii Group. Mentoring took on a different life in this case study as there were new challenges. Mentoring was with a small group, but not all individuals were open to mentoring because of differences in personalities and understandings. The literature on leadership and mentoring provides a variety of definitions and understandings of how each concept works within different contexts. However, discussion about the connections between mentoring and leadership for Pacific people was non-existent. Therefore, this chapter will help to provide a better understanding of this process, working with a small group of Pacific students over a short period of time.

Developing a Personal Philosophy for Leadership Development

I was on my own leadership development journey. When developing the Manaaki Pihipihinga mentoring programme for the university, I was in the process of learning and understanding mentoring for tertiary students. For me, it was the beginning of a journey that led me to discover the concept of leadership. It gave me the foundations of how to work in a formal programme and build relationships with students, as well as helping students to form mentoring relationships with one another.

The Hawaii Group marked a significant change in my learning, in that I began to learn from the experiences with the students and understood what leadership truly meant for me. I was thrust into the combined roles of, lecturer, leader and mentor for the Hawaii Group. From engaging with a diverse group of students, I was learning through first-hand experience. This helped me as leader-mentor to build my leadership story. As Denning (2007) states, an important foundation of leadership is for leaders to settle on their own story.

Being a lecturer at the university entails specific obligations and responsibilities beyond those of the academic role. Personally, I have endeavoured to support my Pacific colleagues in their work at the university. I have engaged with them in a way that ensures Pacific work in the university is well supported. I like to be involved in academic areas, and also in the work of Pacific general staff members. For example, I have always maintained a strong link between my work and that of the Pacific Liaison Officer who works in the area of Student Recruitment and Course Advice. This relationship has ensured that we support one another.

As an academic staff member, my personal vision is that my work extends beyond the research and teaching which is required in my role, to supporting the other important work with Pacific students, and encouraging Pacific development overall. My personal philosophy is that supporting the development of our Pacific students extends beyond the classroom. This philosophy came from my own experience as a student at the university, recognising that support was an important factor in my development. Added to this personal philosophy was the need to build strong relationships between the various Pacific communities, as well as between individuals.

Relationship building creates connections that are essential in supporting the work of each other. Relationships should be strong and meaningful so that a sense of trust is created (Kouzes & Posner, 2007). From my experience, the principle of trust was an important factor in building successful relationships. With a small number of Pacific staff and students at VUW, it was important that we supported one another because it was not possible to work entirely alone. A trusting relationship ensured one knew who to count on for support. I also like to see positive changes occurring fast, because there evidence in the work of Pacific education (both in Aotearoa/New

Zealand and in the Pacific) suggests that change has been very slow. When I use the term 'fast', I am referring to the number of months and years across which development occurs. A slow development would involve positive changes happening over ten years rather than something happening in one year. For example, why are the educators of today (for instance, Pasikale, 2002; Tuioti, 2002) still expressing concern at the negative statistics around the educational achievement rates of Pacific students in compulsory education when the same concerns were expressed many years ago (Pitt, 1974; French, 1992). I do not wish to oversimplify, nor state that positive changes have not happened in Pacific education. However, as an educator, I would enjoy seeing positive developments happening at a faster rate and being celebrated today, rather than tomorrow.

Background

In the year 2006, a group of students from Victoria University was invited to Hawaii by the Mid-Pacific Institute, a high school in Honolulu. Within the university context, a trip to an overseas country had not been common experience for many Pacific students. The opportunity had arisen as a result of the Culture Moves! Dance Conference which was held in Wellington in 2005. Some VUW students had volunteered to help during the conference as the backstage crew, and their job was to assist the performers to get to their performances on the stage. The Pacific students were given the role of backstage crew to help behind the scenes of the dance performances. Some of the group were given tasks such as driving for dance groups, and assisting them around Wellington city. My role was as the assistant to the stage director, managing the students' work according to the performance times.

The Culture Moves! Dance Conference, was co-organised by Pacific Studies (VUW), Te Papa Tongarewa: the Museum of New Zealand, and the University of Hawaii. A colleague in Pacific Studies expressed the need for university staff and students to help with the day-to-day running of the conference. I saw this as an opportunity for some students from my classes to be involved in the experience of a conference. As volunteers they were able to meet new people from other countries, and develop skills for personal and professional development, as well as supporting Pacific Studies. This was one way to build and strengthen relationships between Pacific staff across the university. Furthermore, the opportunity to be involved in the

conference allowed me to work closely with the students in an entirely different context.

As the Culture Moves! Conference was an internationally recognised conference; there were overseas performance groups from Australia, the United States, Fiji, Guam, and Hawaii. A contingent of 50 people had travelled to Aotearoa/New Zealand from the Mid-Pacific Institute in Hawaii. There were approximately 30 students from the hula classes. The remainder of the group were the parents, support people, and staff of the high school. The leader and teacher of the Mid-Pacific school group, Mr. Lanakila Casupang, was the Kumu Hula. Kumu Hula is a formal and prestigious Hawaiian term for an official teacher of hula. Hula is the traditional form of dance in Hawaii and the title Kumu (Hula teacher) is reserved for teachers who have earned their position in the field of hula performance. It takes many years to reach this level of expertise, and is only granted to those who have studied hula with an esteemed Hawaiian instructor. From my observations and conversations with Lanakila, much of the way he operated in his work was similar to mine. He had worked hard to bring out the potential of his hula students. For this Kumu, it was paramount that the students displayed respect for the traditions and culture of the Hawaiian hula.

The conference was held over 3 days, with a lot of tasks for the VUW students to do over this time. The time to talk and engage with the performance groups was usually in the corridors behind the stage. Once the performances were complete, and the work for the Pacific student volunteers were done, the Hawaiian group expressed their gratitude to the backstage crew with gifts.

The Gifting

The gifts which Mid-Pacific gave to us were their way of thanking the students and other people who worked at the performances. It was the customary way of the Hawaiians to gift as part of their aloha (love) spirit. As a way of reciprocating the aloha spirit of the Hawaiians, we decided to bring together a collection of gifts for them. The night before the Mid-Pacific group was returning to Hawaii, we waited at their motel for them to return from dinner. Lanakila was very surprised to see us, and welcomed us in to the room, quickly gathering all of the students. As part of the

process, we sang the group a Maori waiata (song), and expressed our sincere gratitude. The Mid-Pacific students reciprocated with traditional Hawaiian chanting.

This was the point which 'touched' and inspired Lanakila. One month after the Hawaiian contingent left Aotearoa/New Zealand, Lanakila sent an e-mail to the group of student helpers, and formally invited them to go to Hawaii for an educational exchange. The invitation created an atmosphere of excitement for the students. It was at this point, we decided to gather all the students who were prepared to go on the journey to have our first formal group meeting. The organisation of the group developed quickly. The purpose of the trip was to develop and form a relationship between Aotearoa/New Zealand and Hawaii and between the two groups of young people.

Members of the Hawaii Group

The membership of the group varied considerably at the beginning, with some degree of uncertainty from the VUW students about whether they could afford the costs of the trip. There was also some thinking about the extent to which particular individuals could commit their time to the needs of the wider group. Two of the original backstage group members decided to completely withdraw for family reasons.

It became apparent that to lead a group of undergraduate students was going to have some major challenges. The task of actually forming and establishing the group was critical. I found that it was important to work and communicate closely with the individuals whom I had mentored prior to the formation of the Hawaii Group. There were other individuals in the group, who were also open to growing in their development, and in helping the group as much as possible. These young people were highly supportive of ensuring the group had successful outcomes. By working and mentoring these individuals, I was then able to encourage and advise them to encourage their peers.

We had been invited by Lanakila as the 'backstage crew' so we had to ensure that most of us who had been backstage helpers were able to travel to Hawaii. As our meetings progressed, we received notice from another two students who decided to not come to Hawaii. Following this, another student decided for financial reason that

she would also be unable to travel. As we were a small group to begin with, it was important to explore the problems or issues that were weighing heavily on the students' decisions. Members of the group had different levels of experience to be able to deal with the personal and group responsibilities of travelling to Hawaii. The decision of individuals to withdraw at the start of the group development was an example of some of the younger students' 'panic' felt at this stage. Fortunately, after some thinking through and encouragement from other students in the group, these two students who had previously withdrawn rejoined the group. One of the students did need further talking with and support for her decision and this situation will be further explained as a mentoring example. Finally, the group was made up of eight backstage crew members and four students who had not been part of the crew.

The Journey

Essentially there were three stages to the Hawaii experience. These were identified as:

The first stage: Forming the Hawaii Group.

The second stage: Fundraising and planning for the Hawaii trip.

The third stage: The Hawaii Group experience.

Each stage posed many exciting challenges and developments for the group and for me as a mentor. The whole group mentoring experience was unique. Each stage brought out different dynamics between individuals and this was also a leadership challenge.

An Exploration of Mentoring Within a Group

Dale Carnegie (1981) identified ten ways to be a leader in order to support and influence people. I discovered Carnegie's work after the Hawaii Group experience. However, the points made by Carnegie reflect the important considerations in terms of leader development that I used with individuals in the group. These were:

1)   Begin with praise and honest appreciation.

2)   Call attention to people's mistakes indirectly.

3)   Talk about your own mistakes before criticising the other person.

4)   Ask questions instead of giving direct orders.

5)   Let the other person save face.

6)   Praise the slightest improvement.

7)   Give the other person a fine reputation to live up to.

8)   Use encouragement.

9)   Make the fault easy to correct.

10)   Make the other person happy about doing the thing you suggest (p. 19).

The principles were important for the organisation of the group and also for their mentoring. On reflection, it was also a challenge for me to grow as a leader, to mentor and support individuals, and keep to as much as possible the ten principles outlined by Dale Carnegie (1981).

I soon discovered that in planning and organising an overseas trip for students, there were many considerations which impacted on the students during the process. Pacific students in tertiary education have many levels of responsibilities, and an abundance of issues and factors which can impact on their lives (Anae, Anderson, Benseman, and Coxon, 2002). For instance, research by Pasikale (2002) indicated that for Pacific people, factors such as obligations to the church, family, and wider community impacted on their ability to fully commit to other responsibilities, such as school or work. Previously, from my Manaaki Pihipihinga work with Pacific students, I found that one of the challenges they faced was that of managing and prioritising their day-to-day schedules at home and in their personal lives. One of my students had explained how he had a study timetable at home, which all his family could see. However, one evening he had settled down to study, but as he did, visitors appeared at his family house. Instantly, the young man's father instructed his son to prepare a meal for the visitors. It was expected that the young man would drop his studying for the night as well. Another factor, which has been shown to impact on the lives of students in general, was to do with finances. In my experience, Pacific students have stated that one of the main reasons for not continuing on from secondary school to tertiary education, was due to financial problems. In some cases,

young Pacific people have been expected to find paid employment to financially support the family, and sometimes the extended family. For some students, the urgency of finding any work also impacted on their choice of career. One of the young teenagers I mentored from a Wellington secondary school was forced to leave school before she was ready, so that she was earning an income for the family. These factors were important to understand in the development of mentoring for young Pacific people. Through a process of understanding a student's needs, a mentor can then provide opportunities or experiences, which facilitate and support their development. The external factors, which impact a young person's life, need to be understood. It is also important to understand that such factors are different for each individual. The extent to which a mentor can understand an individual's circumstances entirely depends on the extent to which the relationship between mentor and protégé has been developed. From my experience, discussions between the mentor and the protégé need to take place in order for successful development to take place. These understandings and appreciation of challenges further developed my mentoring knowledge and skills.

In the course of mentoring and leading the group to travel to Hawaii, I found that specific discussions needed to take place with students in the group. One of the young female students (Aliani) initially indicated that she was not going to Hawaii. Aliani and I decided that we needed to have a meaningful discussion so that we understood her decision, and also that it was one that she was happy with. Prior to the discussion taking place, a formal mentoring relationship with this young student had not existed, although we had a collegial association as students, and through other related activities at the university. In this story, for mentoring to take place, we needed to have some level of understanding of the relationship and of one another. For successful mentoring, my Aliani and I understood what the expectations were, and what the relationship was focused on. In this story, Aliani was open to growing as an individual and face challenges along the way. She knew I focused on the development of strong relationships. This was a key point. Because of this understanding, Aliani was open to the discussions that might possibly take place. The discussion which took place, firstly involved asking Aliani about some of the reasons and thinking behind her decision not to go on the trip. I found that it was necessary to listen carefully to her reasoning, as well as asking appropriate and relevant questions

to ensure that Aliani had thought through the various options. Initially, I sensed that Aliani had some reservations and doubts about withdrawing from the group. I had also sensed that Aliani had made her decision reluctantly, based on thinking that there could be some problems, rather than thinking about the positive side to her being involved in the group. In this process of mentoring, where I had not had a previous mentoring relationship with Aliani, I relied upon some of the principles of AI, and also on my experience of talking through issues with my own mentor. Being able to draw on my experiences, I found a way of extending the knowledge and some of the positive things which had worked in the past for me.

Appreciative Inquiry, while highly beneficial for group contexts, can also be applied to individuals. For instance in the process of AI, the appreciative questions were significant for any progress in the mentoring relationship to occur. I began to raise some questions which could possibly elicit positive thinking, by exploring with Aliani the possibilities or options for making the trip an actual positive reality. Examples of such questions were, "What are the challenges for you?, What are some things we could help with?, and How can we support you better?" In previous mentoring situations, I found that Pacific students have hastily made decisions without thinking of possible strategies or options which in fact might enable them to reach their goals. In the discussion with Aliani, I found that we needed to appreciate what had already occurred for her in terms of some of the work she had done for the group, and for herself. Together, we also considered some of the positive factors, which would arise out of the trip to Hawaii in terms of her personal growth. Examples of these factors were increased confidence and communication. Between us, we came to the point that two considerations had forced Aliani to make her decision. One was financial resources, and the other was to do with managing her studies. The group would be away for two weeks during the university trimester, missing two weeks of lectures and tutorials with the possibility of assignments being due in the period. Through our discussion and appropriate questioning, she arrived at a decision which would allow her to travel to Hawaii. Ensuring that specific strategies were in place to allow her to go was also a significant factor to the challenge. We concentrated on what was already working for Aliani. For instance, she had worked hard over the summer break to earn a good amount of money for her expenses. We discussed how much money she would need over the two-week period,

and talked through what she would be spending her money on. Another issue that weighed heavily on her mind was the requirement for all of the students to present to other students in Hawaii. For Aliani, it would be the first major presentation to a big audience. She expressed a degree of anxiety and nervousness about the proposed presentations. Through our discussions, I reassured her that she would be well supported in preparing her presentation, but also that by engaging in the process, she would develop new skills and confidence. As a necessary part of the mentoring discussion, we talked at some length about Aliani's potential to grow by being involved in the experiences and opportunities which would come out of the Hawaii trip, for example, by giving a presentation, through organisation of fundraising activities, and engaging with the other students in the group. These were experiences, which were not typically part of a tertiary students' experience at the university. By embracing these experiences, and taking them on as challenges, Aliani would potentially grow as an individual. Through active discussion, we found different ways of looking at her problem as well as solutions and possibilities. This story is an example of applying an Appreciative Inquiry approach with an individual.

This story highlights an important point. Mentoring involves motivating the protégé. In the process of the relationship with the protégé, the mentor is committed to helping them make positive changes. Commitment is shown through spending the necessary time to talk in depth about the concerns, needs, and aspirations of the protégé. A mentor consistently shows belief in those that they mentor. Having high expectations allows the protégé to rise to the expectation, as well giving them the hope and trust. In this way, the protégé feels good about themselves and aspire to reach the expectations. Another point is that the mentor has to be accessible and in direct contact with the protégé. This is about being close to them and spending time with them. As the protégé gains confidence in themselves and in the relationship they require less personal contact. Until they reach this point, the mentor must be accessible as much as possible giving advice and time freely to the protégé. Aliani's story indicates the importance of nurturing as important aspect of leadership (Maxwell & Dornan, 1997). The focus is on nurturing the protégé. From her mentoring experience, Aliani was involved extensively in the group. It was important to give her opportunities to succeed and grow. Mentoring gave her personal strength and helped her to remain secure amongst her peers. Mentoring Aliani was about

lifting her to a higher level, to reach her potential. She always had the potential, and as her mentor it was up to me to help her discover it.

Wakanesia's Preparation for Hawaii

The student group had decided on the name 'Wakanesia' for the group. Wakanesia was chosen as it was symbolic of people travelling across an ocean. The word 'waka' refers to boat and 'nesian' is about people. The naming created a group identity for the students.

One of the biggest challenges in leading the student group was the organisation and motivating of individuals. Kouzes and Posner (2007) believe that the single action of one person does not lead to the achievement of grand dreams. It requires a team effort. I took on a lot of responsibility as the group leader and, on reflection I should have encouraged the group to share this responsibility further. It was difficult to keep some of the students highly motivated in pursuing group goals, toward reaching the ultimate goal of travelling to Hawaii. We were not a group that had been together for a long period of time, nor did we share a common history. We did not have a strong group identity that we all felt comfortable with. According to Kouzes et al. (2007) team efforts need solid relationships and trust. Solid relationships did exist within the group but between selected individuals.

Most student groups Pacific students at the university are based on ethnic affiliations, such as the Samoan, Tongan, and Fijian students' associations. The associations have histories, common goals for members, and expected cultural practices. In comparison, Wakanesia had come together in the span of a few months and the students had come from different island backgrounds - Tonga, Niue, Samoa, Kiribati, Cook Islands, and Solomon Islands. With a group name, the realisation of roles and responsibilities for individuals and the group as a whole was important in moving the group along. It was important for the group members to cooperate with one another, and relate well so they worked together for a common purpose. There was a level of uncertainty evident in the group, creating some confusion about who was travelling to Hawaii. In reflecting on this situation, I realise that this uncertainty impacted on some relationships and the overall progress of the group.

After 2 months of meeting, the membership of the group finally settled at 12. There were three men and nine women. Four individuals had not been originally involved in the backstage group. I believed that including individuals who were not in the original backstage crew would be an excellent growing experience for these young people as well. It was evident that some of the Wakanesia group grew through their experiences. As the process of planning and developing the trip took place over six months, there were numerous opportunities for individuals to develop. However, there were some hesitations and self-doubts from the young women in the group. After they were encouraged and given the necessary support, these young women also stepped forward and took on challenges.

The Hawaiian showcase presented a major challenge. As a group we had agreed to perform a set number of performances. The showcase was a major show which signified the end of the school year for Mid-Pacific Institute. Wakanesia had had very little performance exposure and/or experience and the majority of the students had never performed in another country. The confidence of some of the members of Wakanesia grew as they learnt different styles of dance which they were not familiar with. Some of the group members who had very little performance experience mastered the dances quickly. This boosted their confidence and encouraged them to help other students who were struggling with the dance routines. Other areas of growth were also evident in the organisational roles of the group. I encouraged individuals to take on leadership roles and help to organise the group with different events, especially around the fundraising activities.

As a small group of 12, we planned fundraising activities that were large-scale. One of the events was a fundraising concert. This concert was held at VUW, and involved a number of performances from local Wellington groups. There was a lot of effort involved in the planning and organisation of the concert. Finding and booking a venue, approaching groups to perform, advertising of the concert, planning a programme, and communicating with the groups were all part of the process. Individuals in the group took on different roles in preparing for the concert and Wakanesia performed two items. One member of the Hawaii group had taken on the overall coordination and management of the concert. The role gave her responsibilities which were not part of her everyday tasks. These included organising

each group member's roles and tasks, and organising the performers' programme. This young woman did well in her role and used her communication and interpersonal skills with the members of the group and with other performers.

The Learnings

Leading the Hawaii Group presented some learnings, and challenges for me as mentor. Some of the appreciative learnings are based on the one-to-one relationships I developed with Wakanesia members. These learnings were: provide encouragement and praise, developing good relationships and focusing on the strengths of individuals.

Provide Encouragement and Praise

I focused my attention on building individual's confidence and growth as they took on each challenge. It was clear, that if I encouraged individuals to use their strengths as much as possible, this would help them and the group to grow. Maxwell and Dornan (1997) state that, paying attention to people's strengths is key in mentoring relationships. Sharpening their existing skills is necessary as well as encouraging their positive qualities. After the mentor has developed a strong rapport and the protégé has gained confidence, then the weaknesses can be addressed, one at a time. Of Dale Carnegie's (1981) ten leadership principles, principle eight was encouragement. My experience with the small group mentoring was that constant encouragement to individuals was necessary, and beneficial in getting them to understand that they had considerable potential and strengths in a variety of areas.

A story which exemplifies the point above was with one of the students in the group who I had initially thought of as being too quiet and shy to speak out in front of groups. From my past observations of her at the university, she preferred to listen and support other people from 'behind'. However, on an interpersonal level, she was very comfortable with individuals she knew relatively well. Based on Carnegie's (1981) principle eight, I encouraged her to take on the responsibility of moving the younger members of the group along. As she was of Samoan ethnicity, and being a more senior member of the group, she could use her knowledge of Fa'asamoa (Samoan culture) to keep some of the younger Samoan individuals in line. I also encouraged her to speak up at our Wakanesia meetings and take charge of group situations. It was

important to mentor the individual one step at a time (Maxwell & Dornan, 1997). Not overwhelming them and giving them small steps to growth is important in the relationship. Each process looks different and means something different to each protégé. Each protégé learns at a different pace in the development process of mentoring.

It was important to provide praise (Carnegie, 1981), following the moments in which she was able to speak out and lead the group. An example of the individual's ability to 'speak out' was at a dance practice for the group. Some of the younger students were not paying attention to the dance teacher and 'playing around' during the practice. She decided to take charge and told the students to behave themselves and pay attention to the dance teacher. This was something which she would not usually do. She had a lot of administration experience through working at the university and was also able to use her skills to help the group. For instance, I asked her to take on the group's travel plans, thus, she was able to use her excellent administration skills and knowledge to make the necessary bookings. During the Hawaii trip, she also exuded confidence in providing necessary leadership to support the group. I found that this individual who was always willing to help because of her kind nature was a leader waiting to be developed. As she had been known as a quiet individual in different situations, other people had not encouraged her to look at herself as a leader. From my experience, the quieter individuals can exert more influence than those individuals who have the louder personalities. This was a key learning point for me as a mentor, and in some of the Pacific cultures as well. Status, your family position, and title, for example, can give you a position of leadership and responsibility, especially in Fa'asamoa. Those who do not receive this type of leadership and responsibility through hierarchical lines can be neglected and not encouraged to be people of influence.

Develop Good Relationships

Authors such as Kouzes and Posner (2007), and Sanga and Walker (2005) state that leadership is a relationship. As with the Manaaki Pihipihinga case study, relationships were the most important consideration for the Pacific students being mentors and for those who were mentored. When working with a small group of young people over a short period of time, the priority was on quickly developing a

good relationship. Establishing rapport with the group members was also important in the process of group formation. I knew all members of the group through a wide range of activities. I had developed relationships which were based on values such as honesty, trust, and respect. While the relationships had varied from lecturer-student, friend-friend, and mentor–protégé, these three values (honesty, trust, and respect) were the ones that were widely shared. Rapport involved the display of respectful behaviour to the other person, by not using any status position, and never assuming that one was better than the other. Also, it was important to get to know the other person well. Being genuinely interested in their life and showing positive regard has been valuable in developing rapport and good relationships. Through building a good relationship with the group members, identification of key skills and strengths came to light quite easily. It was evident that the students put trust in me, and would come and talk if there were issues. The development of good relationships was a continual process in the planning of the trip. This is an important point to consider in mentoring as relationships change. Some relationships became stronger, and some became weaker. This was evident within this group process.

As everybody had busy lifestyles with the pressures of family, study, church, work, sport, and other activities it was not always possible to see everyone together. The strong relationships were with those individuals who I saw on most days of the working week. On occasions when we were having coffee or lunch together, we were able to take time to talk about the trip, and get to know each other better through the conversations. The face-to-face interaction was particularly important, as it was an appropriate and effective way to communicate, rather than through e-mail. In my mentoring experience, the use of e-mail was not the best form of communication. Ideas were easily miscommunicated through e-mail. E-mail messages were only useful for communicating information, such as meeting dates and times.

Focus on the Strengths of Individuals

Taking the time to build a good relationship has involved appreciating an individual, and providing them with constant encouragement. When supporting the development of other people, it was necessary to use a strengths-based approach which focused on what an individual was good at or could excel in. This is consistent with the principle of AI of focusing on the strengths and knowledge an individual

brings with them. As a mentor, I facilitated the 'drawing out' of these factors to ensure that the individual became aware of their strengths. For example, one individual in the group was clearly good at public speaking and networking with other people. I encouraged her to utilise these skills in the various activities we organised, with public performances, or to engage sponsors for our fundraising. Some of the individuals were not even aware they had special skills or talents. This was evident more in the females, as the males of the group appeared to be more confident of their key skills. Some of the individuals' strengths included having Maori cultural knowledge, being a good organiser, a confident communicator, an exceptional dancer, and an encourager of others. However, it was also necessary to set small challenges for individuals. They were able to use their skill/strength to meet the challenge and to facilitate the group as a whole. An example of setting a challenge for an individual was with the young woman who was a confident communicator with small to medium sized groups. Wakanesia had organised a major fundraising concert, and the young woman was designated the role of Master of Ceremony (MC). Although she admitted her nervousness and anxiety, she took on the role and performed as a highly competent MC. The experience gave her the confidence to overcome any fears about speaking to a large audience. She took on the challenge, and stepped outside her own perceived zone of comfort.

Through my experience of developing individuals, it has been apparent that the insecurities an individual has about themselves come from within and possibly reflect other people's opinions. However, when a mentor highlights the strengths of the protégé, the perceived negative thoughts can diminish. Once the individual begins to overcome self-doubt and insecurities, the mentor should continue with the encouragement and praise as the improvement occurs. This is consistent with Carnegie's (1981) principles of praise and encouragement. This can be highlighted in another mentoring story. The encouragement and praise occurred in a conversation between myself and the individual, focusing on how they were doing with their challenge. As all individuals in the Wakanesian group had specific roles and tasks, there were always conversations about their progress. The individuals who understood the mentoring process displayed positive attitudes and were interested in their own progress. Sometimes they would ask questions such as "How am I doing?", or "Do you think I'm making good or not so good progress?" It was important to

have these reflective conversations on a regular basis, for example, once a week, focusing on the positive factors, rather than the negative issues. In this mentoring process, it was important that praise and encouragement was not overused, as then it would appear less meaningful. A young woman in the group was learning Pacific and Maori dances, even though she had never done any type of dance performance before. As she steadily improved and focused on mastering her dance, I encouraged her before the performance, and then with follow-up with praise soon afterwards. This meant that the praise and encouragement was connected to a specific behaviour and event, which made it meaningful for this young woman. Encouragement was even more necessary when the individual was not feeling competent. This case study gave me great learnings as a mentor. I had to critically reflect on my own leadership behaviour based on the experiences with my protégés.

The Challenges

The Manaaki Pihpihinga case study provided some major challenges with the setting up of and development of the formal programme. The challenges presented here are somewhat different in that this was mentoring within a small informal group. In this instance, the challenges relate to leadership development and relationship building over a short period of time. These challenges are identified as perspectives of mentoring, being a mentor-leader, a mentor's perspective of leadership and building leaders.

Perspectives of Mentoring

Not all of the individuals in the group were open to being mentored, nor clearly understood the purpose of mentoring. This was an important point, because not everyone wanted to be mentored. As a mentor I could only focus my mentoring on the individuals who understand mentoring, and its value. While I continued to encourage the group, the deliberate act of mentoring needed to be focused on the individuals who saw it as purposeful and meaningful for their own development. They were more likely to be open to the conversations, the challenges and the overall experience of growth. The main difficulty in mentoring only some of the individuals in a group of twelve was that I got to know these individuals very well and the others

not so well. This was challenging for me as a mentor because I did not want to appear as if I was spending more time with some individuals.

Being a Mentor-Leader

Being a mentor and leader goes hand in hand. To be a leader means that it is necessary to develop the individuals that are around me. In this case, to lead meant that I must also be a mentor.   I had to grow individuals. In Manaaki Pihipihinga I understood mentoring but I was not able to connect it to leadership - the development of relationships of influence. The connection of mentoring for leadership became clearer with the Hawaii Group because of my personal leadership growth. While it was evident that not all individuals were open to being mentored, the challenge was to grow the entire group. The Wakanesian experience highlighted some learnings about the process of working with a group. As a leader, I had big challenges to face. According to Sanga and Walker (2005), leaders face challenges every day.   A challenge is defined by the authors as "an obstacle or a hard situation that leaders and followers face" (p. 15).   Sanga et al. (2005) go on to point out that leadership challenges should be seen as an opportunity for something better to arise from a situation. Leaders understand what the challenges are and the potential impacts on their leadership. By attending to the challenges in my situation of leadership I was able to focus my energy on the challenges, and learn from them.

During the Hawaii Group experience, the main challenge was to my personal vision of leadership – to positively influence the development of people. It was evident, however, that certain individuals in the group did not share the same view of leadership. Some of them viewed leadership as primarily concerned with managing and coordinating the group.   For instance, I expressed the intended vision of leadership for the group at an early stage. The majority of the group members had agreed on this vision and was encouraged by it. However, others did not share this vision. Their actions, attitudes, and behaviours indicated that they would prefer to do the bare minimum for the group, operate independently as individuals, and go their own way. Even though it was only a small number of individuals, their attitudes had considerable influence on the rest of the group. Their resistance to working with other group members meant that they did not attend fundraising activities nor perform necessary group tasks. An example of this resistance to group tasks concerned the

dance performances for the public. The same group members would always perform, with other members not turning up and providing excuses for their absences. As a leader, I had to keep encouraging the group to continue to face and overcome such challenges. It was discouraging to see the individuals go their own way, but I learnt to keep the rest of the group's morale high, and to fully encourage them to keep making steady progress. This was a relationship challenge, and it took time to deal with adequately. As a small group, we did not have a lot of time on our side as we were only together for six months. Hence, there was an urgency to further the group's development and not let the relational challenges affect the group. From this situation I learnt that I should have clarified the roles of individual members of the group right from the start. Clarification of key roles would have provided all the students with more purpose in working together as a group.

I learnt many lessons from the challenges of working with this group. I discovered as a leader of a group, challenges included communication problems, maturity levels of individual group members, group cohesiveness, different motivational issues, and the internal dynamics of the group. My own style of leadership impacted on the group as well as this was the first time I had sole leadership of a group of Pacific students. My style of leadership was to focus on the development of them, and to encourage certain individuals to move the group forward. This leadership style was transformational rather than transactional. But I believe now I could have articulated a firmer style of leadership which clarified the key roles and tasks so that I was able to deal with the issues more firmly and effectively.

During the process of group leadership, I discussed the issues and challenges of working with Wakanesia with my own mentor, Dr Sanga. When I was faced with a scenario for which I had no strategies, I would ask my mentor for his opinion and advice. This was our usual process for mentoring, so that I could develop my skills and knowledge, learn how to tackle different challenges, and gain a deeper understanding from someone who was more experienced in the area of leadership. Another area of support was from the Pacific Education Leadership Cluster who provided me with an appreciative perspective of dealing with issues and helping me to see the positive things that were happening. The Leadership Cluster was a small group

of students who met regularly to talk leadership within an Appreciative Inquiry framework. This will be discussed further in Chapter nine. Prior to the trip, I talked with the Leadership Cluster about my own leadership challenges and outlook. The Leadership Cluster provided me with reaffirmations and encouragement as I talked. They ensured that I was constantly sharing my concerns so that they helped me to see the alternatives within the leadership challenges.

A Mentor's Perspective of Leadership

The Wakanesia experience provided me with an insight into leadership that has evolved. I had not been conscious of the process of leadership nor been highly interested in the topic until I had received mentoring from Dr Sanga. Manaaki Pihipihinga had enabled me to provide mentoring within a formal programme for a large group of individual students, but this form of mentoring was different. It was concerned with leading a group. I had never perceived myself to be a leader. This was mainly due to my preconceptions of leadership - as a concept, as a definition and as a process. Previously, my perception of leadership was that it referred to people in managerial positions or people of status and privilege. But, as I was encouraged, through Dr Sanga's mentoring, to think and consider the notion of leadership, my perspective began to evolve and change. This is part of the leadership journey. The changes in my perception of leadership did not just eventuate from mentoring discussions but also from the process of being involved in a leadership initiative. However, the discussions with my mentor and the Pacific Education Leadership Cluster taught me the importance of seeing Wakanesia challenges as learning experiences.

As I was being mentored all through the Wakanesia experience, I discovered that a positive personal attitude was important in addressing the issues of the group. For instance, for a leader to face a problem with a negative attitude can be detrimental to relationships and group cohesiveness. Conversely, a positive attitude enables one to look at a problem as a learning experience and/or teaching opportunity.

Small group mentoring and leadership development has presented a multitude of learning experiences. I discovered that while the Wakanesia group respected my position as a lecturer, these were some issues related to my age. Being similar in age

to many of the students sometimes worked against me. In some Pacific cultures, (for example, Tahitian and Samoan) leadership and status is connected with seniority and age of a person. For instance, in Fa'asamoa culture the chiefly (Matai) status of a man and/or woman is regarded as a leadership role for the family, extended family and village (Pitt, 1974).

Within a short timeframe, various issues can arise for a small group. Good leadership for these moments is crucial to ensure the group of people reaches their potential together. This is not always possible, due to individual, gender and ethnic diversity. Issues related to different personalities, priorities and personal agendas continue to come to the surface in a group. It is possible to mentor some individuals in a small group, but it is possible that not every individual can and will accept mentoring. The views on leadership and mentoring are also widely varied. People bring their histories, their cultures and values with them to a group context. All of these factors can impact on a group, as the Wakanesia experience shows. Mentoring is a process that is dependent on timing, people, ideas, values, and attitudes. To be a successful process, so that people develop and grow, many factors need to work together and be understood. Mentoring and leadership do not always go together as some people would prefer leadership to be solely focused on management of people.

The Wakanesia experience was an initiative outside of a formal mentoring programme such as Manaaki Pihipihinga and beyond that of the mentoring development of tutors and postgraduate students. This meant that the experience was open to a variety of issues, as individuals had different reasons for being involved in the group. For some individuals, the motivation to travel to the Hawaiian Islands was about having fun and social activities. Other individuals were motivated by willingness to learn about another culture and become engaged with a different community of people. The motivations for each individual impacted on the way in which they viewed the purpose and function of the group. For the individuals whose goal was fun and socialising, the group's development was not a high priority. For those who wanted to learn and engage in culture, the group's development was a priority, and they were more likely to understand and engage in mentoring activities. However, from a leadership perspective, it was important to not undermine any of the

individuals' intentions and goals for the trip. I wanted to allow the students to have their space and freedom to discover Hawaii for themselves.

Leadership and mentoring began to take on a new definition for me based on my first-hand experience with the small group. As a leader being thrust into a situation that required leadership and mentoring meant that I had to learn quickly with a diverse group of individuals. Leadership was about building relationships, and it involved gaining trust, having integrity and credibility. I found that students observe a leader's every action and if they do not agree, then as a leader you will soon hear about it.

Building Leaders

From the Hawaii Group experience I learnt that trying to build leaders within a group was a challenge. My personal vision of leadership was that all individuals could be leaders, to develop relationships of influence (Sanga & Walker, 2005). However this did not occur. This was a personal challenge; because I could not achieve this vision, I saw it as a failure in my leadership. However, from this experience I have learnt that not all people will develop relationships of influence at the same level. Generally it was the students who had been around me for some time who were encouraging of others and related well to mentoring. From an AI perspective, it was important to focus on what worked so I attended to the students who were keen to be leaders.

Summary

The Hawaii Group experience conjures up some memories that have been challenging for me as a leader-mentor. Leadership is a challenging journey, and the journey provides key lessons in the form of valuable insights. I learnt that no matter what a mentor knows about supporting people, if your personalities are incompatible there will be some tensions. I have found it difficult to reflect on this case study because the way the group operated did not live up to my ideals. However, from an AI framework I must be able to learn from my leadership 'slips' and move forward. My mentor once explained to me, that a leader who experiences failures or weaknesses is a good leader. Not every leader can get everything right, as this is part of leadership development. We, as leaders can only learn and move on from the challenges and it was the challenges that provided my main learning from the Hawaii

experience. While leadership development for me and others is a process and a journey, one's attitude and the ability to reflect, learn and move forward is important. I know now that any mentoring and leadership initiative I am now involved with is something I can do better because of the Hawaii experience. The learnings and the challenges provided the insights into the next stage of my leadership journey. These learnings were part of the Dream phase. I learnt what worked and what did not work and I use that knowledge in other leadership initiatives I develop. Based on such learnings, the vaka now paddles on to the next chapter, the Design phase of the Pacific Education Leadership Cluster.

CHAPTER NINE: THE PACIFIC EDUCATION LEADERSHIP CLUSTER

"In relationships of influence, leaders develop and strengthen their relationships with others giving time and investing energy in the lives of others."

(Sanga & Walker, 2005, p. 127)

Introduction

Paddling the vaka onward, it arrives at the Pacific Education Leadership Cluster case study. Initially, the Leadership Cluster arose out of the Pacific Students' Leadership Development programme in 2004. This strategy is in line with the Design phase of Appreciative Inquiry, and "innovating what will be." The Pacific Students' Leadership Programme was a deliberate and specific strategy which worked extremely well. By utilising the AI process more consistently and in a focused context, I was able to draw upon the key understandings from the other mentoring initiatives. Following the Pacific Students' Leadership Programme, there was an expressed need for a continued initiative. This resulted in the establishment of the Pacific Education Leadership Cluster – a specific AI Strategy designed to meet the needs of students of leadership with a vision of developing a new generation of Pacific leaders.

Our Purpose

Some of the students interested in leadership developed mentoring relationships with Dr Sanga and me. It was evident that another strategy for leadership and mentoring development was in fact possible for a group of Pacific students. Hence, the Pacific Education Leadership Cluster was developed. A small Cluster group allowed people who were interested in furthering their leadership development to meet regularly and discuss leadership. The Leadership Cluster also allowed for mentoring relationships to develop amongst group members. Sanga and Walker (2005) claim that leaders must create opportunities for others to lead. Moreover,

mentoring new leaders is beneficial for leaders. Leaders must demonstrate their leadership by encouraging others to be leaders as well. The Leadership Cluster was one avenue where this leadership development of new generation Pacific student-leaders could occur.

In this specific strategy, part of the Design phase of AI, the focus was on moving leadership development forward for individuals who were keen. From a mentor's perspective, the Leadership Cluster was one of the most exciting and progressive initiatives. From my foundational learning with Manaaki Pihipihinga and the Hawaii Group I was able to focus my attention on the needs of the Cluster members. In Manaaki Pihipihinga, mentoring of the students was based primarily on providing academic and personal support from a senior student to a less experienced, junior student. Usually, the mentoring relationship was conducted over just one or two trimesters. It was relatively a short period of engagement for the students. In the Leadership Cluster, on the other hand, we as the members had the opportunity to develop relationships over a period of years, and tailor the concept of mentoring to fit the cultural values we believed in. Furthermore, as individuals we had our own autonomy over the running of the group, without an external political agenda such as the Special Supplementary Grant which had impacted on Manaaki Pihpihinga. Pue (2005) explains that one of the elements of leadership development for Arrow International Leadership was the experience of the developing leader being part of a small group known as a Leadership Cluster. Pue (2005) argues that such a Cluster allows for a pooling of wisdom on successes and failures. Members work together during the leader's time of development. The Pacific Education Leadership Cluster follows the same format as that described by Pue (2005) of sharing successes and failures from an appreciative perspective. As a small group strategy, working together has enabled us to solidify strong relationships and help one another with advice, feedback, and support.

The Focus on Leadership Development

The main difference between the Leadership Cluster and the Hawaii Group was that this Cluster was strongly focused leadership development. The common purpose for Cluster members was mentoring for leadership. Maxwell and Dornan (1997) point out it is important in leadership development that the people around you have a

similar philosophy of life. The values of the people you are mentoring need to be similar to your own. As a mentor, if you do not share the basic values then you may end up at cross-roads (Maxwell et al., 1997).The Leadership Cluster was a specific strategy because, as a group, we agreed on our common goals and purpose. We developed a common understanding that we were students of leadership who wanted to learn from one another and develop new possibilities together as a group. We were all involved in different arenas of leadership, all keenly interested in leadership and developing ourselves as leaders. This is what brought us together. Not only did the Cluster group provide a vehicle for mentoring, and supporting one another, but it also created a space to learn about leadership, and further develop ourselves to be better leaders. Through discussion of challenges we learnt about how to manage them. We agreed that the most valuable learning was from the engagement and discussion with other students of leadership. In this case, the mentoring involved face-to-face engagement.

As a group of diverse individuals, we were all at different levels of leadership development. This was important to remember because the varying levels contributed to our different understandings of leadership. For example, one member of the group had many years of experience as a leader, and another member only had one year's experience in a specific leadership role. However, regardless of the number of years of experience, we all considered ourselves to be students of leadership. The term student implies that we were learners, and we were learning a body of knowledge that would enable us to advance ourselves in leadership roles.

Within the Leadership Cluster, we took on the process of mentoring, and deliberately linked it to leadership development. We saw ourselves as leaders, as people of positive influence on a journey. This journey was focused on mentoring. As Cluster members we engaged in supporting one another to be people of influence for our communities. It was not possible to have leadership development, without the mentoring relationship alongside. This is where I began to connect mentoring to leadership development as it evolved through the individuals' relationships with one another.

Developing Mentoring Relationships

The Leadership Cluster was comprised of members who were very familiar with my approach to leadership development. One student had been involved in several leadership and mentoring initiatives with me and Dr Sanga. Three of the group members had been tutors in my undergraduate courses over several years. The students had been mentored over these years through a one-to-one mentoring relationship. The specific strategy of the Leadership Cluster was to take the mentoring to a new and different level, to take them further in their own leadership development. Also, as a small Cluster, it was the first time we had all met together to focus specifically on leadership. The Cluster was another mentoring arrangement, but with existing multiple relationships across individuals in the Cluster

When the group initially formed there was Dr Sanga, myself, a postgraduate student from Papua New Guinea (PNG), and a Fijian student in the final year of completing his undergraduate degree. After a couple of meetings, two more students joined the group, one Fijian woman (who was in her final year of her teaching degree), and a Niuean woman studying for her Masters of Education. The student from PNG was a mature student who had been involved in the education sector in his island country. He had come to VUW as a recipient of a NZAID scholarship. His wife and son also joined him in Wellington for 2 years of his Masters degree. He termed himself 'the reluctant leader', as someone who had been pushed to the 'front' to be a leader. The Fijian student had previously lived in Fiji, but came to Aotearoa/New Zealand where he had settled in a provincial area to teach in a private primary school. He then decided to finish his Bachelor of Arts degree. He was extensively involved with his Fijian community in Wellington and was a leader of the youth at his church. In the previous year, 2005, he had held the position of the President of the VUW Fijian Students Association. Both of these male students were also participants in the Pacific Students' Leadership Development Programme from 2004-2005. This programme had provided the students with interest in furthering their own leadership development. The Fijian female student was the president of the Fijian Students Association at the time of the Cluster meetings. She had been encouraged to attend the Leadership Cluster by the Fijian male student. The Niuean woman had been in a mentoring relationship with myself and Dr Sanga for 2 years, and had been involved in various leadership initiatives and tutoring positions.

Everyone in the Cluster had had different experiences of leadership, but were also very familiar with the overall style of encouragement and 'possibility making' with myself and Dr Sanga. Because of each of these students' prior mentoring relationship with Dr Sanga and me, the Leadership Cluster was another phase in our development.

Engaging Together for Leadership Development

In the initial 1-hour meeting, Dr Sanga provided an explanation for the purpose and nature of the Leadership Cluster. The introduction and welcome was important for setting the context. Dr Sanga explained that the purpose of our meetings was to discuss leadership and enhance our own development as leaders through mentoring of one another. As students of leadership, we would become better leaders through learning together. We were encouraged to look closely at ourselves as leaders, and the leadership activities around us. As a group we cast our vision for leadership: to be better leaders, and to engage in the vision for Pacific leadership, "To grow 1000 New Generation Pacific Leaders by 2015." Having a shared vision for the Cluster allowed for members to see their potential and the possibilities for their Pacific communities and families. This acknowledged and responded to their passion for leadership. Maxwell and Dornan (1997) claim that even the quietest person, even the least demonstrative person, has a passion for something. This was true for one member of the group, who we will call Duan, who was initially the quietest member of the Cluster. As he began to listen and engage with the Cluster, his passion came to the surface and he contributed significantly to the mentoring and leadership.

We were all interested in leadership development as a way to enhance our personal and professional lives and to help one another through an appreciative process. While AI was the main method of discussing leadership, the AI process was not explained in specific terms. Individuals were encouraged to discuss one good observation, and/or experience about leadership around them. Selecting a good leadership occurrence provided a positive approach to the group discussion. This was also in line with the AI process of accentuating the positive stories. The group was further encouraged to discuss one specific issue or challenge they were facing in their leadership. Sharing a leadership challenge enabled the individuals to learn lessons and insights into the challenge. From an AI perspective, we were obtaining learnings from the stories that were discussed.

In order to help each other, each Cluster member provided a positive view on any challenge shared by any other member. The group was able to utilise their leadership knowledge and give an alternative perspective. This process, based on AI, enabled the group to think, to learn, to discuss, and to grow together as a group who were keen to be better leaders.

As a Cluster, we decided to meet for 1 hour every 3 weeks. This timeframe was important. It gave us enough time to observe and engage in any leadership activities, and provide a collection of experiences to draw on. The initial Leadership Cluster meeting was held in April 2006, at our home base, He Parekereke, the Institute for Research and Development in Maori and Pacific Education. Dr Kabini and I provided hot drinks and food for the Cluster, as we have found that the sharing of food demonstrates the communal nature of our Pacific cultures.

The format of a typical Leadership Cluster meeting was for the facilitator to encourage and set the scene for the group. Dr Sanga was initially the primary facilitator of the Cluster, but after a couple of meetings I took on the role as the main facilitator and organiser. I was able to draw on the understandings and learnings from the other mentoring initiatives I had been involved in, and I used the AI process to enable the Cluster to learn, engage, and work together. I needed to strengthen my knowledge of AI, especially in a practical way, and to be able to fully understand the possibilities of the AI process. Because the Leadership Cluster was a deliberate and specific strategy, it also allowed me as the facilitator to gain further experience of leadership development. In my role as an AI facilitator, I ensured that the group members were reminded of our purpose as a group and to think about an issue/challenge which they had been involved with or had observed in their leadership activities. We continually looked for positive stories and cases of leadership development to share. Through our discussion together as a small group, we learnt to apply an appreciative perspective to ourselves. The stories and learning points provided specific enabling factors and principles for us as students of leadership to consider personally and also for our communities. By drawing out the principles and key lessons through an appreciative framework, we were able to develop our own knowledge of leadership. The process of AI allowed us as a group to provide advice and feedback to one another. It was important that we used an appreciative approach

by continually focusing on the positive. As a group, we aimed to maintain a positive attitude and never applied a deficit perspective to any challenges that were raised. We found that we successfully identified learning points with topics that were raised. This AI approach to the Clusters' discussions helped modify our personal attitudes; to be more positive about a situation. One of the students talked about how his perspective had changed when approaching problems, and of being more aware of negative attitudes being expressed to him at his workplace.

Our mentoring process was not just isolated to the Cluster meetings. As a group we engaged in activities which helped to enhance our own development. One initiative we took charge of was the organisation of a welcome event which marked the beginning of the NZAID Pacific Students' Leadership Development Programme in November of 2006. We worked together to organise and coordinate the evening and to engage the local Pacific community with the students who had come from around Aotearoa/New Zealand to attend the leadership workshop.

As we had been well aware of leadership development and discussed principles of leadership in our Cluster meetings, we were able to draw on these learnings to work together. For example, we had learnt that we should always utilise the key skills, and talents of the members. For the welcome event, we designated the tasks according to the strengths of each individual. More importantly, we aimed to challenge ourselves, taking our own development to the next level. An example of this was when the group member who had called himself the 'the reluctant leader' partnered with a fellow Cluster member to co-host as the Master of Ceremony for the evening. Initially, he wanted to have a less public role but with constant encouragement, he willingly took it on. As a group we worked together to be involved in an initiative which ensured a mentoring process was in place. This meant that no one person worked in isolation for the event. Clear communication and an appreciation of one another were the two factors central to the way we worked.

On another occasion, three of the Cluster members were invited to be on a panel discussion for a postgraduate class. I was the facilitator and it was my role to organise and mentor the panel of students. Their primary task was to talk about their success stories as young Pacific students. For panel members, it was the first time they had spoken to a postgraduate class. Prior to the class session, they were anxious

but excited. One of the students questioned what he had to offer a postgraduate class of mostly experienced educational professionals. It was clear to me that the students would need some encouragement. But in fact, the encouragement needed was minimal. Moreover, to be on a panel was also about being involved in leadership. This activity was about challenging oneself and taking the lead to educate others about leadership development, and the experience of being a successful Pacific student. The students were able to share their experiences and learnings on leadership development. The focus of their discussion was to explore and understand what was possible and what worked for Pacific students studying in tertiary education. The students talked about the influence of the Leadership Cluster on the direction of their lives and how it enhanced their university experiences. The class was encouraged to ask questions and challenge them on any point. These two experiences of involving the Leadership Cluster in other leadership activities were important as they encouraged us a group to understand leadership further. We were also able to demonstrate the learnings we had gained in our Cluster discussions.

The Leadership Cluster was learning 'beyond the leadership textbook'. We were 'living the realities' of leadership and the appreciative discussions allowed us to consider leadership possibilities a lot more. We could have read widely on leadership, but the discussions proved more valuable as we were able to utilise an Appreciative framework of dialogue. Through the use of an AI process, new knowledge on leadership and mentoring from the Cluster was generated. The facilitators of the Leadership Cluster always wrote notes after each meeting in order to collect the various ideas being discussed. The knowledge generated by the group assisted the members in their leadership practice. This was strength of AI; the reaffirmation of knowledge within a group of Pacific students. Further, it was important for me as a mentor to provide specific learning opportunities for Cluster members, so they could experience leadership development.

The Learnings

As a mentor and leader developer, I was on a journey of understanding my own leadership development, as well as developing others. The next section will cover the key learnings that have arisen from the Leadership Cluster. There were no specific expectations for individuals set prior to the formation of the Cluster. These learnings

were: develop a strategy, the importance of relationships, leadership discussions, the generation of leadership skills, mentoring, the formation of a second Leadership Cluster, the capacity for learning, and inclusion.

Develop a Strategy

Through my involvement with the leadership and mentoring initiatives of Manaaki Pihipihinga and the Hawaii Group, I had gradually learnt about leadership and mentoring. I learnt that as I became more involved in leadership, and had a vision to work to, it was important to develop a specific strategy for leadership. A strategy which was focused on leadership development and mentoring allowed for better relationships and key learnings to evolve. The Pacific Leadership Cluster has been effective because it was a clear (deliberate) strategy linked into an overall leadership vision. While the Cluster group was not a training programme for leadership, it arose out of the larger-scale Pacific Students' Leadership Programme and gave participants the opportunity to be involved in leadership activity

A small-group focused strategy worked because all members of the Cluster were well aware of the strategy. We knew about the leadership vision, and we were keen to support it. As Cluster members we saw the need for continuing leadership experience and development. We saw a purpose in the Cluster, and made the Cluster work for our benefit. The members found that activities we were previously involved in did not meet our leadership development needs. The Cluster mentoring strategy thus filled a gap in our leadership development. This was not a typical Pacific student experience either, and being developed as leaders allowed students to also focus their attention on completing their studies.

The Importance of Relationships

All of the members of the Cluster had had some level of mentoring relationship with one another. We all had some, or a great deal of, experience of working together in various leadership and mentoring initiatives. Relationships which had been successfully established and maintained prior to the Cluster were an important factor. These relationships were based on prior experience and values of trust, respect and honesty. Sometimes the members would disclose information on personal and/or

professional matters and this information needed to be treated with respect and in confidence.

As the Cluster group continued to meet together, we started to get into the flow of sharing knowledge and experiences. The mentoring relationships also grew stronger. We respected each other's opinions, leadership experiences and perspectives, and each other as students of leadership regardless of position, role, or status beyond the Cluster. Advice was given where necessary. We acted upon this advice, we were open with one another, and generally the atmosphere during our meetings was positive. Application of the Appreciative Inquiry process aided this positive atmosphere and collegiality. No issue or challenge was viewed as a major problem or obstacle. Everything we discussed had specific lessons. The AI language we used and became accustomed to contributed to the positivity. Affirmative language and specific acknowledgement of our achievements allowed us, individually and as a group, to believe that we were doing good things in leadership.

We focused on the strengths of individuals as well as growing potential areas of skill. The AI philosophy allowed for a process of empowerment across all members of the group as we discussed leadership. Maxwell and Dornan (1997) state that people are empowered when you have a relationship with them. Spending quality time with members of the Cluster during and beyond the meetings, demonstrated that relationships were valued and this led to mentoring and leadership development. Kouzes and Posner (2007) point out that to facilitate relationships, a leader must develop cooperative goals or roles. We were involved in a variety of collaborative initiatives in the Cluster that not only brought us closer together but focused our attention onto developing interconnected helping relationships.

Leadership Discussion – the Pacific Learnings

Discussion topics for the Cluster meetings were dependent on individuals' experiences and involvement in leadership activities. Our ethnic and cultural backgrounds influenced our experiences and perspectives on leadership. It was clear that the 'mix' of Pacific ethnicities provided excellent learnings on leadership. Since the AI process brought out the positive and enabling factors, there were good stories of cultural leadership practices. A new Pacific knowledge on leadership was

developed as result. Individuals learnt key values, principles, and beliefs on leadership when stories were shared. We were able to pick and choose what was relevant learning and apply it to our own leadership.

We were free to discuss any type of leadership story, knowledge, or experience. In most cases, individuals had thought through their story prior to the Cluster meeting. This encouraged us to be more conscious and aware of what was going on around us in leadership terms. We all learnt different ideas from one another, and this learning also bonded us as a group. The process allowed us to understand one another more than if we were in a classroom context. In terms of a leadership framework, the Cluster appreciated the diversity of individuals' backgrounds and learnt to bring out the best in each other. To illustrate this point, I use the example of one member of the group who wanted to encourage and develop youth in her church. She was encouraged by other individuals to focus on her strengths as a young Fijian woman with a strong cultural heritage and bring these into enabling the youth.

I have participated in many groups that have not adopted the AI approach. In one such instance all of the seven individuals who attended were of Pacific ethnicity – five Samoans, one Tahitian, and one Niuean. One of the members of the group was male, and the remainder were females. It was clear that there was no order to the discussion. Individuals talked over one another's points and sometimes individuals would have 'side' conversations, separate from the rest of the group. Three members of the group remained quiet for a majority of the meeting time, while the rest of the group debated the ideas. The more vocal individuals dominated the discussions. A lot of discussion fixated on problems and negative attitudes, and no solutions arose. Although the agenda items were progressed through, not everyone had input into the discussion. It was not until I began using AI that I realised all individuals in a group could contribute knowledge on an equal level. When used well, AI does not allow dominant individuals to take over the group discussion. In Pacific cultural contexts the more senior and older people are allowed to talk first in meetings, and in some instances the men and the church ministers have the authority to speak. In contrast to this, the AI process enables all members of a group to speak without being criticised, nor is any speaking order based on title or status. AI also reaffirms the knowledge base of a group of individuals. Our knowledge was valid.

The Generation of Leadership Skills

From the initial meeting of the Leadership Cluster it was not clear what types of skills and knowledge would be acquired by each individual. AI, as a framework is adaptable to the needs of any individual, group or community so the possibilities of vision making and potential changes were endless. With each individual reflecting and sharing leadership activities, it allowed us to be conscious of and take more notice of what was happening around us in terms of leadership. I recall one of the individuals saying that, after several Cluster meetings, he had changed his perception on the way he looked at leadership experiences around him. He was 'in tune' with an appreciation of the enabling factors involved in his leadership.

Because meetings provided more than idle discussion, the Leadership Cluster became an initiative for individuals to develop their personal and professional skills. We were able to identify the areas of development that individuals might like to focus on, for example, speaking confidently in public, or organising an event. Through our common understandings of leadership and strong relationships, we worked well together in a positive collegial process without any problems occurring.

During the Cluster meetings, the use of the AI process grew and evolved. The process allowed for people to develop their own skills. For instance, when individuals took the time to share their knowledge, they had to communicate their stories and use specific appreciative language which ensured the message reached others. Members were encouraged to listen carefully to the stories, and analyse the knowledge being shared. When one of the members of the Cluster shared a leadership story, some of us would offer a perspective, an appreciation of the story. An appreciation from another individual would be used to highlight the positive and enabling factors of the story, especially if there was a challenge involved. This was one of the major advantages of using an AI framework - being able to draw out the factors and principles which were working or could be worked on. Thus, individuals were able to develop, practice, and improve their speaking and listening skills.

An example of the how AI was used is provided by my own story which I shared during one meeting. The challenge I discussed was the Hawaii Group. I explained to the group that I was having challenges with leading the group, and

mentoring some of the students. One of the Cluster members provided his perspective on my leadership challenge. From his perspective, he accentuated the positive factors of the students who were doing well, acknowledged that I was performing a huge task on my own, and urged me keep going. This perspective was encouraging for me because I could not see the possibilities and positive factors in the challenge. My colleague provided me with an alternative viewpoint, as well as reminding me of the good factors. This was particularly useful because a problem or challenge can become clouded by poor judgment. Cluster members were not only able to develop their communications skills, they also developed analytical skills in terms of understanding leadership. For example, the Cluster members viewed leadership challenges as learning opportunities.

The positive approach of AI generated open discussions where everything was on the table. Leadership was public, and AI allowed for a public acknowledgement of each member's achievements. Through the encouragement and positive feedback provided by other members of the group, each person was more likely to feel like they could succeed. They were empowered to succeed. When there was a need to give more feedback or coaching, the conversations carried on beyond the Cluster meeting.

Mentoring

The Leadership Cluster was not only focused on discussing leadership topics. Each individual in the Cluster was also involved in a mentoring relationship. The mentoring was not restricted to a one-to-one relationship, rather it existed across all individuals and every person could mentor every other individual in the group. This was largely due to the AI approach which ensured that all group members felt equal to each other. Mentoring relationships also existed and continued when the Cluster group was not meeting, or if one of the individuals was working overseas. This was a major strength of the Cluster. For it to work effectively as a mentoring relationship, people needed to understand one another, and develop relationships based on trust, honesty, respect, humility and empathy. Building relationships based on these values was fundamental. This meant that everyone was comfortable to talk and share their knowledge. Mentoring relationships across the group allowed individuals to develop their own mentoring skills and understanding of mentoring. They were mentors, and at the same time were being mentored. An important part of this was that they

continued to enlarge the lives of others around them from what they learnt. Rani for example, supported and mentored his youth group in their Sunday activities at church, encouraging them to be leaders. Duan influenced his students in his tutorial group to be better students and more confident when making their presentations.

Maxwell and Dornan (1997) believe that in the process of mentoring, when a leader empowers the people around them a necessary part of the process is releasing them (the protégés) to continue on their own. While the Cluster group provided a considerable level of support, there was an emphasis on the members working hard on their own and to focus on their own development as much as possible. As a group we were there to support and to encourage each other to make good decisions and succeed on their own. Assistance was offered when needed.

Formation of a Second Leadership Cluster

From a mentor's perspective, the Leadership Cluster was a highly successful mentoring strategy. The Cluster was focused on the AI process and principles, specifically targeted for mentoring of the Cluster members and focused on the development of leaders. We were all students of leadership who were keen to learn from one another. Valuing the success and the positive stories of the Cluster members was integral to moving to a shared leadership vision. The success of the Cluster group as a leadership strategy provided key learnings for other small Cluster initiatives. Another Leadership Cluster was formed in 2007 because of the academic and social needs of students. For this group, there was a need to engage in discussion on research topics and related academic challenges. Moreover, there was a need for a collegial community to overcome the isolated nature of postgraduate student study. I developed this second group based on AI principles and also incorporated the positive learnings from the Pacific Leadership Cluster.

The analysis of the original Pacific Education Leadership Cluster was primarily based on the AI process. The AI process focuses on the role of dialogue that moves attention from individual to collective appreciation (Hammond & Royal, 1998, p. 27). As members of the Leadership Cluster we spoke of a leadership vision not only for our own communities, but for Pacific people generally. AI provided a dynamic collaboration between the Cluster members, largely due to the focus on the

importance of appreciation. As a Cluster we had not focused our attention on problems. The AI process ensured that each Cluster member's knowledge was validated and extremely vital to the progressive nature of leadership development.

The Capacity for Learning

As students of leadership, we had the opportunity to learn from our involvement, our interactions in the Cluster. The process was focused on the learner-centered approach (Zachary, 2000). The way in which we told our stories of leadership through AI enabled us to learn through a developmental process of reflection, experimentation, and action. Through our story telling we were able to reflect on what worked in our leadership roles. Our meetings provided learning through appreciative self-assessment. We were continually able to assess and re-examine the effectiveness of any new skills and knowledge we applied to our leadership roles.

Our Cluster meetings also provided us with specific learning inventories. The appreciative discussions on leadership reaffirmed what we knew, how we knew it, and how we could transfer that knowledge to others, not only in the group but also to people in our communities.

The knowledge we had within us was reaffirmed and shared. Through the dialogue and use of appreciative language, our knowledge and experiences became validated and reinforced by other members of the Cluster. The different perspectives of the members shed light on our own knowledge. As students of leadership we held our own knowledge within us, and it was sometimes different from what others in the Cluster were thinking. This was largely due to the diverse experiences we had had in our leadership roles. Factors such as age, ethnicity and gender, type of employment, and leadership experience were important.

Peer assessment was important. The AI process gave us the tools to oversee one another's progress with regard to leadership development. Constructive dialogue opened up a process which provided Cluster members with an appreciative perspective able to look at what positive changes had occurred. New possibilities were always looked for, and opened up through peer assessment. Peer assessment

was about individuals offering positive reflection, advice, and perspectives on another individual's leadership story.

The AI process also allowed for the Cluster group to stay close to our vision, and focus on leadership. The leadership stories and the reflective perspectives contributed to the 'success' and common purpose we worked towards. From the beginning we were unsure of what possibilities might occur for each individual. However, as time went on, individuals began to flourish and grow in their leadership roles. Through conscious self-assessment and evaluation, individuals maintained control of their own learning.

We were able to document our own practice, capturing the lessons learned "in our own words". The way we worked together was a major strength and asset. As a result our leadership development got stronger and stronger. We tested one another's beliefs and questions. Questions were answered in a supportive environment. This was all part of the learning process.

Inclusion

The AI process allowed the Cluster to ensure that those who were usually quiet were included. There was not an assumption that Cluster members either had to attain a certain level of leadership experience or had to be of a particular status or position to be able to contribute to the Cluster. As the primary facilitator of the Leadership Cluster, I did not use the appreciative process to *teach* leadership, but to learn together with the students in a collaborative and sharing way. AI was a tool used to understand the richness, value, and utility of Pacific indigenous knowledge systems. AI was used to help individuals appreciate, acknowledge, and honour who they were.

The use of AI did not mean that leadership challenges were ignored, but rather they were recognised and we embraced the problems by finding positive ways of looking at them, and then turning them into constructive action steps. The Cluster members made enquiries and constructed questions which allowed individuals to think carefully about their answer and approach on the leadership challenge. We grew as a group and became more confident, finding that we were able to deal with the challenges through an appreciative process by encouraging each other.

The Four D's and the Pacific Education Leadership Cluster

The AI process evolved with the 4-D principles of Discovery, Dream, Design and Destiny being used in the progress of the Leadership Cluster. The use of an Appreciative Inquiry philosophy and approach was a key strength for the formation and development of the Cluster.

Discovery

"Asking empowering positive questions about the best, about what gives life to community or group – seeking and understanding successes, analysing successes for what they teach us – The answers you get depend on the questions you ask" (Cooperrider, 2000, p. 24).

In the initial Cluster meeting each person introduced themselves to the rest of the group and explained their leadership roles. Through the process we discovered our true potential and appreciation for one another's experiences in leadership During the Discovery process, we were preparing for the creating of a vision for Pacific Students' leadership development

Dream

In our creation of a positive vision of 'what might be' for the Cluster, we talked and imagined how we could create a group where we learnt from one another through our leadership stories. We were keen to unveil the values which underpinned our leadership practices. These were values such as respect, honesty, integrity, honour, humility, empathy, and compassion. We were highly conscious of the lack of good leadership practices in some Pacific communities. We were committed to demonstrating ethical leadership in our own roles. It was important that we all agreed on our Cluster vision for leadership. It was a shared vision. We recognised the potential to create new possibilities for our own leadership development. As a group we talked about not being limited by thinking about leadership from a deficit perspective. From an appreciative perspective, we had the knowledge and power to create endless leadership possibilities for ourselves. As a Cluster we were beginning with our own knowledge, and not relying on a foreign body of knowledge to teach us

leadership. As students of leadership we were poised to learn and discover through the sharing of our experiences.

Design

The focus for the design process was on what individuals were ready and willing to do for themselves. Our main goal was the overall vision of creating ethical leadership for our Pacific communities. Each individual made a personal commitment to areas of leadership that we wanted to develop within ourselves and for our communities. Through this commitment we were working towards our leadership vision. At each meeting we would discuss what we had achieved. The feedback from the rest of the group helped to shape individual action plans. Each person stated their personal, public commitment and action step they were going to make. The Design process enabled the Cluster to turn the picture of the future into an action plan to realise it

Destiny

The Destiny process marked the action phase, ensuring that we as the Cluster members started 'now' on the path to achieve the vision. At this point actions were taken by individuals to achieve their goals in order to meet the vision of leadership. Actions involved tasks that could be achieved immediately such as researching a leadership topic or reading an article in order to gain more knowledge on an aspect of leadership. The Leadership Cluster was not just limited to the dialogue, which was significant, but we were also actively working towards our goals. This meant that we were 'actioning' specific tasks, and practicing leadership. Mentoring for leadership was consistently about creating new experiences and opportunities where we would grow as leaders and mentor one another.

In 2007, the Cluster group travelled to another city and participated in a Pacific academic research symposium. They presented their research in a Talanoa (talk-story) session with senior academics. Prior to the symposium, each student presented a paper alongside their Auckland University peers in a one-day symposium. At the time of writing this case study (2008), the Leadership Cluster is still actively operating and it has grown in size from 7 to 30 students. In 2008, the Cluster members wrote their own leadership stories for an edited book (Sanga & Chu, 2009).   Initiatives such as these

represent the possibilities for students to enhance their leadership development by 'delivery', sharing and dissemination of their experiences.

The creation of opportunities for students encourages mentoring for leadership development where they can be involved in building themselves, growing into new areas, and positively influencing others.

The Challenges

The use of AI in the facilitation of the Pacific Leadership Cluster provided many key learnings and possibilities. The key learnings certainly outweighed the challenges involved in the development of the Cluster. I believe this occurred, because as a mentor I had evolved in my understanding of mentoring and leadership from the involvement with Manaaki Pihipihinga and the Hawaii Group. As with any initiative there were some challenges that I learnt from. The main challenge was concerned with protégés missing Cluster meetings.

The Meetings

The Cluster meetings were held during the day and during the university year. In most meetings there were at least four members of the Cluster present. It was sometimes difficult for some members to leave their job or change prior commitments to attend the meetings. This meant they sometimes missed out on valuable dialogue on leadership, and key lessons that were discussed as a result of participating members' stories. Often they would try to catch up on the key points at the next Cluster meeting. However, this was not always possible, as the Cluster did not usually reflect on the learnings from the previous meeting. To avoid this problem, we could have held the meetings more regularly. For instance we could have held the meetings at least once a week to accommodate individual timetables and schedules. One of the main focuses of AI, was the use of creative conversation between the members of the Cluster. It was essential to capture the essence of the moment. Any points or lessons recorded on paper did not have the same effect. This became obvious when one member of the Cluster missed three successive meetings. When she returned to the Cluster meetings she expressed herself for the most part in different ways to those who had regularly been part of the AI experience. This was

particularly evident when in one meeting she began talking about a leadership challenge focusing on the problems and did not use an appreciative focus.

Being in the moment and listening to the stories is critical for leadership development. A face-to-face situation captures the tone of voice, physical actions, body language, and other non-verbal expressions fundamental to the active listening of the story being told. In contrast, communicating by e-mail, for instance, requires the reader to interpret the story according to what they perceive when reading the text. In a face-to face context the story comes to life and it is remembered more easily than if it was shared by e-mail.

Summary

The positive effects of the Leadership Cluster have been long-lasting. Relationships were not only formed but they were strongly forged. The positive results required time and commitment within the Cluster and mentoring beyond the Cluster. The small groups focus and incorporation of the AI philosophy connected with leadership produced astounding results for the Cluster members. Relationships had already been built prior to the Cluster which provided the basis for moving forward. Being connected was significant for the development of mentoring relationships. The philosophy of Appreciative Inquiry facilitated collaboration between members of the Cluster. The main difference between the Cluster and the other case studies, Manaaki Pihipihinga and the Hawaii Group, was that the Leadership Cluster was focused on a small group strategy, employed AI processes, and continued over a long period of time of three years. I had 1.5 year duration for me to develop and implement the large-scale Manaaki Pihipihinga mentoring programme and leading the Hawaii Group was for a period of 6 months. This meant that I had a shorter time frame to develop mentoring relationships with individuals. Furthermore, Manaaki Pihipihinga was not an autonomous programme (due to the SSG agenda) and the Hawaii Group had a finite time and ended when the trip to Hawaii was over. task. Appreciative Inquiry made a significant difference to the effectiveness of the Leadership Cluster. Upon reflection, if I used an Appreciative Inquiry approach in Manaaki Pihipihinga and with the Hawaii Group there would have been stronger mentoring relationships between individuals. As a mentor, I

would have had more insights into learning from the challenges and creating them as leadership lessons.

When the Appreciative Inquiry philosophy and approaches to mentoring are combined with leadership development for a small group, it can help to generate stronger relationships between people. Mentoring grows with the development of relationships. People were connected and worked to support and encourage one another. We had created relationships of influence with the help of an appreciative perspective. The continuation and growth of the Cluster strongly indicate the need for leadership development for Pacific students. The focus is on enlarging people, listening carefully to the leadership needs, and then providing the opportunities to grow. The vaka has completed its journey through the Pacific Leadership Cluster case study, and now travels on to the next part of the Design phase, the Mentoring for Leadership case study.

CHAPTER TEN: MENTORING FOR LEADERSHIP

"We are a New Generation of mind. Being concerned, and in knowing, we act to improve. We may not be 'there yet' in terms of personal leadership development, but we are not waiting until we 'are there' before we act."

(Sanga & Chu, 2009, p.10)

Introduction

The vaka takes us into an area where it draws together the mentoring for leadership development initiatives that have been presented in this study. This chapter is focused on the development of mentoring relationships and the process used to build these. The specific process of one-to-one mentoring is explained. There is clarification of the process of mentoring and leadership development at the School of Education Studies, VUW. Key learnings from the mentoring relationships will also be discussed. As part of the Design phase, it is a focused strategy to mentor students into being leaders. This case study will show how mentoring relationships can exist in a university setting and be based on fundamental principles of our unique Pacific cultures. The learnings discussed from this case study provide some of the key foundations for the final framework in the last chapter.

The Beginnings

When Dr Kabini Sanga began his work in the School of Education Studies, in 1999, he also began the mentoring process for Pacific individuals around him. Pacific postgraduate students had the opportunity to engage in various experiences, such as tutoring, mentoring sessions, guest lecturing, and the organisation of conferences.

Organisational literature on mentoring by authors such as Matters (1994), and Bell (2000), has explored mentoring as a hierarchical process where a person with more knowledge (for example, a superior), passes or shares their knowledge with someone who 'needs' their knowledge (for example, a subordinate). This occurs in many day-to-day cases of mentoring across a variety of organisations, schools, and

universities. My research explores mentoring based on relationships across people and groups, rather than as a model of superior-subordinate.

Dr Sanga was an instrumental figure in the initial development of mentoring Pacific students. The process was concerned with helping and serving the individuals around him. I am one of those who benefited from this. While working with Manaaki Pihipihinga, I was encouraged by Dr Sanga to apply for the newly created position of lecturer in Pacific education. Through his leadership support and guidance, I gained confidence in myself. Dr Sanga became one of my mentors in a mentoring relationship built on trust, respect, and honesty. Further to this, it was a relationship built on sharing of knowledge, reciprocity, service, and stewardship.

As I began my role as a lecturer at VUW, I was surrounded by my peers who were also the students. My cultural upbringing had imbued the value of respect in relationships with other people. My parents had raised me with the understanding that I was never to consider myself as being superior to anyone else. As an example of this, I would be expected to treat someone who may be a cleaner by occupation with the same respect as I would treat my manager at work. Everyone was to be treated with equal respect and this was to be demonstrated by behaviour. To earn respect, people must display respectful behaviour toward one another, regardless of the status and position an individual might hold or have earned. If an individual did not treat another individual well or in a respectful manner, then they did not have my respect. Thus, the value of respect has been significant in my life and I have made it one of the foundations that I operate on in my personal and professional life.

I use the value of respect in my mentoring of others. For values to be truly shared they must be deeply supported beliefs about what is important to the people who hold them (Kouzes & Posner, 2007). Other individuals, communities, and groupings of people may have a different meaning for the word respect based on their cultural processes. Respect as a value may also be used in different situations according to hierarchy. For example, in Fa'asamoa culture, respect can be shown through the younger members of a family serving the older members food and drink (Diana Felaga'i, personal communication). There are plenty of examples in Pacific cultures which can fully explain the value of respect. My case study will show how respect has been a foundational value in the development of a mentoring relationship.

A general understanding of mentoring is usually interpreted as a learning relationship based on support and guidance. However, it is important to clarify how the mentoring operates, the purpose, nature of the mentoring relationship, the cultural considerations, principles and values involved, the people involved, challenges involved, and the benefits as a result of the mentoring process.

Mentoring Across Relationships

Although the initial mentoring development for Pacific students started with one person the effects have reached many individuals. Dr Sanga was my primary mentor, a person who had a positive influence on my life, and encouraged me to grasp new opportunities. As I became more involved in experiences which built my skills and confidence, I was keen to take some of my own learnings and share these with the people around me. This is important for a mentoring relationship.

Manaaki Pihipihinga was focused on a senior student facilitating academic mentoring support with a junior student over a short period of time. However, when it came to developing relationships with individual students my understanding of mentoring changed I saw the importance of helping with their academic development, but when leadership development was taken into account the process became more complex.

Mentoring involved developing strong relationships between individuals. The learnings from these relationships allowed me to establish other mentoring relationships. Central to these relationships has been the continual encouragement of other individuals. As Kouzes and Posner (2003) state, a leader must encourage the heart. The heart is the entrance point to inspiring individuals and their leadership development. This is one step to developing strong relationships.

An example of mentoring is provided by Lauaki's story. At first, Lauaki was a student in my undergraduate class when I began tutoring. As I continued to work in the School of Education Studies, Lauaki also continued her undergraduate studies. We were associated with one another through various student activities and as friends. In 2001, Lauaki's father passed away. This life-changing moment for Lauaki was an experience which connected us more. It was clear to me that she needed support and encouragement to continue her studies. I was employed by the university as a tutor,

but our relationship was also based on respect for one another. In the previous year my father had also passed away. This common understanding of the loss of a father had unified us.

As Lauaki and I began to grow together and share our stories of loss, she successfully completed her studies. It was not until 2007, when she was speaking on a student panel that I realised what had significantly occurred in our relationship. Lauaki was speaking to a Masters class about her mentoring journey. She began her talk with a personal story. In this story she explained how one moment changed her life. She related how she and I were sitting on the stairs looking into the rain, and I asked her what she wanted to do with her life. She did not know. I said to her, "You should think about postgraduate studies as an option." She then explained that she had never thought about pursing postgraduate study, and that this was the turning point for her.

As Lauaki entered postgraduate study, we continued to maintain our relationship. We were friends who shared a common interest outside the university context. Within the university context we established a mentoring relationship with one another, Dr Sanga, and other Pacific students. Through the mentoring process, advice, knowledge, and experiences were shared reciprocally. Lauaki became a tutor in education courses, attended international conferences in Vanuatu and Fiji where she was a co-administrator, presented academic papers, and became involved in the Leadership Cluster. Through the mentoring process of support and encouragement, Lauaki exerted influence on other groups and individuals that she came into contact with. For instance with student associations and politics in the university, Lauaki demonstrated her leadership by encouraging these groups in various activities and enterprises. Lauaki also demonstrated her leadership ability in the Hawaii Group by assisting as much as possible with fundraising activities and supporting the group. Within her community work, she developed a leadership workshop for members of the community. In different aspects of her life, Lauaki took the initiative to help people around her. It was evident that from the time we began our mentoring relationship that there were areas of growth in her life. She was always keen to help other people and considered other people's needs but it was the mentoring experiences that allowed her to further her helping capacity and build up her own

skills. Lauaki took the initiative to help others, and she would often discuss this with me. The talks were about any potential issues or challenges that were occurring. She would talk about how to find solutions. In this process she would aim to solicit advice to enable her to create an informed solution. Lauaki was showing initiative as a young leader.   The relationship between Lauaki and I was a good example of a mentoring relationship being built up over several years and over a range of different experiences.

I have developed similar significant mentoring relationships with others. Being a lecturer at VUW has allowed me to turn opportunities into mentoring experiences and initiatives for individuals, a key factor in developing leaders. This has been essential in leadership development, as the leader must be able to perceive what the possible opportunities are. This allows the individuals to have the chance to be engaged in experiences that will grow them.

The position of lecturer assumes a teacher-student relationship where the lecturer is facilitating the learning of knowledge and skills for the student. However, I have firmly held to my principles and values that a lecturer can also supply opportunities which are typically above and beyond the 'normal' teacher–student relationship within a tertiary institution. Therefore, while I facilitated students learning to fulfill their degree requirements, I also deliberately provided experiences that they may not necessarily have in other tertiary institutions or programmes. The inspiration to do this was based on my own experiences as a post-graduate student. The year I was the Coordinator of Manaaki Pihipihinga, I was encouraged to remain connected to the postgraduate student experience. I did so through attending a class on Pacific Education taught by Dr Sanga. In Masters of Education classes, students typically had three formal assessments based on research essay writing plus an oral presentation. The 'normal' format for running a postgraduate class of about 15-20 students was for students to attend their ten-week class, listen to the lecturers, and engage in class activities and discussions.   However, there was a significant change in one of the assessments for this particular class, taught by Dr. Sanga, in the year in which I was enrolled. Dr Sanga, with some of his colleagues from Vanuatu in the South Pacific, were organising and coordinating a conference. The conference was the first of its kind for Vanuatu as it was focused on mobilising local people and

communities to rethink their own education system based on their educational aspirations. The conference was called the "Rethinking Vanuatu Education Conference, 2002", and came under the auspices of the RPEIPP. While it was specifically for the ni-Vanuatu people, other people from the Pacific Islands and Aotearoa/New Zealand were also encouraged to attend to support the strategy.

As part of a Pacific leadership development strategy, Dr Sanga decided to take a group of students from Aotearoa/New Zealand to attend the conference in Vanuatu. In class, the students were informed that as an alternative option to the final essay assessment they could travel to Vanuatu and present a paper at the conference. The presentation at the conference was not formally assessed. Assessment was based on the presentation that students gave in class, prior to the Vanuatu conference. Dr Sanga saw the Vanuatu conference as an opportunity for me to use my mentoring experiences and knowledge to support the students. I became involved by attending the class every week. I gradually got to know the students and developed collegial relationships with them over the duration of the course. Twenty students and staff were keen to attend the Vanuatu conference. The process of fundraising for the students' airfares and accommodation took priority over the period. Along with other staff members, we had the responsibility for mentoring the postgraduate students to achieve their specific goals. The students were encouraged to fundraise as much as they could, while other funding was also sought. The fundraising activities were seen as activities which strengthened the relationships between students and allowed them to work together and get to know one another.

When the option was first presented to them many of the students were shocked and some of them were resistant to the idea. However, the significance of doing their presentations was explained to the students. It was explained that in terms of a learning experience, while this was new for them, they should embrace it as a positive challenge. Through the preparation for the presentation they would be gaining important new skills, such as organising salient information, and researching their topics. Encouragement was critical in mentoring the students, and in supporting them with their presentations for Vanuatu. The students were given useful advice and constructive feedback from some staff members who would be attending the conference. They were coached on aspects of timing of the presentation, organisation

of ideas, clarity of ideas, answering questions and addressing people in the audience. The students were also told what to expect in the conference, for instance, that ni-Vanuatu people would be speaking in Bislama, the pidgin language of Vanuatu.

My role in the mentoring of the students was to develop strong relationships with them. This occurred during the coffee breaks and after class time. Conversations with either small groups or individuals became important and valuable for the students. They would ask questions, or express their nervousness and fears about presenting to a new audience. I would take the opportunity to encourage them by focusing on their strengths, for example, by focusing the student on their presentation, and using it as a learning experience to obtain feedback and support from fellow class members. It was also necessary as a mentor to maintain energy and a positive attitude with the students. Motivation and high spirits were critical for the organisation of fundraising activities. For me, the Vanuatu conference was an opportunity to work alongside a big group of students who had one goal in common. I also gathered key learnings from the experience such as relationships with students needed to be consistently strong and that I had to understand their individual contexts well. Not only was I helping to mentor the students, but I was also being mentored by them, and the other staff members who were attending the conference.

The Vanuatu conference was significant for me as a mentor. There were challenges that I had never encountered before at the university. These included challenges such as, managing the finances for the group, talking with senior staff about fundraising and sponsorship, and mentoring students from different cultural backgrounds who were older than me. The students I had previously mentored were usually younger, or the same age as me. The concept of age had never concerned me, but with the postgraduate class, the majority of the students were significantly older then me. The Vanuatu experience was at the early stage of my career development, as I was the Coordinator for Manaaki Pihipihinga.

The mentoring of an older age group of Pacific students presented some interesting mentoring challenges. For example, some Samoan women held Matai (chiefly) titles and would demonstrate their influence. My role was to support and encourage their development, thus, I had to ensure that I worked on developing strong and genuine relationships to facilitate the mentoring process. The mentoring

continued when we travelled to Vanuatu. Some of the students were delegated specific tasks during the conference to help and support the ni-Vanuatu communities. One of the tasks was to be a note taker during the presentations. The recording of interesting points, questions, and statements was needed for the end of day summarising of the conference. For some individuals, the challenge was to listen carefully and work on taking clear notes. Some of the speeches were in Bislama which meant recorders had to be able to check that they obtained the correct message given from the speakers. Overall, this process allowed for individuals to grow and develop new skills by challenging themselves with tasks that they had not performed previously. As a mentor, I kept connected with the recorders during the conference, ensuring that they were well supported, and gave advice if necessary.

In Vanuatu, and at the conference, there were various opportunities for the students to engage in activities as a group. The mentoring relationship was also built around the activities. For instance, when we were hosted by Vanuatu groups, students were nominated to speak on behalf of the VUW group. Again, this was concerned with the creation of new opportunities for growth. The Vanuatu conference gave some of the students a new outlook on life when they returned to Aotearoa/New Zealand. Some of them changed jobs, some took on further study, and all of the students presented their research to an audience outside Aotearoa/New Zealand. One of the students changed her career choice based on her Vanuatu experience. This was exciting to hear of as leadership development is about creating meaningful opportunities for people so that they can grow, and aspire to be better leaders.

The Vanuatu conference provided a strong foundation where I learnt key principles about mentoring people and being mentored. These principles were focused on building strong relationships with individuals and encourage them with positive advice. Further, the experience of Vanuatu gave me new administration and management skills. When I returned to the School of Education Studies as a lecturer, I was given the responsibility of being the conference administrator for the Rethinking Educational Aid in the Pacific Conference in Fiji. I took the key mentoring learnings from the Vanuatu trip and applied these to the Fiji Conference. These learnings are discussed in the next section.

Key learnings from Mentoring One-To–One Relationships

The one–to–one mentoring relationships provide key learnings and principles that help to build strong learning relationships. As a mentor these learnings and principles help me to better understand mentoring and what it can be for Pacific people. In terms of an AI perspective, I draw on the positive factors that make these relationships possible and nurturing for the protégés and mentors involved. These learnings and this case study is important for a number of reasons. The other case studies that have been used in this study have occurred as a result of the one-to-one relationships that I have developed, as well as my mentor's relationship with others. These learnings are: transcending diversity is a skill individual relationships need to be consistently strong, understand the individual, appreciate and encourage by emphasising the individual's strengths, engage in meaningful feedback, an evolving cycle of relationships, and being a mentor. Let the vaka continue on its journey of mentoring

Transcending diversity is a skill

When the focus is on developing strong relationships, and there is a high level of trust and respect from mentor to student, anything is possible. By this I mean that cultural boundaries can be navigated, gender differences put aside, and age is not an issue. As a mentor, I have discovered that being able to transcend diversity is a skill and requires an in depth understanding of an individual's background and knowledge. Take the following story as an example of these points.

Duan was a student from Bougainville, Papua New Guinea (PNG). He had come to VUW to study for his Masters of Education degree. Duan had secured an NZAID scholarship for the two years and his wife and son joined him in Wellington. Duan was enrolled in Dr Sanga's Masters classes and began to form a relationship with him. My office was adjacent to Dr Sanga's office, and I noticed Duan would come by at various times of the day. I began to notice this student, who used to come quietly by and leave just as quietly. However one day as he was creeping up the stairs past my office, I heard, "Duan, come here and meet Cherie please." I noticed that Duan was somewhat shy and did not say very much. He preferred to nod his head in response. I had not had too much experience in relating to Melanesian men before,

aside from what Dr Sanga had explained to me in terms of Melanesian culture, but I was keen to get to know Duan further. Dr Sanga explained that there were distinct separations between Melanesian men and women, depending on their roles. Over time, Duan and I began to talk more and share some coffee breaks together. Duan opened up as a student and before long we became good friends. We shared a common interest in leadership development, as well as being connected to other students who shared the same interest. The same Duan who used to creep past my office without making a sound had changed and was sitting in my office having a cup of coffee. During his 2 years in Wellington, we shared a mentoring journey by attending conferences, being in the Leadership Cluster and Leadership Development Programme, sharing our visions of leadership, and being engaged in mentoring initiatives together. The lesson of this story, is this: cultural boundaries that are in place should be recognised and supported. However, it is also possible to build a solid mentoring relationship full of strong values such as respect, integrity, trust and honesty.

As a Masters student, Duan had never presented his research work to an audience beyond his class. But in seeing the potential in him and in the value of his work, there was an opportunity to present to New Zealand and international educators at an annual educational research conference. By nature, Duan was a softly-spoken and shy Papua New Guinean man who preferred to remain as the 'reluctant leader'. This was a term he used himself. His preference was to remain the observer and be quiet in large-group situations. Duan's mother tongue was PNG pidgin, thus the English was his second language. However, he was encouraged by his mentor to write up an abstract and submit it to the conference committee. Duan's abstract was accepted and he was scheduled to make a 40-minute presentation. The conference was a plane ride away from Wellington where he was residing. He had to make his own way to his accommodation and spend a night away on his own before his mentors arrived. This might seem an easy task for many people, but it is not so when everything appears relatively foreign and different to your own culture. It was an entirely new experience for Duan, and a challenging one as he was missing the company of his wife and son. Prior to his conference presentation Duan had been mentored with careful preparation for his presentation, and had presented to other students in his class. I believe that the experience of presenting to his peers helped

Duan to establish the initial skills and confidence required to present to a bigger audience.

When it came to the day of the conference, Duan expressed how he was nervous but well prepared for his presentation. I observed that a diverse range of people were filling the room. Duan had loaded up his power point presentation, and he was all set to go. Duan delivered an outstanding presentation. He displayed confidence and a high level of proficiency on his research topic. Watching him get into his presentation with enthusiasm was heart-warming and a proud moment for his mentors. The student from Papua New Guinea, who once called himself the 'reluctant leader', was now the leader who had developed and was in the front of people. Throughout this story his mentors provided positive encouragement to keep motivating Duan. Every time he was negative in his thinking about his presentation, we kept reinforcing his key strengths and abilities, focusing on his knowledge. This story shows how encouragement can be used to mentor a Pacific student. Providing a specific opportunity which the student has not encountered before can be a beneficial and effective learning experience that brings out the best in a protégé. Identifying the potential of the protégé is important and this comes with an appreciation of their knowledge, skills, and capabilities. Duan returned to PNG with his family and we constantly keep in touch over e-mail and by telephone. We still share the same leadership passion, and aspirations. While we may not see each other, our relationship has remained strong and connected over the thousands of miles of ocean.

Individual relationships need to be consistently strong

One of my key learnings was that, in mentoring for leadership, individual relationships needed to be consistently strong. I came into contact with a lot of students all year round. Some students perceived me just as a lecturer, and so we never developed much more than a lecturer-student relationship.   In this formal lecturer-student relationship, I have been the teacher, and the student has been the learner. This is the way the university has traditionally set up lecturer-student relationships. With many Pacific students however, I have managed to develop close relationships beyond the formal lecturer-student process. I will use the example of a young man, who I became connected with over a period of six years at the university.

I first met Timo as a young student who came into my tutorial group. He had transferred from Auckland with his family. As the tutorial classes progressed over the weeks, I noticed that Timo attended all of the classes and was a quiet student. He successfully completed all of the assignments required for the course and in the following years, Timo enrolled in my courses. As a lecturer, I observed students' progress in class. In particular, I became concerned with some of the Pacific students' progress. I noticed that Timo and his friend consistently made it to lectures, and were attentive during the lecture hours. While I tried to talk to Timo after class, he was often shy and quiet. He did not say much to me. This quietness changed one day, when Timo came to see me in the office. He wanted to talk abut his future options for study, upon completion of his undergraduate degree. The conversation was a turning point for Timo and me. As we talked, we shared parts of our lives with one another and laughed over jokes together. From this point on, Timo regularly visited my office to talk about his studies, ask for advice, or to have a coffee.

Timo and I developed a relationship where he sought my advice, and sometimes used my office space to physically rest. When he completed his undergraduate degree, he was keen to pursue postgraduate study. Timo sought more information about the degree and what was involved. As Timo took on his postgraduate studies, our relationship grew stronger. Timo talked to me about any problems or challenges he faced, or asked for assistance with his course work. I introduced Timo to various opportunities. He attended the 2004 Pacific Students' Leadership Development Programme, and he was a tutor in the education courses I coordinated. He also attended conferences at other New Zealand universities with me and other students. It was clear that with every new experience, Timo grew more self-confident and was able to speak out in front of large audiences, for instance. Timo had changed over the 6 years I got to know him. The change was positive, and while he had started off by being the shy and quiet student who sat in the back row of the lecture room, he had become a leader, and a mentor of others. He had the ability to mobilise the youth in his church. In his tutoring role, he spent hours outside the classes helping Pacific students who were struggling with essay writing. In 2007, Timo took the initiative to apply for part-time work at another university. He was successful with his job application and secured the role. From a mentor's perspective, this was pleasing to

observe, as I could see that Timo had developed his self-confidence to an extent where he could further his career and education.

Another strong mentoring relationship which developed over the past years has also produced positive experiences. This student will be referred to as Rani. I had had various engagements with Rani through Pacific community activities. One day, I bumped into him at VUW. He told me that he had come back to university to obtain his Bachelor of Arts degree. Rani was not a student in my classes but through the Pacific students' groups and Pacific community engagements, we established a connection. As Rani was as mature student, he brought considerable experience with him in his approach to university life. This was particularly obvious in the Pacific community. Rani was consistently asked to represent his Fijian community on various Pacific advisory groups for instance.

We had a shared interest in leadership and a common goal to help develop individuals around us. Rani visited me in my office and we shared conversations about leadership. Typically, as students became close to me they also were introduced to Dr Sanga. Rani also formed a mentoring relationship with Dr Sanga. Similarly to Timo's and Lauaki's experiences, Rani became involved with the Pacific Students' Leadership Development Programme, and took on tutoring roles within my courses. He had not been a student of education studies, but prior to entering Victoria University, he was a primary school teacher. This experience as a teacher gave him extensive knowledge of education, and specifically Pacific education. Rani was a student who consistently stood out in his demonstration of leadership roles. He was a highly active youth leader at his church where he was well respected. In the Pacific Students' Leadership Development Programme, he had the ability to engage in robust discussion on leadership and help 'teach' other students through his answering of questions. Rani was also keen to contribute to leadership development after the completion of the programme. He was involved in the Pacific Education Leadership Cluster, as an active member of the group. When he was given tasks, for example, to be a Master of Ceremonies he took on each role. Each year he developed further in his tutoring roles. In 2007, I was released from my role as course coordinator of my Pacific Education course. One of my colleagues from outside the university took on

my role. It was at this time, Rani in his humble but experienced way helped her out with the areas of the role she was unsure about.

As with the other mentoring relationships I had developed with students, I actively sought to create new opportunities for Rani as part of his development. Rani attended a national university conference and helped lead the group. He was also part of student panels for the Masters class. He had expressed his anxiety and nervousness about these tasks but always took on challenges. In 2007, Rani travelled with me to Vancouver, Canada for the International Leadership Association (ILA) Conference. The main purpose of the trip was to present our joint paper at a Round Table session. Furthermore, we attended the conference as an extension of our mentoring development. The conference became an opportunity to create new networks with people, gain new perspectives and knowledge on leadership, and engage in discussions on leadership with colleagues. The ILA conference was our first experience with international leadership specialists. Rani and I have both learnt considerably from the presentations we attended and also through engagement with individuals at the conference. We had the opportunity to share our own mentoring experiences and their relationship to leadership development. It has been important to observe positive changes and progress in the individuals being mentored. Toward the end of 2007, Rani secured a full-time job at the university. He has also been progressing well through his postgraduate studies.

I have used the stories of Lauaki, Timo, and Rani as examples of the development that occurs from strong mentoring relationships. Other students I have mentored have had different and similar experiences during and as a result of the mentoring relationship. The extent to which any individual has been involved in mentoring has been dependent on factors such as understanding and perspective of leadership, life activities, personal drive, and cultural factors. Many of the students I have mentored have become tutors at the university. This has allowed me the opportunity to guide and facilitate their growth and thus the relationships have developed further.

Building a relationship based on solid foundations of respect for one another underpins the success of the mentoring process. According to Maxwell and Dornan (1997), relationships are forged. Common experience is required. To build a solid

relationship means that it has taken time, a lot of time. Time can not be measured in hours, days, weeks, months, or even years. Time is about how long it takes between two individuals or more to build and maintain a strong relationship. Sanga and Walker (2005), contend that leadership is a relationship. Relationships of influence are created by giving time and investing energy in other people. The authors state that skills need to be developed in communication and conflict resolution. Furthermore, for relationships to develop there should be community cultures that support common purposes and the common good. Traditionally, the university has not supported community cultures for Pacific students, but a mentor can create a community culture for the students. There are no resources or physical spaces available outside a formal mentoring programme like Manaaki Pihipihinga, but I have not allowed these challenges to prevent me from focusing on building relationships with Pacific students. A mentor makes the effort to connect with people and is ready to empower them by bringing out the valued knowledge and skills they have.

The mentoring relationships with Lauaki, Duan, Rani, Timo, and Aliani were developed over a number of years, rather than months. This is not 'normal' practice in a university context, because of the transient nature of students who are coming and going in different classes. From the time I meet many of my students I ensure that I connect to them in some way, often resulting in them wanting to be in my classes over a long period of time; due, in turn, to my being approachable and familiar to the Pacific students. This is necessary because of the retention issues in the university where Pacific students (and Maori students) are more likely than other groups of students to drop out.

Building a strong relationship involves making a commitment to your protégé. It is important that mentors let them know they are there for them and that they will help support them. From a mentor's perspective, being committed to people changes your priorities and actions. For myself, it gives more purpose to my being an educator in a university. Believing in your protégé is part of building a relationship. It is the mentor's responsibility to establish trust and foster hope in the protégé. Further, a mentor should ideally be accessible, especially when the mentoring relationship first starts. It requires face-to-face interactions. As protégés begin to

develop confidence in themselves and in the relationship they will require less personal contact. The story of Duan exemplifies this point.

In a mentoring relationship, the mentor does not expect anything in return. Helping a protégé and seeing good things happen as a result should be the return a mentor expects. As a relationship evolves, the mentor provides opportunities for the protégé to flourish. A mentor nurtures them and they become strengthened. For instance, giving students tutoring roles and guest lecturer experiences helped many of the Pacific students to focus on their communication skills and develop their self-confidence. Building a relationship is about being a life-enhancer (Maxwell and Dornan, 1997). Mentoring involves helping people reach their highest potential.

Pielstick (2000) states that authentic leadership is concerned with high-quality relationships that is shared, two-way, collaborative, and collegial. It has been evident to me, that building a relationship has been an on-going process. The process has been concerned with learning about one another, what drives an individual, what constitutes an individual's beliefs and values. The building of the relationship has extended beyond the university context. Being engaged in an individual's life, has led to being involved in activities outside the university. Getting to know family members has been important in building relationships. Family members have become involved in understanding mentoring and leadership. Many of the students' parents have placed trust in me as a mentor to 'look after' their son or daughter while they are at university. This has also allowed families to become connected to the university and better understand the implications and expectations of studying for a degree. For most Pacific communities, life has been centered and structured around the family unit. Most often, the family unit has involved members of the extended family such as aunts, uncles, grandparents and cousins. Building a mentoring relationship has meant that the relationship does not solely rest with the individual; it must also encompass their family. Usually this is non-negotiable. The family was identified by students in the 2004 Pacific Students' Leadership Development Programme as being the most significant form of support for them. Those who are interested in developing Pacific students must first understand their family organisation. This is considerably different from other mentoring in organisations where a senior colleague mentors a junior colleague in a purely professional sense, and the relationship stops there. In the

development of a mentoring relationship, the Pacific student's life and influencing factors must be considered, recognised and integrated into the relationship. Zachary (2000) points out that the consideration of context is important in facilitating a mentoring experience, so that learning is relevant and the learning process is engaging.

Alongside the importance of the family unit in a student's life, is the institution of the church. Understanding the meaning and significance of the church community and culture has been important. For example, the Church of the Latter Day Saints encouraged Lauaki to be a youth leader and Timo and Rani also took on similar roles for their churches. Where the students have shown a keen interest in leadership development at the university, they were highly likely to have a significant leadership role in their church and/or their community. Further to understanding commitments to the church, the church has also encouraged specific values in the lives of the students and their families. Through developing an appreciation and understanding of the different churches and religions that influenced the students' lives helped the relationships to develop. For some of the students I have mentioned, the church placed more emphasis on family time, where another church had emphasised service as an important focus. However, the institution of the church was not the main focus of their lives for some of the Pacific students mentored.

Some students were committed to work in their communities. This was far more common for the mature/older students, because of their employment, and contribution within various voluntary roles. For instance, a mature student with whom I had a mentoring relationship worked with different schools in her community. This was her main focus and drive which influenced her purpose, intentions, and perspectives in terms of leadership development.

The contexts of family, church and community have been integral to students' lives. Understanding the meaning of these different contexts significantly facilitates the building of a mentoring relationship, because of the insight it gives. Zachary (2000) supports this point, and states that contexts help people to understand the values that drive behaviour, and emotions. Since mentoring relationships occur across contexts such as the university, church, sports team, and family, it is useful for the mentor to know how each context relates to another. This also supports the

relationship because the student then recognises the mentor is interested in their lives. In turn it creates trust and respect for one another. Each individual was treated as an individual. Understanding contexts means that as a mentor you begin to see the potential influences on the mentoring relationship. By being open to the influences and being constantly aware of them allowed me to develop relationships which worked.

Understand the Individual

In order to create a strong relationship in the mentoring process, the mentor understands that each individual is different. The degree of closeness which is established is the mentor's responsibility in the first instance and depends on the desire to be genuine, and behave in a genuine manner thus facilitating the growth of the relationship. In order to create a strong relationship, the mentor ensures that time is taken to know the individual. In my experience, getting to know and understand individuals was a long-term process which required commitment, and patience.

To establish a strong relationship it is fundamental for the mentor to be a good listener. Listening shows respect, builds relationships, increases knowledge, and generates ideas (Maxwell & Dornan, 1997). Being a good listener does not come naturally for everyone but when a mentor is an effective listener, then stronger and deeper relationships are developed. If there is no careful listening, then everything else a mentor does becomes redundant, because the mentor is not acknowledging what the protégé is saying. Mentoring conversations are important. For example, I had informal talks with my protégés in my office, over a meal, or between classes. I would ask specific AI questions such as, "Is there anything that is challenging for you?" or, "What has been going well for you?" or, "How can I (the mentor) help better support you?" or, "What are some of your aspirations/goals for the next 3/6/12 months?" Zachary (2000) states that self-reflection for the protégé is critical in the learning relationship. It is an integral part of the ongoing mentoring experience. The best knowledge gained by the protégé comes from the conscious reflecting on their learning. The mentor facilitates this by framing thought-provoking questions in an AI manner, thus helping the protégé to recognise what works best for them and what they have developed or achieved. The mentor takes close observations of the process.

This is important because if the protégé and mentor are busy with life's activities, then it is difficult to prioritise time for reflection.

Zachary (2000, p. 53) believes, that regular reflection in mentoring has the benefit of:

- Clarification of thinking;

- Capturing the richness of learning experiences;

- Helping to sort out the mentor's feelings about what is occurring;

- Providing a written log with mentoring information;

- Enabling a systematic and deliberate reflection.

I first met many of the students I have mentored, in the lecture room in my role as lecturer. However, it was outside of lecture times that a mentoring relationship began to develop. This was achieved with a conversation where I ensured that rapport was established from the onset. It was essential for the student to feel comfortable and recognise that although I was a lecturer, I was also keen to get to know them as well. We would often joke and share personal stories as an initial way of establishing rapport. I preferred to display behaviour which showed respect to the student, relating to them in such a way that did not assert any type of superiority associated with my lecturer role. The perception or stereotype of the lecturer has been somewhat difficult to break with students. Often they have said to me, "Oh I could never talk to my lecturer", or "Lecturers are the ones who have the knowledge, I am here at university to learn", or "I am scared to talk to lecturers because they are so 'up there' as university staff". Hence, it is a challenge to ensure that although I have a role as their educator, there is absolutely no reason why I can not also be a learner as well.

The principle of appreciating the student as an individual, and not treating them as just another name in the course is one of the most important factors in establishing a strong relationship. The students soon recognise that you are genuinely interested in them and learn to trust you. For students who are not in a mentoring relationship, the establishment of rapport is still useful. They feel comfortable to come and talk about any challenges that may have affected their studies.   Following the initial conversation and interaction where rapport is established, it is continued in

subsequent encounters with the individual, including during class times with all students. Listening carefully to students and respecting their opinions also supports and encourages their desire to attend lectures and tutorials, and to learn. The extent to which an individual allows me to get to know them is dependent on personalities, perspectives, and experiences. My experiences with the students I have mentioned (above), lead me to infer that there are common elements in our personalities, perspective and experiences that drew us together.   AI further enhanced the connection between me and my protégés.

When engaged in a mentoring relationship with an individual, it does not necessarily follow that an effective mentoring relationship will evolve. This is why it is necessary to get to know the individual well and to understand them and to establish common goals/shared vision. Taking the time to get to know the student - over coffee sessions for, instance - and using AI philosophy allowed for conversations that revealed the protégé at a deeper level than would normally be the case. These conversations were about family, church, friendships, student life, sports, interests, and hobbies. Generally, it is necessary to have such conversations outside the lecture time, so it is important to be visible around the university where the Pacific students congregated.   Taking the time to mingle and sit with students and give them time to think is important. At Victoria University of Wellington, the Quad is the main student hub and this is where many conversations took place. Also, the School of Education Studies had established 'The Pacific Education and Resource Room' for Pacific students. We held tutorials and study groups there, housed resources for students in the room, and it was a space where the students could congregate. As with the Manaaki Pihipihinga mentoring programmes, it was important for the students to have such a space.

As when I was involved with the Manaaki Pihipihinga programme, my office was situated next to the Pacific room in the School of Education Studies. This proved to be successful for developing good relationships with the Pacific students. We would congregate in the Pacific room to converse and socialise. As the Pacific room was open during the day, Pacific students could freely use the room as they wished. The Pacific room was clearly identifiable, and was controlled by me, Pacific tutors and staff of the school. The accessibility and physical position of the Pacific Room

meant that the students had a space to meet and be themselves. The room was a unique space that reinforced the Pacific students' place within the university, and a Pacific identity within the school. When tutorials were held in the Pacific room, the Pacific students were more likely to stay on and talk with one another afterwards. This was particularly important for my engagement with the students as it gave me time with them. We also ate together in the room, as a way to share and to be with one another. The physical space facilitated the process of conversations and relationship building. The conversations have been rich and rewarding. The conversations have also led me to be involved in individuals' lives. As we grew together, we became closer and involved in shared activities. To illustrate this point of connection: one of my students, Lotu, was very interested in Pacific dance. She wanted to start a dance club for other students. On the VUW Clubs' day, where students set up tables in the Quad to advertise the various clubs, I got involved by sitting with Lotu at the Pacific dance club table and talking to students. When the first dance practice took place, I attended with the other students. I believed that to be interested and be involved in Lotu's club strengthened our relationship. My involvement also allowed me to further understand who Lotu was and observe her in a leadership position. Being involved in such activities does not only strengthen relationships but allows the mentor to show the support for the individual. Supporting what the individual believes in helps them to feel encouraged and motivated to further develop their own initiatives.

Appreciate and Encourage: Emphasise a Protégé's Strengths

As a philosophy, AI has immense value. During my mentoring journey and as I have begun to understand AI more, I have seen how it can be used in developing mentoring relationships with Pacific students in tertiary education. AI is concerned with relationships, and mentoring is concerned with the development of relationships. To make mentoring worthwhile, a mentor must be able to draw out the strengths of an individual. Using AI makes this possible. By working with an individual to discover their potential and provide the encouragement and experience for self-development, AI offers countless possibilities. Mentoring is concerned with bringing out the individual's strengths within a nurturing relationship between mentor and protégé. Being a positive influence in a protégés life is important. By focusing on the

protégé's strengths, the mentor helps the protégé to believe in what they have rather than what they do not.

The close relationship that facilitates a stronger understanding of an individual has benefits for both mentor and protégé. One of these benefits is that the individual's qualities and strengths are observable. As a mentor and leader developer, it is important to observe what the individual is good at, could excel in and their talents. Encouraging the protégés key strengths is fundamental to providing good mentoring in a tertiary institution. Many Pacific students indicated that teachers in their secondary schools had low expectations of their potential. As mentoring and leadership development is focused on facilitating positive growth in an individual, it is necessary to draw out their strengths. When the strengths of a protégé are brought out, they are able to carry themselves forward in their own professional and personal development. For example, when my protégés displayed positive behaviour and demonstrated their abilities as tutors, I encouraged this with positive feedback. Usually, the feedback would be to acknowledge their dedication and commitment to helping other students learn. Upon completion of their degrees, all of the protégés I have mentioned above have applied for jobs which endorse their strengths.

With regard to bringing out the best in an individual, I use the story of Duan once again. Prior to coming to Wellington, he was an experienced teacher in his home country. When I first met him, Duan defined himself as a 'reluctant leader'. He had used the modest phrase to avoid particular leadership roles back home. According to Duan, there were constraining factors within his institution that did not nurture leadership development. However, as Duan was introduced to us at the School of Education Studies, he began to develop a mentoring relationship initially with Dr Sanga. As part of his degree he undertook a research trip to his homeland, and upon his return to the university a tutor's position was awaiting him. At first, Duan was hesitant and somewhat reluctant but we knew he was highly capable of being an excellent tutor. The strengths acquired from being a teacher in Papua New Guinea were easily transferable to the university setting. In time, it was clear that his students enjoyed his teaching and this was reflected in their comments and tutorial evaluations. Duan focused less on what he perceived as his limitations and instead focused on doing an excellent job as well as supporting his students.

Encouragement of key strengths is fundamental and necessary in mentoring and leadership. The most common form of encouragement is through conversation with an individual. As most individuals are largely unaware of what their main strengths are, it is necessary to talk to them about what they could achieve. I have encouraged individuals to take on leadership roles within and outside the university. Take Areeta as an example. I first met Areeta as an outspoken student in my class who contributed to an excellent debate on an educational issue. Her strength was being able to promote a strong opinion and argue a point well. I observed her and believed she would be an outstanding leader for her community. After she graduated from the university, she became a youth development officer. Areeta kept in touch with me and we regularly had coffee together. She talked about some of the challenges she faced in her job. As we talked, I was able to make relevant links between the strengths she had demonstrated at university and her current job. In 2007 she organised a successful leadership programme for school students in a low socio-economic community.

Some protégés have been encouraged to focus on attending courses which they were good at, pursing further studies, and mentoring other people around them - for instance, Duan who returned to PNG after completing his graduate degree. In a recent telephone conversation, I asked him if he had developed any mentoring and leadership activities for staff at his school. He explained that he had organised a Leadership Cluster group for staff to help one another with their work. This was clearly a good example of a protégé taking the initiative to help others.

Encouragement, appreciation, and bringing out the individual's strengths need to be consistently maintained. Encouragement is relevant to the life activities each individual is engaged in. Through mentoring relationships I discovered that Pacific students needed more encouragement than non-Pacific students. From my experiences with the Pacific students, it is clear that an inner humbleness and modesty prevented them from taking full pride in what they were achieving or could achieve. This humble and modest approach can be linked to the different Pacific cultures that encourage and value these two qualities. When I verbally encouraged individuals, I also helped to support the activities they were involved in. For example, towards the end of 2007, Timo had the task of organising a Pacific student and staff dinner. This

was a major event. Timo asked me for some advice initially, although he subsequently worked with others to organise the event. Timo invited me to attend as a mentor, a friend, and a colleague. It was excellent to see his work in action and, as he was also the Master of Ceremonies for the evening, to observe his developed self-confidence.

One of the important factors involved in building a close relationship with my protégés was that of understanding and respecting their cultures. The definition of 'Pacific Island' peoples provided by the New Zealand government is inadequate for my work. The New Zealand Census of 2006 identified seven major Pacific groups that are recognised in policy and programmes as Samoan, Cook Island Maori, Tongan, Niuean, Fijian, Tokelauan, and Tuvaluan (Statistics New Zealand, 2006). These groups comprise the largest in terms of Pacific populations in Aotearoa/New Zealand. This understanding of Pacific ethnic groups does not, however, acknowledge people from other countries such as Kiribati, Vanuatu, Papua New Guinea, Marshall Islands, Tahiti, Solomon Islands and Nauru, for example. Konai Helu Thaman (personal communication, December 5, 2007) stated that Pacific educators in Aotearoa/New Zealand must create change by influencing the government to broaden their definition and understanding of Pacific people. It is paramount for a Pacific mentor to have knowledge of the 'other' Pacific cultures so that meaningful relationships can be built and the diversity of cultures acknowledged and understood.

A further challenge for me as a mentor was that of understanding the students' cultures which they were born and raised into within an Aotearoa/New Zealand context. The majority of the local Pacific students I have mentored were born in Aotearoa/New Zealand. Being born and raised in Aotearoa/New Zealand has led to influences which have been different to the students who were born and raised in the islands. For example, some New Zealand born Pacific students could not speak their parents' mother tongue/s fluently or were not fully accustomed to their parents' Pacific cultures.

Macpherson (1998) points out, that there is no singular identity for any one Pacific community. The influences of intermarriage, socialisation, language variances, and cultural traditions differentiate each culture. The 1980s and 1990s saw the emergence of cultural identities that reflected multiple influences and are different

from the roots of migrant, colonial and island origins. As a mentor, I saw the need to understand and appreciate the significant differences and similarities between the individuals. I found that the Pacific students who were born and raised in their island countries were more likely to speak their own language and know their cultures. For example, Rani recently talked about how he thought he would leave his Fijian culture behind in Fiji, in order to obtain an education in Aotearoa/New Zealand. However, this was exactly the opposite situation to our way of working with individuals. Within a tertiary institution, and using AI, it has been possible to bring out the individual's culture. What is important to them, their beliefs and values can be maintained, strengthened and shared with other people. Appreciative Inquiry requires acknowledgement of what is important to the individual, therefore their cultures, values, and beliefs are essential to this. As I worked with Pacific students of varying cultures, a positive and unexpected result occurred. The students interacted with one another and learnt about each others' Pacific cultures. Many of the students were unaware of the diverse array of Melanesian, Micronesian, and Polynesian cultures. This point supports Macpherson's (1998) argument that Pacific cultures are diverse. Through being involved with one another, great friendships have evolved. Students developed their own social support network. This has extended to them supporting one another with their coursework by giving verbal encouragement and connecting together after classes.

Engage in Meaningful Feedback

Another way of encouraging individuals in the mentoring relationship is through regularly providing positive and constructive feedback. Feedback is essential for facilitating mentoring relationships. It is not possible to create and maintain relationships, monitor and evaluate processes, foster reflection, or assess learning outcomes without feedback (Zachary, 2000). Feedback has proven to be valuable for both mentor and protégé. Feedback has been used in a positive and encouraging way to ensure that the individual's learning and development is supported. The feedback process also allows for the 'voice' of the individual to be expressed.

Zachary (2000, p. 23) provided the following general guidelines for mentors to use in providing feedback in a mentoring relationship:

- Build rapport

- Set clear expectations about the feedback you provide, acknowledging the limits of the feedback

- Be authentic and candid

- Focus on behaviours, not personality

- Provide feedback regularly

- Ask for feedback on your feedback and make sure that the feedback you are providing is meeting the specific needs of your protégé. Ask: Was this feedback helpful? In what ways?

- Consider the timing of the feedback

- Make constructive comments

Zachary (2000) pointed out that the linear approach of the "asking for – receiving model" of feedback can be developed into a more cyclical approach: asking for feedback, giving feedback, receiving feedback, accepting feedback, and acting on feedback. This is illustrated in the following diagram:
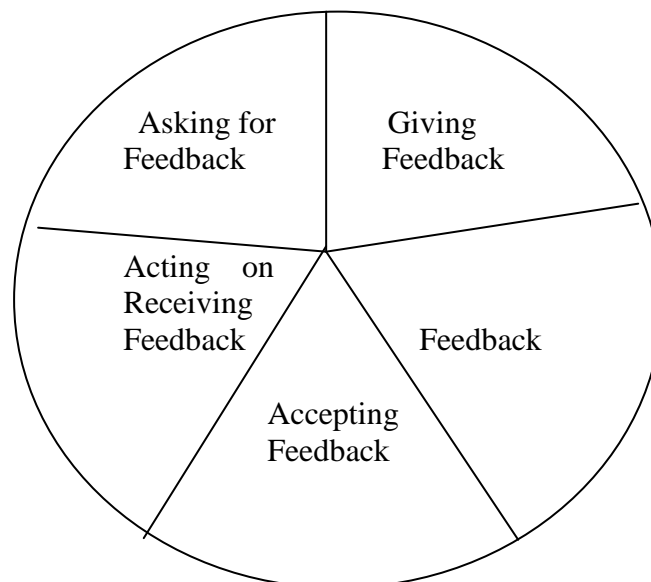
Figure 5: The Feedback Circle (Zachary, 2000, p. 131.)

This approach to providing feedback allows for individuals to be pro-active and participate in their own learning. Zachary's (2000) feedback circle has not been entirely adequate for the mentoring relationships I have been involved with. The individuals have been open to feedback and embrace it when given. However, protégés do not ask for feedback from me as a mentor and it is one area that could be worked on in future mentoring relationships. As someone who has been mentored, the prime factor that has kept me going in my education and career is the constant positive reinforcement and feedback that I have received. I have observed that in many of the Pacific cultures positive feedback is rarely used. More than often I have seen it hidden in 'put-downs' or humour which on the surface appears to be the reverse of positive feedback. A Pacific mentor is able to recognize the pride hidden in these comments and actions because of their familiarity with humour and appraisal. For example, Lotu told me that her father did not openly acknowledge her personal leadership story but instead, secretly read it to her mother.

In terms of adding to Zachary's (2000), framework of feedback, in our Pacific way of mentoring we have also provided feedback to one another in non-verbal forms. Positive feedback or reinforcement of positive growth and development has also been demonstrated in celebrations with food. Traditionally, Pacific cultures have synonymously associated celebrations with food. We have carried this into our mentoring process. The collegiality and good feeling generated from being together has been rewarding when the individuals have worked toward a particular activity.

Zachary (2000) asserts that giving feedback could be both the most valuable and the most challenging aspect of the mentor's role. With Pacific tertiary students, the honest and constructive feedback provided has made a significant contribution in inspiring confidence in protégés. Feedback has been given in face-to-face talks with individuals, in non-verbal formats, and also via e-mail, which has proved to be particularly helpful for long-distance mentoring. Certain mentoring relationships have also endured across the seas and even strengthened in time. Duan returned to Papua New Guinea after two years at Victoria University. The telephone line and the e-mail network have provided excellent forms of communication in discussing mentoring. While the conversations have been fewer than when he was at VUW, the quality of the mentoring relationship has still remained.

Zachary (2000) acknowledges that long-distance mentoring sometimes becomes a necessity for geographical reasons, and it is not unusual for a relationship to begin as face-to-face and then continue as long-distance. Personal challenges become part of the mentoring journey in being able to apply the knowledge in the face-to-face relationship to the long-distance relationship. For example, the time difference between different countries may mean a time delay in receiving a response via e-mail. E-mail may not be reliable in Pacific countries which may also lead to some delays in communication. However, with awareness of the potential issues and challenges in long-distance mentoring, several mentoring partnership have been able to overcome these difficulties. Therefore, mentoring has taken place across country borders and relationships have continued. The important point here is that after beginning a mentoring relationship in a face-to-face manner, once a relationship is strong and significant learning has taken place, mentoring can be made possible in different forms.

An Evolving Cycle of Relationships

One of the most significant learnings has been the evolving cycle of mentoring relationships. Earlier in this study, I described my own mentoring experiences with people who worked to encourage and facilitate my development. From these mentoring experiences, I gained insight into how beneficial encouragement could be. My life changed significantly as a result of experiences that grew my mind and heart as a person. I aimed to try and pass on such mentoring to others. One of the main purposes of mentoring for leadership development is to facilitate positive growth in an individual. An even greater purpose however, is for those who have been mentored to mentor other people around them. It involves an on-going and continual process based on the initial mentoring.

The Pacific students who remained in mentoring relationships with me after completing their university studies have developed mentoring for people around them. My protégés who were involved in their church were likely to transfer their knowledge and skills into a leadership role in the church. They helped to facilitate church activities and organise events for their groups. I also observed that they encouraged other individuals. Rani told me of a mentoring experience, he had with a younger friend. He spoke of how his friend was seeking employment after graduating

from university. Rani encouraged him to focus on his attitude and maintain a positive outlook on his life. A few weeks later Rani's friend secured a job. Lauaki had helped a church friend with her curriculum vitae, as the friend was looking for a new job. Whether the individual was helping friends or family, there has been a significant continuation of on-gong mentoring. Conversations have been important throughout the mentoring relationships. By asking appreciative questions I enabled the students to carefully reflect on the mentoring that they were doing with others and help them with any challenges that they might have. Most important of all I learnt that as a mentor I had to encourage each action and positive thought of the protégé.

Authors such as Phillips-Jones (1982) identified that in most contexts mentoring has typically been from a senior staff member mentoring a junior staff member who may be new to the role (as illustrated in Figure 6).

Senior salesperson

↓

Mentors

↓

Junior salesperson
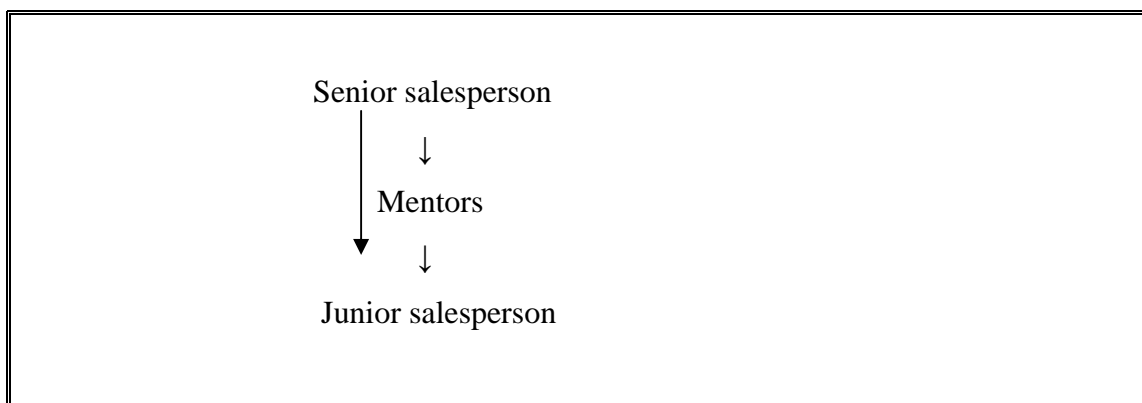
Figure 6: Organisational Mentoring

When Manaaki Pihipihinga (VUW) was initially developed, I used the same model as in Figure 6. Students who had successfully completed their courses became the mentors for students who had only just started their course. This approach assumes that the academic mentoring would exist and remain between these two individuals. This type of mentoring was based on another assumption – that knowledge would be transmitted one way only.

Since my involvement with Manaaki Pihipihinga, there have been considerable changes in my approach to and perspective on mentoring. My new approach has resulted in more positive impacts on students' lives. While it has been true that my more recent mentoring has also involved supporting those who are themselves

emerging mentors the relationships are not linear. The following diagram illustrates the mentoring relationships:
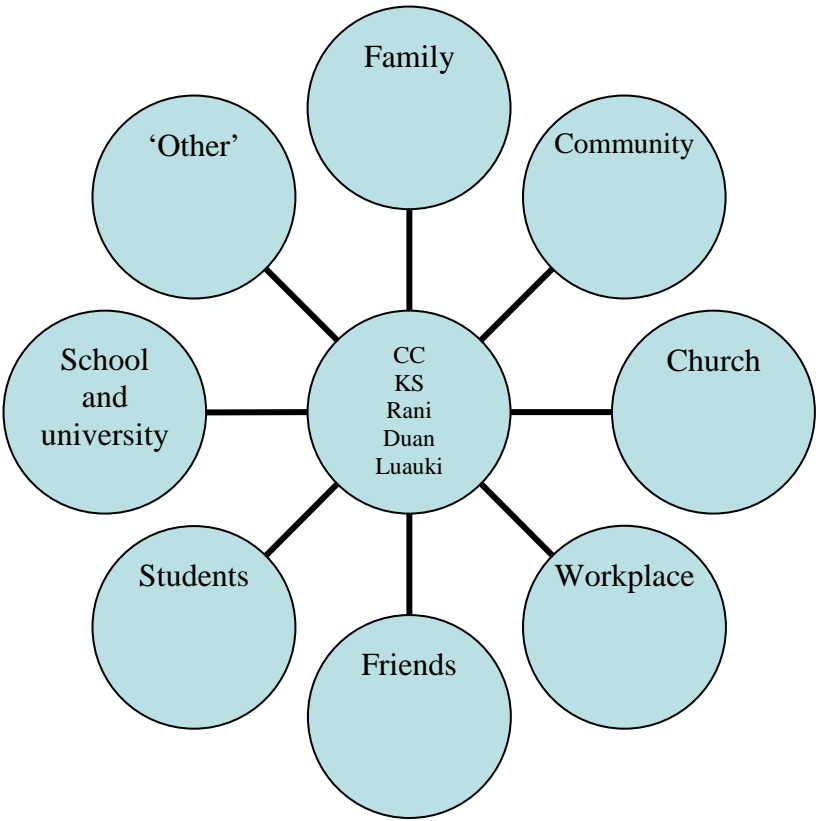
Figure 7: Mentoring for Leadership – Across Relationships

Figure 7 shows that by having a number of individuals in the circle, five in this case, the mentoring occurs across people and is interconnected. The relationships become interconnected and reciprocal. For example, KS (Kabini Sanga) mentors me (CC) and I mentor KS as well; Rani mentors Timo, and Timo mentors Rani. These are examples of mentoring relationships across people. I have a mentoring relationship with all members of this group, and all members mentor one another in their own ways. Outside of the circle, we mentor and facilitate growth in other areas, such as in the community, church, and work. The principle value in the mentoring process has been respect; respecting one another as individuals who have potential to grow and positively influence the other relationships they are involved with. Demonstrating respect involves acknowledging one another's diverse backgrounds and the qualities each brings to the relationship. We have respected one another on

the basis of our behaviour as well. For example, I can joke and share in laughter with every individual I have mentored. However, we can also show formal respect to each other when necessary. I have often been told that I have a good relationship with my students beyond the lecture room. This indicates that it is possible to gain the respect of students both as a lecturer and outside the lecturer role as well, as long as you show them the respect they deserve. When a mentor listens and places the protégé's agenda ahead of theirs, this is respect. Thus, there is more potential to make the protégé more successful (Maxwell & Dornan, 1997).

Respect can be demonstrated in different forms. Some ways to do this include listening to people, looking after them, giving them time to be who they are, acknowledging their cultures, and using their languages. Maxwell and Dornan (1997) believe that respect causes people to want to be empowered. Thus, mutual respect is critical to the empowerment process. Protégés want to be counted for something and feel they are important to someone and they will give their love, respect, and attention to the person that fulfils that need. Individuals know when someone has belief in them, cares about them, and trusts them. This is the respect that inspires them to want to follow where you lead.

The mentoring relationships have been developed over a long period of time and as the students complete their degrees, the relationships have remained and strongly continued. Students whom I have mentored have required various types of support after leaving university, mostly in regard to seeking employment, various work activities, and community initiatives. This has been particularly important for Pacific people as we work to increase Pacific people's development in the Wellington region. Establishing and maintaining close relationships has helped to facilitate community growth.

Being a Mentor

Pue (2005) states that mentoring is not about the mentor but about the people being mentored. In this study however, mentors have also been mentored. Mentoring was focused on the positive development of individuals. The behaviour and the language I developed as a mentor was reciprocated by the students being mentored. I discovered that when a student talked about a problem they faced, it was useful to

disclose a problem or challenge I had also faced. Disclosing this type of information was purposeful for two main reasons. The first reason was that there was a trusting element to the sharing. As I trusted the individual by sharing a challenge, the individual was more likely to be comfortable and trust me as a mentor. The second reason was for the learning from one another that occurred. When a challenge was shared, it drew the relationship closer together and gave further insight into how the protégé perceived the world.

As the mentor I found that I learnt about the individual and myself at the same time. My earlier experiences in developing Manaaki Pihipihinga had provided the basis for encouraging students. As the years of experience grew, so did my knowledge. This was due to the interactions and experiences with people, and the reflections I made. It has become clear that the greatest teachers in this mentoring have been the students themselves. As a mentor, I learnt what worked and what did not work in the mentoring process. This is AI's influence on my thinking and learning. Further to this, was that every protégé had different needs, ways of operating and different perspectives. Every mentoring relationship was distinctive.

As a mentor, it was necessary to remain focused on the positive development for the individual. I also kept the broader vision of enhancing and growing young Pacific leaders firmly in my mind. The focus on the vision was important in making certain that the mentoring would support the vision. Because of who I am, and how diverse all the protégés were, the mentoring process described is a personal theory of mentoring. Every mentoring relationship has presented its different challenges and journeys.

To help build an effective learning relationship, it is critical for a mentor to be aware of their own journey (Zachary, 2000), By being aware of my own personal journey, I was able to avoid projecting my own lived experience onto my protégé. The protégé's learning experience was shaped to fit their needs and goals. The process was not a 'one-size-fits-all' approach, but instead it was individualised. Consistent reflection and evaluation has been important for the mentoring process. This reflection and evaluation also came from my own experience of being mentored.

The Challenges

Mentoring within a university can be a challenge. VUW is geographically spread out across five campuses and it has approximately 18,000 enrolled part-time and full-time students. The numbers of Pacific students have been increasing over the past ten years but at a slow pace. VUW has set up various programmes to help support and retain students. However, there is still much work to be done before Pacific students become top scholars at the university and leaders for their communities. One of the biggest challenges of mentoring has been the lack of attention the university has paid to mentoring for leadership. Manaaki Pihipihinga only supports a small proportion of the Pacific student population and it is not a programme that suits all Pacific students.

In 2006, the Pacific Education Resource Room was disestablished on the Kelburn campus. In the Manaaki Pihipihinga case study, I described how the physical space was important for the mentoring programme as it gave the students a place to connect with one another and an identity on campus. It gave value and meaning to the students' existence within a big student population. Furthermore, the School of Education Studies, the resource room had been used for a variety of activities such as tutorials, meetings, study groups, mentoring meetings, and celebrations. It was well used and well supported by the school. Unfortunately, due to the relocation of the entire school to the Karori campus, the senior management team saw no more use for the resource room, and did not relocate the room to another part of the main campus. The main reasons given for the closure were that there was no more space available and our mentoring programme was not formally recognised by VUW.

From a mentor's perspective, this was challenging because of the way the room had been instrumental in supporting Pacific students. It was an identifiable space that the students had made theirs. They could use it for whatever they wanted it for. In the room important connections had been made between students. The students who were mentoring others found it easy to have one meeting place that everyone was familiar with. The closure of the room was also challenging to my morale as it indicated that the university management did not value Pacific students and did not value mentoring. At the time it felt like a huge setback for me personally in terms of the lack of encouragement and support from the university. I was disgruntled and

disillusioned. However, there were key individuals offered help and gave their advice and support. These people helped me gained a new perspective. My mentor e-mailed me from afar and advised me to do what I was good at and unite students in a different setting. He reminded me not to let the space issue dictate the mentoring process. So that was what I did. It made me more creative in gathering students together. I also learnt that when a relationship is strong, the agenda of the institution is less able to affect what is fundamentally important to Pacific students and staff.

It is clear, however, that those of us who are mentoring Pacific students will need to continue to lobby the university management for adequate resourcing. This is one of our challenges for the future. The perceptions of other people within the university can also prove to be challenging. Along my mentoring journey, some people have stated that it is not possible for someone to be both a lecturer and a mentor. This claim indicates an understanding of mentoring relationships as hierarchical or linear. Therefore, another challenge for the future is to help people to understand the context and develop a different interpretation of mentoring for leadership. Mentoring has a specific purpose in a specific context. It challenges the 'one-size-fits-all' approach. This is the deliberate mentoring for leadership for Pacific students in education.

While institutional or individual barriers may prove challenging, there are also personal challenges in being a mentor. One of the major challenges in one-to-one mentoring can be found in the actual journey itself. The journey has its ups and downs, with some variances in the mentoring relationships. As most of my learning about mentoring has been from the experiences of being mentored, and from mentoring others, there have been times when I questioned whether I was truly doing the right thing for the students. There are judgments one must make and decisions that affect peoples' lives. Fortunately, I have had a principal mentor in my life who has provided the necessary guidance and advice over the years. This is of great significance - because mentoring is about developing other people it is important that I, myself, am being mentored by someone. It is critical for a mentor's self-development to have on-going mentoring and reflection time. It is important to have a personal conscience. "Leaders must nurture their conscience" (Sanga & Walker, 2005, p. 63). The authors believe that the conscience is like a bank and it should have

'savings' in it. For instance, leaders can fill their conscience bank by reading books, attending development sessions and listening to sermons in church. Conscience helps to guard and guide attitudes and behaviour (Sanga et al., 2005). I have a set of principles and values that guide me in the relationships with the students. It helps to meet the expectations of students and my personal conscience reminds me of what may be right or wrong when I am in midst of a mentoring relationship. Furthermore, as a mentor I can not lose sight of the vision for leadership and the focus on the students' positive development.

For a mentor, being able to provide adequate support, appropriate challenges, and conditions that facilitate protégé growth can be a challenge. Being in a university that does not provide the support or resourcing can sometimes restrict what is possible. Thus, a mentor must be creatively resourceful and use what is already there. Fortunately my own mentor has the vision and scope to help support the students around us. Whenever I have had an idea, my mentor has never dismissed it nor said it was not possible.

Summary

When using an Appreciative Inquiry philosophy in one-to-one mentoring relationships, there are huge possibilities available to the mentor and the protégé. The stories of the relationships here, between myself and students have made me appreciate the value of what a relationship can achieve. A mentoring relationship involves more than two people and in this case, it can involve multiple people. Applied to the mentoring process AI provides a positive perspective that can help to establish relationships that nurture and grow. Mentoring is about creating relationships of influence. I have discussed how the one-to-one relationships have been fundamental in developing the other initiatives in this study. A mentor must firstly connect with individuals and then build the relationships. When a mentor carefully listens and attends to the needs of students, the mentor can then create other opportunities and experiences for them.

Spending quality time with the protégé is critical in developing relationships. Being committed to and conscious of the relationship takes patience and a certain skill base for the mentor. The protégé is the focus and helping them to find their path in

life is part of the mentoring process. The life of a protégé should be understood well so that the relationship is developed according to the protégé's contexts. Receiving appreciation and encouragement is important for the protégé. They must believe in themselves and the mentor must show this belief and faith in them. Confidence in the protégé must be nurtured so that they become independent learners. When mentoring is successful, the protégés will mentor people around them. In turn, they also help their mentors to gain new insights into mentoring and to grow as mentors. It is a process that goes across people, rather than an 'up and down' linear form of mentoring. Relationships are important, and if the mentor does not get this right, mentoring will not be effective for the protégé. The protégé is the focus. Mentoring for leadership in Pacific education is vital for the positive development of Pacific students.

The vaka has completed its journey through the Design phase, and takes a new course navigating the territories of the next phase of AI, the Destiny phase.

CHAPTER ELEVEN: THE APPRECIATIVE MENTORSHIP FRAMEWORK

"To reach for the stars and to create the futures we aspire to starts with us seeing and appreciating how much distance we have travelled and in setting our shared goals to go even further."

(Murrell, 1998, p. 280)

Introduction

The vaka is on its final leg of the journey having navigated and journeyed through the case studies of Manaaki Pihipihinga, the Hawaii Group, the Pacific Education Leadership Cluster and Mentoring for Leadership. This chapter will draw together the learnings from these four case studies, each of which is focused on a different approach to mentoring and is in line with the AI philosophy. This final chapter serves as the Destiny phase of AI. It seeks to achieve the ultimate vision of providing a framework for developing a mentoring relationship between individuals based on appreciative principles, and is based on the best of what has worked in the case studies.

The Application of Appreciative Inquiry

AI is concerned with drawing out what works for people and moving towards a shared vision. As a leader-mentor, I am concerned with mentoring for the leadership development of a new generation of Pacific students. There is a need to attend to mentoring for leadership and to better understand the landscape of these concepts for Pacific people.

Frameworks developed for Pacific education provide a broad guide for people to follow and allow for interpretation to take place. People take what they find relevant for their specific context and build upon the principles of the framework. One such framework, as discussed in the Methodology chapter, chapter six, is the

Kakala framework devised by Thaman (1999) which describes the gathering of knowledge in terms of the Tongan process of making a flower garland (a kakala).

The concepts of mentoring and leadership both lack a clear and generally accepted definition. While many people experience mentoring and leadership, exactly what they are experiencing remains contested. This is particularly true when mentoring and leadership are situated in a tertiary institution and for Pacific students. For people who are interested in developing mentoring and leadership initiatives for individuals, there is no clear framework available which states the basic principles essential for development.

The philosophy of AI has the potential to be adapted and used according to the needs of the community or individual to which it is applied. AI has traditionally been associated with organisational development in the United States and North American contexts and facilitated by AI consultants/practitioners (Hammond & Royal, 1998). In this study, AI has been successfully transferred to Pacific student groups in a New Zealand university.

In terms of Pacific education development, it is clear that in my study, AI is successfully used to unleash the potential of individuals and groups. Through the relationships that are developed and through a process of discovery of what works, AI is a useful way to elicit knowledge that already existed. This is knowledge which may have been hidden away or undermined because of wider societal and/or cultural challenges. The appreciative principles of AI (Discovery, Dream, Design, and Destiny), are concerned with capturing the positive stories, the successes of individuals and groups, and these principles have proved their value in transforming people.

AI, as a positive change process, has traditionally been used in the United States with large-scale organisations that aim to create something new and a vision for all (Cooperrider, 2000). In this study, however, AI is modified and adapted to help build and strengthen relationships between individuals engaged in higher education. The obvious absence of educational institutions that teach leadership theory and practice for Pacific students has meant that there is a significant gap in Pacific leadership development in the education field. Universities may claim to create students as

leaders during their time as students, but the extent to which this claim is true, particularly for Pacific students, has to be questioned. Based on the findings from the studies, the Appreciative Mentorship framework is developed to fill this area of attention.

The Leadership Chapter, chapter four, provides an explanation of traditional Aboriginal leadership practice where stories are passed on from generation to generation (d'Plesse, 2007). Key lessons of the culture are learnt from story telling and observing others. Appreciative Mentorship works on a similar principle whereby key lessons are learnt from mentoring. The learning comes from the conversations, the observations of behaviours and from being involved in experiences that grow individuals.

Now is a critical time to introduce a mentoring framework for leadership development for Pacific students in universities. There is a level of urgency for educators and policy makers to attend to the needs of Pacific students in terms of achievement in the education system. When I focus on mentoring for leadership through relationship building, this is powerful mentoring that can then be carried on by the younger people, to further support their families and communities. This is a framework that can be 'picked up' and/or adapted by lecturers, administrators, managers, student support staff and students. It is also important to the work of Pacific people that the framework is not only designed and understood by tertiary staff and students, but by people in the community as well for the leadership development needed there. The framework, "Appreciative Mentorship" has been designed, using the key learnings derived from the case studies of Manaaki Pihipihinga mentoring programme, the Hawaii student group, the Pacific Education Leadership Cluster, and the Mentoring for Leadership, using the AI method of appreciating what works best.

In the Faculty of Education, Victoria University, we have endeavoured to develop Pacific students as new generation leaders. This endeavour is part of the vision for Pacific leadership in Aotearoa/New Zealand and in the Pacific region. It is about attending to the needs of the students and their communities and providing the experiences that will nurture and grow students while they are at the university.

Mentoring works when relationships are strong. It is a continual process as those who are mentored go on to mentor other people.

In the scholarship of New Zealand Pacific Education, (at time of writing in 2008), there is no available framework that covers mentoring for leadership development for Pacific students in tertiary education. The AM framework begins to address this gap in education, and has the potential to be influential in the practices of mentoring and leadership for Pacific groups. Education is an important process, whether formal and informal, and whether learning occurs in the classroom or in the context of the family or community. Chapter three, which focuses on the mentoring literature, discusses the variety of definitions and understandings of mentoring as a concept. Many of the definitions have originated from business, organisation, and professional mentoring and have had a predominantly Western perspective. With the growth of mentoring across different fields, especially in education, there is an opportunity to redefine and clarify mentoring according to the way Pacific people operate.

The main benefit of using an AM framework is the positive focus of the approach which ensures that the 'best of what is' is discovered and explicit. It is also significant because of the use of knowledge that already exists within an individual or a group of people. AM is focused on the foundation of learning for the individuals, and as Zachary (2000) argues, this learning principle is vital for a mentoring relationship to develop.

The AM framework is developed from the best of what works from the reviewed case studies. The presented case studies are used to identify the evolution of the mentoring relationship, from the mentor's perspective. By developing an AM framework, other people can take the concepts and apply them to their own mentoring processes. As this study is focused on the mentor's perspective and journey through mentoring, the AM framework posits learnings for a mentor to take on for a mentoring relationship. The mentor's role is central in mentoring and this need to be understood well when the vision is for leadership development.

AM is developed as a way of interweaving the philosophies of AI and mentoring. AM takes mentoring to a new place in that it is not solely focused on

mentoring, but it is concerned with mentoring for leadership. With the attention and priority for leadership being necessary for Pacific student development, I am providing a framework that helps Pacific and non-Pacific practitioners understand an appreciative way of building relationships.

AM draws in ideas of the mentoring matrix proposed by Pue (2005) for Christian leaders' development. The five phases of Self-Awareness, Freeing-Up, Visioneering, Implementing, and Sustainability are identified as the defined steps that a mentor and leader go through together in the mentoring process. The main point of interest is that Pue (2005) states that none of the five phases of the mentoring matrix can be skipped without making it a shallow, less meaningful process. This is also true for the Appreciative Mentorship framework.

The AM framework is based on the foundations of mentoring, leadership, and AI. This study seeks to connect the three concepts together in a relational framework. Furthermore, it places relationship at the pinnacle of the framework; it is the connections between people that are paramount. If we, as Pacific people, are interested in leadership, then we are interested in the way relationships develop. Leadership is concerned with developing relationships of influence. Leadership is also concerned with mentoring and it can not occur without it. Thus, mentoring is what nurtures the leadership. Mentoring is a relationship. The philosophy of AI helps the relationship to grow and be influential. AI binds mentoring and leadership together. Appreciative Mentorship is created based on a phased process for relationships, adapted from Cooperrider's (1987) AI framework, from which the "Appreciative" part of the term is borrowed. This, combined with Mentorship brings together the essential components of 'mentoring for leadership' in one term.

Appreciative Inquiry as a Philosophy of Change and a Methodological Analysis: A Mentor's Perspective

Figure 8 shows how AI has been used in three ways for this study. The first way is with AI as a methodological inquiry into the four case studies. AI allows me to discover, and appreciate the key strengths of each case study, and identify specific challenges. The Discovery phase of Appreciative Inquiry enables the use of story telling and discovery of the life-giving forces (Cooperrider, 2000). The second way

is using AI as process of creating relationships between myself and my protégés. Here, my focus is to build strong relationships based on the strengths we had. The third way is adapting AI as a living and breathing philosophy for me as a mentor as I journeyed through this study and with each case study. This means that I encompass Appreciative Inquiry frame of mind – focusing on the positives of individuals, and their communities.

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                        ┌─────────────────┐
                        │  Appreciative   │
                        │    Inquiry      │
                        └─────────────────┘

┌──────────────┐      ┌──────────────────┐      ┌──────────────┐
│Methodological│      │ AI as a process of│     │AI as a       │
│analysis of   │      │   creating       │      │philosophy    │
│case studies  │      │ relationships of │      │for a mentor  │
│              │      │   influence      │      │              │
└──────────────┘      └──────────────────┘      └──────────────┘

┌──────────────┐      ┌──────────────────┐      ┌──────────────┐
│Manaaki       │      │Focus on the      │      │Learn from    │
│Pihipihinga   │      │strengths of      │      │case studies  │
│Hawaii Group  │      │individuals,      │      │& build on    │
│Leadership    │      │groups, and       │      │the strengths │
│Cluster       │      │communities       │      │              │
│Mentoring for │      │                  │      │              │
│Leadership    │      │                  │      │              │
└──────────────┘      └──────────────────┘      └──────────────┘

              ┌─────────────────┐
              │  Appreciative   │
              │  Mentorship     │
              │  Framework      │
              └─────────────────┘
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Figure 8: Applying Appreciative Inquiry

This study proves that for a mentor, the philosophy of AI is successfully applied to mentoring development. AI is vital for the establishment and on-going development of relationships over a long-term period. Throughout this journey, from using AI, I developed both my thinking and practical ways of demonstrating leadership. AI has key concepts that evolve over a long time. It is a living process. AI as a philosophy has revealed itself in new and different ways for me as a mentor. As a philosophy for mentoring development of new generation leaders, it assists mentors to engage people within a university system. It facilitates the 'unleashing' of

common strengths and desires of a student group. In Chapter ten, the focus was on Mentoring for Leadership, the Design phase of AI. In this case study, mentoring relationships were the primary focus for mentoring for leadership. The relationships were formed over several years, and were based on a shared journey between mentors and those mentored. Mentoring relationships occurred between people, and not in a hierarchical way. By utilising and understanding AI, I became a more confident mentor, able to grow with the students, to mentor them - and they also mentored me. This process was about learning together, looking toward a vision of 'new generation leaders', in a sustainable way for the long-term. An evolving of the growth of relationships is a theme of the stories of Chapter ten.

With an AI approach, inquiry that focuses on the positive brings out previously hidden strengths of mentoring relationships. Instead of focusing the attention on problem-solving, the appreciative frame looks for ways to do of more what already works. From the four case studies, I have shared the insights and stories and focused the attention on these to identify the best moments.

The concepts of both mentoring and leadership have been discussed with no one agreed-upon definition. However, exploration and understanding of the literature reveals foundational basics for both concepts. These basic understandings are built upon and developed with application of the concept of AI. AI allows a mentor to discover the potential for further mentoring and leadership. With AI, I used the foundational learnings from the Manaaki Pihipihinga case study discussed in Chapter six. In this case study, the mentoring involved one-to-one relationships focused on attending to the academic needs of students. The bureaucratic conditions limited the potential of that mentoring, but with an AI approach I learnt from the fundamentals of the programme and build upwards. With a strengths-based perspective, Manaaki Pihipihinga gave me an understanding of Pacific students' needs in relation to the university context and their backgrounds. The responses to questions such as 'What worked?', and 'What were the main foundations for mentoring?' gave me insights into the basics of mentoring.

As the Coordinator of Manaaki Pihipihinga, I gained insights into the development of a mentoring programme. This programme energised my motivation and interest in mentoring, but I was yet to discover the relationship between

mentoring and leadership, which I had always perceived as quite separate concepts. With the Hawaii Group, as discussed in Chapter eight, I focused on developing individuals' strengths. As a mentor I had to pay close attention to learning from the group. The foundations for mentoring and leadership connections were set up for mentoring relationships outside the Hawaii Group. As a developmental process, this was the preparatory phase of experience.

To use AI as a frame is to take a strengths-based approach. Such an approach is particularly important for Pacific development where deficit-approaches are traditionally been used. People outside Pacific communities have chosen to focus attention on the issues and problems. The Rethinking Pacific Education Initiative uses the AI approach to move away from the negative model of thinking. AI is not concerned with problem-solving and so this is an alternative and relevant approach for Pacific communities who have an abundance of strengths and knowledge that are for a variety of reasons, rendered invisible. In reflecting back on my own journey, as described in Chapter two, my personal philosophy, at first did not involve the AI perspective. But in the latter stages of my leadership development, with specific mentoring I experienced acceleration in personal skills and abilities as my mentor focused on building on my strengths using AI.

AI encourages me to overcome challenges in my personal life and in my professional role as a mentor. It is a re-thinking philosophy requiring me to attend to what there is, rather than what is not there. Explaining AI theory comes from personal experience and conviction (Hammond & Royal, 1998). Personal involvement with AI speaks loudly, and gives a clear picture of what AI can achieve. AI grows and evolves with experience and application to different contexts. As Sanga and Walker (2005) state, leadership is dependent on context. AI is a process that can be modified and adapted according to the context it is used within and thus is suitable for leadership development. The Hawaii Group presented significant challenges for me as a leader, but with AI, I turned those challenges into learning opportunities for my own leadership development. Learning from the challenges, encouraged me to strive to become a better mentor in the future.

Mentoring is focusing on the development of an individual. AI supports this principle as it attends to the learning, and it facilitates an understanding of what works

in a context, for a group, for an individual. In this study, AI enables a discussion of what works for a mentor. As the facilitator of AI, I develop specific insights into my own knowledge and abilities. Such insight is valuable for individuals who intend to become mentors. As a philosophy, AI engages both thought and action. It is important to move confidently beyond the theory to its application, thus making learning easier. As described in Chapters nine and ten, the case studies of the Leadership Cluster and Mentoring for Leadership gave me the experience of applying AI in two different contexts but with the same overall purpose of leadership development. Asking specific, provocative questions to the protégés elicited their knowledge of leadership. With AI, their knowledge was illuminated so allowing me, their mentor, to carry their learning forward starting from the point of where they were at. The use of AI unleashed the protégés' leadership understandings, and I also learnt from them. It encouraged them to look within their own contexts, and to assume the responsibility for leadership in these contexts. Moreover, AI supported the development of relationships as a mutual respect and appreciation developed for one another as mentors, and as students of leadership. By illuminating the 'what works' and conversing about it in realistic ways, motivation and commitment to the mentoring process increased.

With AI, mentoring starts as the unknown and as the undiscovered within a context. The use of AI allows for underlying assumptions, values, beliefs, and principles to be discovered. Using the AI frame to examine the context, the needs of people, the knowledge, cultural practices and beliefs, the resources, the hopes, and possibilities for the community become known. This is evident with the case studies of the Leadership Cluster and Mentoring for Leadership. These case studies constitute the Design phase; specific strategies were employed from which we developed the vision of what we wanted to achieve together as a community.

AI as a Process of Creating Mentoring Relationships

In the case studies, mentoring relationships were strengthened with the use of AI. Each protégé in the mentoring initiatives in Chapters eight, nine, and ten was involved in mentoring as a learner; this included the mentors. Maintaining the values of respect, trust, and honesty are foundational to the strength of the relationships. Because of the focus on relationships, gender and cultural boundaries are not a

challenge. In fact, protégés' cultural knowledge help people to appreciate, acknowledge, and honour each person. For instance, within the Leadership Cluster and with the use of AI, protégés realise that their contributions to leadership are valid. In small group mentoring, AI encourages strong relationships across individuals. The use of AI empowers all individuals, including women, ethnic minorities, and 'reluctant leaders', generating power, learning, energy, enthusiasm and positive action in the relationships.

AI is flexible, as it starts with mentoring and then leads to leadership, the ultimate vision. Appreciative Mentorship is concerned with the long-term and it is a sustainable process. It is not built from short-term problem fixing. Appreciative Mentorship focuses on human relationships, appreciation for people, and the influence people can have on one another. Accepting realities is part of the AM process. It does not downplay or ignore the challenges, but rather seeks to embrace them as learning opportunities for growth.

AM focuses on mentoring for leadership, by drawing on important foundations of mentoring. The framework focuses on unleashing the potential, the possibilities, and focusing on growing individuals through relationships. A developmental and learning process is fundamental to the AM framework so that there is growth for all involved, including mentors. The main principle in the AM framework is for relationships of influence to occur and for those who are mentored to become appreciative mentors of other people. An individual can not short-cut through the AM framework. If any short-cutting occurs then the value of mentoring will be weakened. The following passages provide a revisit of the 4-D's, Discovery, Dream, Design, and Destiny.

1. *Discovery*

Authors such as Jacobi (1991) and Kram (1980) define traditional mentoring in organisations as a two-way relationship with the focus on a senior-junior relationship. In terms of the work on leadership, the scope of positions and perspectives is complex and varied. The work of Greenleaf (1977) and Sanga and Walker (2005) provide the basis for my understanding of leadership with the focus on the importance of relationships of influence. Parry (1998) examines transformational leadership, with

key arguments on the process and values. Further, Kouzes and Posner (2003, 2007) focus their attention on the process of being a leader, and the importance of the leadership relationship.

As a mentor who embraces the AI philosophy, I focus on what is relevant for my mentoring and leadership understandings. The Discovery phase also incorporates the background and rationale for this study. The exploring and recognising of some of the challenges for Pacific students is part of AI discovery as it allows me to appreciate the needs of Pacific students in Aotearoa/New Zealand. Moreover, my personal journey as someone who experiences mentoring provides the positioning for further discovery. The importance of my own story is useful in story-telling as a method for sharing of insights and lessons of mentoring. It is from this position, that I focus my methodological process on story-telling with the four case studies. Because this is an appreciative study, I endeavour to use a process that is not about teaching a new theory to Pacific people. Instead, the process of AI assures people that they have the potential to discover knowledge that already exists within their communities. This is the strength of AI; it gives life to the unique structures, and processes that exist. The attention remains on the people. The method of Appreciative Inquiry helps to create the relationship between the mentor/leader and the people. It is an appreciation of people. Inquiry and change are simultaneous and the questions I ask of the case studies are part of the change process. Such inquiry is therefore neither objective nor neutral.

2.   *Dream*

The Dream phase (Manaaki Pihipihinga and the Hawaii Group), gave much of the life-giving force to this study. Manaaki Pihipihinga gave me, the mentor, a base for mentoring. Using an AI frame, I found that understanding the needs of the students was fundamental to the success of mentoring. Furthermore, the importance of relationships with the students and other staff in the university was vital to sustaining the mentoring programme. The knowledge obtained from this case study and the Hawaii Group allowed me to apply this knowledge to the other mentoring initiatives. Through the challenges involved in the case studies, I search for what works best to move mentoring knowledge and practice further. Considerable learning is involved for me as mentor and linking the 'best of what is' to 'what could be' was

critical. From these learnings, I experience a sense of excitement for future mentoring developments. I learn about people through first-hand experience of developing the initiatives. I learn about what excites people and what frustrates people. This phase is significant for me as it generates a newly found knowledge that changed my perspective on mentoring. I was in the process of self-development for leadership. I also discovered that I should not lose sight of a leadership vision. As the constructionist principle of AI (Cooperrider, 1986) suggests, every analysis I made was informed by what I had learnt from the past. My experiences with these case studies constructed the knowledge for the future.

3.   Design

The Pacific Education Leadership Cluster and Mentoring for Leadership were the case studies in the Design phase. This phase is focused on building momentum - developing short-term and long-term strategies for specific mentoring and leadership development for Pacific students. My experience with understanding AI reached a new level because I gathered experience with using AI as a process. By employing the AI inquiry process, I find out what the best is for the students in each of the case studies. The case studies in the Design phase are structured around the AI philosophy. In these case studies, relationships are the focus of mentoring and leadership development. The two concepts are drawn closer together as the continual appreciation of what worked is heightened by the experience with AI. AI is exciting and well-positioned as it is beneficial for forming strong relationships. Diversity is appreciated and recognised as a key strength.

4.   Destiny

Transitioning from the past to future possibilities marks the Destiny phase. It is in this phase that the vision of "growing new generation leaders" is reached and further developed. The Appreciative Mentorship framework marks the 'arrival' at a destiny, through the appreciation of the best of the case studies. Here the case studies provide the critical foundations for a new mentoring framework, a new knowledge.
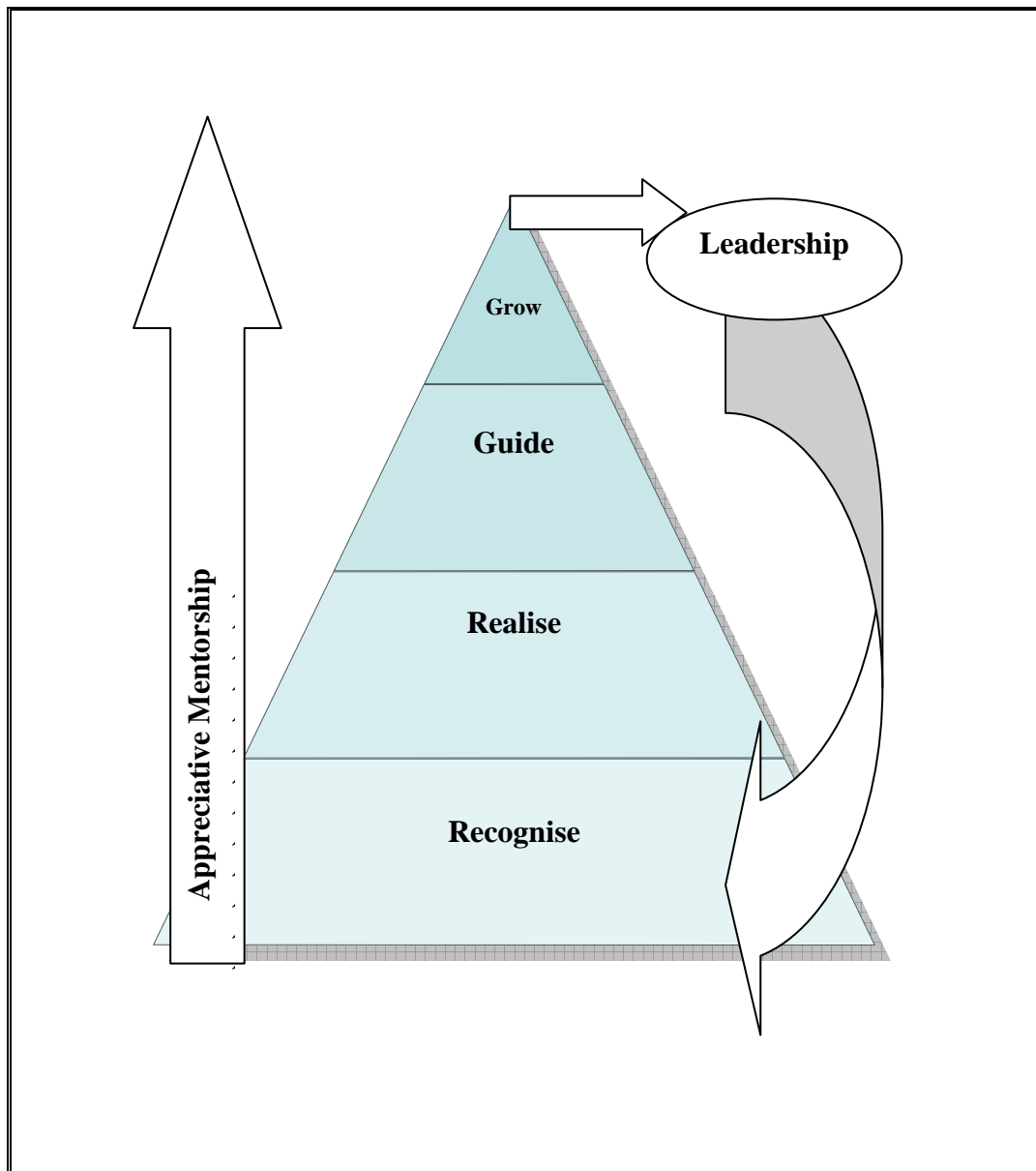
Figure 9: Appreciative Mentorship Framework

Figure 9 shows the process of AM. At the base of the pyramid is the Recognise phase. The Recognise phase is the foundation of the AM framework. It provides the strength, the philosophies, and the appreciation necessary at the start of the process. The arrow on the left side of the pyramid represents the upward growth and building of Appreciative Mentoring. As the work is done in the Recognise phase, the mentoring process can move to the Realise phase, then to the Guide phase and then to the Grow phase. As the mentoring process grows and extends within the relationships, building on each previous phase, the focus moves to the individual (or

the community); the emerging leader who will mentor other people. The main arrow to the right of the pyramid signifies this journey to leadership. The arrow between the leadership circle and the Recognise phase represents the continual cycle of people who are mentored to carry on the process of appreciative mentoring.

The Appreciative Principles of the Appreciative Mentorship Framework

The Appreciative Mentorship framework is built on the following appreciative principles within each of the four phases of Recognise, Realise, Guide, and Grow. The next section discusses the principles as they appear within each phase. Within each phase, the principles are important for a mentor's personal behaviour, and their outlook for developing effective mentoring relationships. These principles are fundamental for the mentor to understand before the mentoring relationship can progress.

Recognise: Appreciative Philosophy, Appreciative Heart, and Appreciative Relationships

Realise Appreciative Context, Appreciative Understanding, and Appreciative Motivational Learning

Guide: Appreciative Encouragement, Appreciative Values, and Appreciative Behaviours

Grow: Appreciative Leader-Development and Appreciative Mentoring for Leadership

The four phases of Recognise, Realise, Guide, and Grow are tailored from the traditional 4-D's (Discovery, Dream, Design, and Destiny) of Cooperrider's AI philosophy. As this study is primarily focused on mentoring relationships and leadership development, it is appropriate to refine the AI philosophy to a learning centered and relationship-focused framework. A mentor must be prepared and aware that the role will evolve over the duration of the mentoring relationship. A mentor could be a teacher, a coach, an advocate, a cultural advisor, a role model, a leader, a friend, a confidante, and a colleague. It all depends on the relationship with their

protégé. Most of all, a mentor should see themselves as a person of influence (Maxwell & Dornan, 1997).

AI is a process that assumes that all people in a group, organisation or community are valued and that no one person is considered superior to another person (Hammond & Royal, 1998). This is a significant point for mentoring relationships because while much of the Western literature on mentoring points to senior-junior relationship, this is certainly not the case with my model. In the case studies of the Hawaii Group, the Leadership Cluster, and Mentoring for Leadership, there were conscious efforts to avoid a senior-junior relationship, which is why values such as respect are fundamental. This study crosses the traditional boundary of lecturer-student relationship and redefines it as an interpersonal relationship of learning. Friendship is a key word to describe the mentoring relationship as friendship assumes that two people are equal (Chi-Kin Lee & Feng, 2007).

The Recognise Phase

Pue (2005) believes that a shared vision is the beginning of leadership. Thus, vision-making for a mentoring relationship is the first step. Vision is connected to purpose, and discovering the purpose is critical in the Recognise Phase. There are numerous purposes for mentoring Pacific students in the university context. Ultimately any vision must be connected to what the protégé wants for their life. However, as a leader-mentor it is also possible to connect the needs of a protégé to a greater vision of development for Pacific education such as those outlined in the Pasifika Education Plan (Ministry of Education, 2006a), and as in the RPEIPP Leadership Pacific strategy, "to grow 1000 New Generation Pacific Leaders by 2015." A mentor is clear about their own personal vision for leadership and personal goals, as this impact on both the mentoring process and the outcomes. On reflection, I did not discover my own vision for leadership until I had challenging experiences that helped clarify my leadership understanding. Therefore, these experiences were about personal growth for me. This is why leadership is a progressive journey of clarifying questions. In the Recognise phase, a protégé is made to feel that they are contributing to their own vision through their actions. A protégé is encouraged to learn, to reflect, and to value their life experiences.

The Recognise phase is concerned with the ground work that is needed to be done by the mentor. It is the mentor's responsibility to be clear about mentoring and the journey ahead, so that it moves to a vision for leadership. The mentor's goal is to facilitate learning, but before this happens, the mentor must learn as much as possible about mentoring. Reading of good mentoring and leadership development books, and/or being mentored will also help to facilitate their own learning of what is involved in mentoring. Sanga and Walker (2005) point out that leader development begins with the self and this is a must, rather than a need. However, nothing can be more valuable in terms of learning, than being involved in a mentoring relationship. I initially learnt about mentoring from mentors who had supported me, then I continued to learn from the literature, and then from developing Manaaki Pihipihinga, a formal mentoring programme. In the Recognise Phase, the mentor needs to attend to self-development before beginning a mentoring relationship with the protégé. AI facilitators take the time to understand the way AI works and adapt it according to their context (Hammond & Royal, 1998). Thus, Appreciative Mentors take the time to understand this framework so that they can begin to create solid relationships with their protégés. Essentially it is a complex process because of the different prior experiences that impact on people's lives, thus impacting on people's worldviews.

In the Recognise phase, through a commitment to the relationship, a mentor works with the individual/s to recognise their key strengths. The mentor recognises as many key strengths as possible through a conversation using appreciative questions such as "What do you perceive as your key strengths?" or "How can I help you to grow/achieve/succeed?" The mentor works to draw out the enabling factors in people's lives. Here, the fundamental principle is the mentor's ability to connect the individual to what they may not be aware of about themselves. This requires the mentor to recognise the talents that are hidden or have not been brought to the surface before because of factors or contexts that have prevented this. Enabling factors for Pacific students can be related to prior learning through their cultures, family context and background, personal values, and church experiences. For the mentor, connecting with the protégé is the key in the Recognise phase. This is achieved by face-to-face interaction from the start, establishing the rapport and genuine interest in their protégé's life.

The Recognise phase is an exploration of what mentoring may encompass, look like, be understood as, or have the potential to be. In the case of a protégé's mentoring relationship with the mentor, attention is given to a focused conversation on mentoring. The time that is dedicated to this conversation is regarded as a solid commitment by the mentor to delivering a full and encouraging explanation of mentoring. Some individuals' understandings of mentoring need to be explored as the relationship develops. Thus, sufficient time must be taken to ensure recognition and understanding of the differences and similarities in various perspectives of mentoring. Clarification of what this particular mentoring relationship will entail will help to pave the way for the mentoring. From this conversation, the mentor obtains a sense of the protégé's expectations, hopes, and desires for mentoring. However, the Recognise phase is not about overloading the protégé with information about mentoring, nor is it about knowing the entire life story of the protégé, nor the sharing all of the mentor's life knowledge. This information will be disclosed as the relationship evolves.

An Appreciative Mentor is someone who has clarified their own values and has gone through a process of increasing their own self-awareness. This point is supported by Pue's (2005) phase of self-awareness in his mentoring matrix, and Zachary's (2000) personal journey exploration. Being aware of one's own experiences, history, and culture can be successfully achieved through having had prior mentoring. That is, if the mentor has had experience of being in an effective mentoring relationship, then much of this self-awareness development should have already occurred. If a mentor is new to mentoring and has just 'picked it up', then they have to actively seek out a mentor to help their own growth and to facilitate the process of self-awareness.

The development of self-awareness is not just restricted to the Recognise phase; it evolves and grows through all four phases. Increasing the self-awareness of the mentor is an on-going process and strengthens the mentor and protégé's relationship. Relationships help people to see who they are and why. Therefore, the levels of the mentor's self-awareness change according to the development and strength of the relationship with the protégé. Being aware of the self encourages the mentor to reflect and evaluate their mentoring skills and knowledge. Further mentoring of the

mentor, being engaged in more mentoring, and/or reading more widely on mentoring and/or leadership will nurture this.

Appreciative Philosophy

It is important for people who are involved in mentoring within an AM framework to understand what Appreciative Mentorship encapsulates as an Appreciative Philosophy. It is not necessary to understand every factor in depth to gain a comprehensive understanding. However, being familiar with the Appreciative Philosophy is necessary for the mentor who wishes to develop appreciative mentoring. An Appreciative Philosophy gives meaning to mentoring. It provides a definition of the mentoring process, clarity of purpose of mentoring, and it can encapsulate the cultural values and beliefs that are important to the individuals, group or community involved. Appreciative Philosophy lays down the foundations for mentoring. When an Appreciative Philosophy is understood by the mentor, they can provide an appreciative approach to the mentoring relationship.

As identified by David Cooperrider in 1987, AI focuses on the best of what is in an organisation, and through the construction of careful question-asking and story-telling, people are drawn to identify the enabling and positive factors that drive the organisation to be a success. The 4-D's of Discovery, Dream, Design, and Destiny explain the phases of the AI philosophy and are adapted by AI practitioners, such as Hammond and Royal (1998). Understanding the essence of AI allows people to take what they need for the individuals or group they are applying the mentoring to. As stated by Parry (1998), and Sanga and Walker (2005), it is necessary for an effective leader to engage in self-development and continual learning, and mentoring leaders should exemplify this.

The mentor begins the mentoring process by learning the concepts of the Appreciative Philosophy, understanding and being familiar with the construction of question-asking and the use of positive language. By exploring how AI is applied in specific contexts and providing positive benefits for groups and individuals to extend themselves, the mentor is taking a responsible approach to the position of mentor, and creating a process that is fully responsive to the needs of their protégé. Consequently, a mentor's outlook on mentoring will be a positive one. Mentors need to be able to

apply an appreciative pedagogy to establish an overall framework for mentoring based on their protégés' needs.

A philosophy for mentoring for Manaaki Pihipihinga was developed, based on the values of Maori and Pacific cultures. This philosophy helped to inform the purpose and goals of the programme, and the evolvement of the relationships. There are benefits for mentors in understanding and using an Appreciative Philosophy for their personal development. I found that having an appreciative focus allowed me to attend to challenges and everyday life with a stronger positive attitude. Understanding the Appreciative Philosophy also facilitated my use of affirmative language.

The case studies presented in this study show how AI can be applied to a Pacific student community. Leadership and mentoring are connected, following the Manaaki Pihipihinga programme. One of the biggest challenges in the application of AI was during the Hawaii Group experience, because of the diverse perspectives and experiences of individuals. Some individuals were not part of the mentoring or leadership development. Furthermore, some preferred to focus on negative issues and then try to find a solution, instead of looking at what worked for the group. As a result, the relationships between some of the individuals in the group were not aligned with an Appreciative Philosophy. In comparison, when AI is applied in a setting where learning is the focus for the students in a Leadership Cluster, there are great benefits, as a result. These include common strategies for all individuals, positive leadership stories, and an enhanced generation of knowledge. An Appreciative Pedagogy was devised by Bloom (2002). In this application of AI, academic advisors integrated the principles of AI into an advisory relationship with the students, and focused on setting goals accordingly. While the relationship was termed to be an Appreciative Pedagogy, the application of the 4-D principles was similar to a philosophical application. An appreciative philosophical understanding of mentoring is critical for leadership development. If the goal of mentoring is to bring out the best in people, this is leadership development. An appreciative philosophical approach can be adapted or modified according to the needs of people. As Hammond and Royal (1998) for example, show, AI is used with community groups through to large-scale organisations going through a change process.

Appreciative Heart

In their work on leadership, Kouzes and Posner (2003) state that leaders must demonstrate care for their people. The heart is at the centre of the connection between the leader and the people and it is personal and interpersonal. The authors state that encouraging the heart is necessary in leadership. I take this concept of 'encouraging the heart' to also be the Appreciative Heart for the mentor. A mentor begins with an Appreciative Heart if they are serious about mentoring. Mentoring for any selfish gains is not the priority for the mentor. The mentor cares for the needs of their protégé and shows this genuine caring. In the Manaaki Pihipihinga case study, mentoring was focused on the academic sphere, and there was not a great level of emphasis on caring and the heart. A detached relationship was emphasised because staff did not want students to have a relationship that crossed any boundaries. AM shows that it *is* possible to have strong relationships within boundaries - cultural, personal, and professional – but to also have an Appreciative Heart. A mentor with an Appreciative Heart goes 'the extra mile' to support their protégé. The mentor always expects the best and provides the best mentoring for the protégé. An Appreciative Heart requires a mentor to make positive impacts on a protégé's life. However, the heart must be fully present to begin any mentoring. First and foremost, a mentor cares; otherwise the mentoring inevitably fails. For a mentor to have an Appreciative Heart, to care for their protégé, they demonstrate this through their behaviour and language.

Appreciative Relationships

In the Recognise phase, the process of developing a strong Appreciative Relationship is a focus for the mentor. It is a relationship based on shared and mutual understandings. The main theme - the focus - of all the mentoring in the case studies was the development of relationships. It is evident from both the mentoring and leadership literature that the quality of the relationships has been a priority. Transformational leadership is concerned with relations and values, whereas transactional leadership is a process of transactions between leaders and their followers (Parry, 1998). In the AM framework, relationships are central to building the mentoring process. An Appreciative Relationship is centered on the initial focus of establishing rapport with the individual. The mentor must take primary

responsibility for being interested in the protégé's day-to-day life and/or finding a connection that begins to build a close relationship. This point is particularly important in informal mentoring, where the leader-mentor is seeking to develop individuals around them. These early connections are made by such things as identifying a shared common interest or by asking protégés something about themselves. In an educational setting such as the university, this could be about the student's course work for example. It is important, at the beginning of the relationship that the mentor does not ask questions that are regarded as too personal or that make the potential protégé uncomfortable. Following the establishment of a relationship, the leader-mentor then begins to develop an appreciative relationship with the protégé. It is essential for the mentor to clarify with the protégé the nature of the mentoring relationship. This is an articulation of how the relationship will evolve, what it will involve (for example, time, process, expectations of relationship), and an initial conversation about the protégé's goals.

The Appreciative Mentorship framework is discussed with the protégé so they are aware of and familiar with the mentoring approach. In a tertiary institution, many students will not have experienced a mentoring relationship, unless they are part of an academic one-to-one mentoring relationship, such as Manaaki Pihipihinga. A conversation that explains AM is necessary to help clarify for the protégé what mentoring is about. Because the protégé may have ideas about mentoring and perceptions of how it works, this is a time to answer any questions or to ally any fears. In the Appreciative Relationship many appreciative conversations will take place. If the learning principle is integrated into mentoring, each appreciative conversation can serve to be a learning point, a lesson that the protégé can take to extend and grow from. For instance, if the initial appreciative conversation brings up some concerns for the protégé, the mentor uses an appreciative framework to focus the attention on the positive factors such as learning from fears and/or challenges.

Time that is specifically dedicated to the nurturing of a mentoring relationship is necessary to strengthen it. Setting boundaries around time is a skill for the mentor to develop, but if they are someone who understands leadership, they will understand the importance of dedicating specific time. The initial time spent getting to know the protégé is the most crucial period because this is the time when values such as trust,

honesty and respect are established as the essential foundations for the Appreciative Relationship to be built upon. This is certainly important for a mentor and protégé who do not know each other very well at the start, or for individuals who come from different cultural backgrounds.

The three values of trust, respect, and honesty give life to the mentoring relationship and if these are not established from the outset the mentoring will not function effectively. For instance, trust is demonstrated on the mentor's part by such behaviour as keeping their word, always turning up for mentoring meetings, and keeping regular contact with the protégé even if this is somewhat informally such as having coffee sessions. Once the protégé feels that they can trust their mentor, the relationship will begin to develop. A protégé feels more comfortable knowing that they are being supported in the best possible way. A protégé can ask questions about factors that they need help with. This trustworthy behaviour demonstrates to the protégé that their best interests are the primary concern of the mentor.

The value of trustful behaviour helps to support the other values needed in a mentoring relationship. Respect is gained when the mentor displays behaviour and attitudes that are respectful of the protégé. In an AM framework, the respectful treatment of the protégé is one of the principle foundations for building an effective learning and mentoring relationship. Respectful language should be used to encourage and support the protégé. "Put-downs" or insulting jokes are not appropriate in an AM framework. A mentor will gain respect when a protégé sees that they are genuine and display empathy. For example, when a mentor takes a keen interest in the protégé's studies or family this indicates to the protégé that the mentor is genuine. To extend this point further, as in previous case study (Mentoring for Leadership), a mentor is considered genuine when they have created specific learning experiences for students. Empathy refers to the level of compassion or warm regard demonstrated in caring for the protégé and attending to their needs. An Appreciative Relationship also infers another role of the mentor, which is that of role model. The protégé learns to observe their mentor and make note of their behavioural patterns. This is also valid in terms of a leadership perspective, where role modelling is important. To maintain credibility, the mentor shows that their behaviour is

consistent at all times. A mentoring relationship is vulnerable to break down if this behaviour is not consistently maintained.

The Realise Phase

The Realise phase moves the mentor and protégé from recognising Appreciative Mentoring and its potential to a phase where the relationship begins to take form. Context, understanding, and motivational learning are key principles in this phase and these are to be strongly in place before moving onto the next phase. The Realise phase is focused on taking the learnings from the Recognise phase and making them meaningful in the mentoring relationship. Considerable commitment and time is required as there will be much of the mentor and protégé walking and talking together. As the relationship evolves, and the protégé becomes more confident and trusting of the mentor, then there are positive developments in the relationship. The mentor is prepared to expect the unexpected in this phase as life throws up challenges for people. The mentor will expect that obstacles will emerge and is prepared to pay attention to them.

Appreciative Context

The Appreciative Context is part of the Realise phase. For Appreciative Mentoring, the Appreciative Context refers to mentors operating in an educational setting with the protégés around them in a supportive environment. Mentors surround themselves with people who appreciate and encourage mentoring even if these people are not at first directly involved in the process. However, if the mentor's influence is effective and positive, it is likely that they soon will be. In this instance, supportive people know that the mentor is creating a context that is positive for Pacific students. Appreciative Context also refers to the physical environment. Access to a space, such as an office or a room, is part of the creation of a mentoring context. This allows for gatherings and meetings to occur. It is vital to have people in the Appreciative Context that share the same excitement of the mentor and protégé. Positive attitudes draw people together and facilitate a context that embraces and endorses mentoring relationships. It is valuable to have a hub of people around who support and understand the significance of mentoring for leadership.

When there is an Appreciative Context and people are meeting together, then connections can be made. Mentoring relationships do not exist in isolation. Effectiveness is increased by having many mentoring relationships co-existing at the same time, and then by bringing people together over coffee, food, or for meetings. This is evident in the case study examples of the Leadership Cluster and Mentoring for Leadership. Mentoring gatherings are the most effective way of creating connections and new relationships between individuals. Individuals who may not have previously crossed paths suddenly became connected when they are in the same room or meeting with mentors. A mentor who understands their protégé can connect people via a shared interest or hobby for example. Connections between people are important - particularly in a university context where Pacific students have come to study as individuals from various Pacific islands or local communities. Pacific students generally come from communal cultures, so it is important to connect them quickly to other people in order to avoid isolation within the university. This is even more critical for postgraduate students because of the nature of independent study. When a mentor has more than one protégé, and this is usually the case for leadership development, then they are able to make use of small groups that meet regularly and/or communicate through e-mail. This gives the opportunity to develop group mentoring where there are a variety of mentoring relationships going on at the same time. Topics of interest are used to accelerate growth. For instance, a Leadership Cluster gives people an opportunity to discuss and debate areas of interest pertaining to leadership. Group discussions and meetings facilitate mutual learning and motivate individuals to work together on initiatives.

This group mentoring strategy requires a skilled and experienced mentor. It is not simply about holding a lunch meeting, and having no facilitated discussion on mentoring and leadership development. The mentor takes responsibility to facilitate, guide, and encourage the group. A mentor creates the purpose of the group to fit the needs of the protégés. After several gatherings when the protégés are comfortable with the context, then they can take control of the gatherings. This is part of mentoring development, and there are numerous ways that people can grow together and mentor one another.

Appreciative Understanding

Appreciative Understanding signifies the next principle in the Realise phase. When the mentor has done the groundwork and developed an understanding of the Appreciative Philosophy and began to initiate Appreciative Relationships with the protégé, the next phase is the implementation of a mentoring process. The Realise phase focuses on connecting the individual to their goals and aspirations. Goals are decided upon by the protégé but guided by the mentor. Hence, the mentor does not impose any goals on the protégé that the protégé does not agree with; rather the mentor asks probing, provocative but appreciative questions that encourage the protégé to think forward about what is possible.

In this phase, the mentor focuses on believing in the protégé and concentrating on the relationship. A projection about current and future aspirations and goals is discussed in this phase. The mentor is aware of the knowledge that they bring to the relationship and uses it to help facilitate the learning of the protégé. The ground work and understanding begins in the Recognise phase. In the Realise phase, the process moves from knowledge and thinking to action and 'doing.'

One of the main areas of focus is on an Appreciative Understanding of the protégé's life, as the relationship begins to form. Appreciative Understanding involves the mentor finding out from the protégé, what their life is about. It is also important to capture what types of knowledge and prior learning they bring to the relationship. For instance, preconceived insecurities or lack of self-confidence might come out in conversation. The mentor is prepared to work to dispel any negative beliefs a protégé might hold. The appreciative perspective will be of value for the mentor to encourage the protégé's expectations.

Appreciative Motivational Learning

Appreciative Motivational Learning involves setting goals or milestones for the protégé in the Realise phase. Because the principle of learning is fundamental to the mentoring relationship, the goals help the protégé to learn a good lesson or to meet a challenge through each experience or conversation the mentor provides. The mentor taps into the protégé's strengths and uses these to support the protégé to work towards achieving specific goals defined by the protégé. Focusing on the strengths that the

protégé brings to the relationship and building on these strengths is important for the protégé's mentoring process. Examples of this were evident throughout the case studies. As I increased my experience in mentoring, and learnt more about AI, I was in a better position to look for the strengths of the protégé.

If the protégé is unaware of their knowledge, skills, talents and gifts, then it is absolutely vital for the mentor to facilitate this realisation. Mentoring conversations and observing the protégé's behaviour will help support this process which may take some time, depending on the protégé. This is why it is important for the mentor to have a good understanding of their protégés, and to be genuinely interested in their lives.

For myself, I have been able to undertake my journey of leadership development because of the belief that several individuals instilled in me. Belief is an important aspect of the Realise phase. Mentors who have had other people believe in them have, themselves, had the benefit of a positive motivational force. For effective Appreciative Mentorship to occur, a mentor believes in their protégé even before they reach their potential. It starts from the time of the first encounter between mentor and protégé. This belief is critical for motivating people.

As a mentor begins to nurture the relationship with the protégé there are new insight into the protégé's past. The mentor uses past achievements as a motivational and learning tool, and discusses these with the protégé. It is important for the mentor to look for skills and knowledge that the protégé brings with them but may not talk about openly. I have found, for instance, that Pacific students have leadership roles in their churches, but they do not usually discuss how these leadership skills and knowledge can be transferred to a university setting. However, once a mentor begins to ask insightful and appreciative questions, the students begin to be excited at the connections and realise their hidden potential. This results from actively facilitating the conversation to be centered on appreciating what works for protégés to achieve certain goals or behaviour. The identification of these skills and knowledge encourages the protégé to look back and use these for present and future actions. In this way the mentor helps the protégés to learn about themselves and to search within themselves for the answers. An Appreciative Mentor visualises what is possible and the present and future successes for the protégé. This leadership foresight provides

the mentor with motivational power to nurture the protégé. The forward thinking about present and future successes should be clearly articulated to the protégé.

The Guide Phase

The Guide phase encompasses a level of mentoring that builds on the Recognise and Realise phases. When a mentoring relationship is initiated and is in the process of development and the capability of the protégé is realised, then goals and specific opportunities are developed to help guide the protégé. It is a learning relationship (Zachary, 2000). The focus in the Guide phase is on the nurturing and growth of the protégé to reach their goals. The mentor's objective is not to provide all the answers and solutions but to facilitate a process that a protégé can learn within and also meet any challenges along the way. Sanga and Walker (2005) point out that a leader does not have a monopoly on leadership. They must create cultures, opportunities, and environments for people to act, participate, and take initiatives. Leaders must be encouragers of others.

Part of the guiding in a mentoring relationship is the acknowledgement that not every part of the journey is about the good things. In order for learnings to take place it is often necessary to make mistakes, and encounter issues and to deal with them. It is the mentor's responsibility to make this clear to the protégé, and to emphasise that the protégé's attitude is what will help them to get through. As with the AI philosophy of David Cooperrider (2000), when challenges arise the protégé should be able to provide solutions based on what works in their life.

The Guide phase focuses on the protégé's development and provides learning through specific initiatives. To guide is to help find ways for the protégé to develop. For the protégé, achieving short-term and long-term goals is paramount. In this phase the mentoring relationship begins to flourish and connections occur with the protégé learning from the mentor and the mentor also learning from the protégé. The reciprocal nature of learning is important in the Guiding phase.

The Guide phase encapsulates the learning and evolution of the relationship so that learning facilitates positive growth for the protégé. The individual who takes on the role of mentor is open to learning as they guide the protégé. Learning is not one-sided. It is seen more as a partnership of two people working together side by side,

rather than the senior-junior relationship that is used in organisational mentoring (for example, Kram, 1983).

Appreciative Encouragement

Guidance involves using Appreciative Encouragement and showing the protégé what possibilities exist. Kouzes and Posner (2003, 2007) demonstrate in their research on leadership that encouraging the heart is the most critical skill for leaders to have. However, the authors also believe it is one of the hardest skills to master. Kouzes et al. (2003) state that a leader is in a position to demonstrate acts of encouragement. In this study, I take the value of encouraging the heart as the importance of face-to-face interactions in the relationship. This encouraging of the heart has the potential to transform people's lives.

In order to appreciatively encourage an individual, the mentor must have a level of understanding of the protégé that is extraordinary. Much of this will have developed through the Recognise and Realise phases. Knowing what makes the protégé cry, laugh and angry, is understanding them. There may be times when the protégé says "What am I doing?", or, "I need advice and direction." The mentor's role is not just to say, "Everything will be alright, or, "Lets move on," but also to appreciatively encourage the protégé to find the answer. This involves nurturing conversation that engages the protégé to think carefully and strategically about their situation. Appreciative Encouragement is most useful when the protégé is lacking self-confidence or has become disoriented in their mentoring journey. The protégé's perspective may become clouded by over-analysing a context and they may not have clear judgment. The mentor can assist by providing genuine encouragement. As Kouzes et al. (2003, p. 64) state, "Only high expectations have a positive impact on actions and on feelings about oneself. Only high expectations can encourage the heart."

Appreciative Encouragement requires verbal reinforcement of the protégé's strengths and showing them that the mentor believes in them and their abilities. Appreciative Encouragement is most effectively provided in a face-to-face interaction. When Appreciative Encouragement is used well and the mentor has created a meaningful experience there are immense possibilities. Protégés' stories

from the case studies have provided excellent learnings in terms of encouragement. From these stories I learnt, as a mentor, that Appreciative Encouragement, especially face-to-face, is critical for Pacific students. They like and need to hear what is good about themselves. Expressing high expectations for the protégé shows that the mentor has faith and confidence in them to do the best they can and the individual will live up to these - the Pygmalion effect (Kouzes and Posner, 2003). Low expectations are not in the Appreciative Mentor's vocabulary or thinking. Thus, the protégé is encouraged to maintain the positive self-fulfilling prophecy. When someone believes in another person and follows through with constant reinforcement and the provision of opportunities, then the protégé will be empowered. The case studies support the notion that protégés excelled in their personal and professional lives when their mentor demonstrated their belief in them. Only high expectations can be used in Appreciative Encouragement.

For a mentor to reach beyond the protégé's self-doubt is a priority. There is a need to show the protégé that they have strengths and how these can be used in their lives. There are also benefits for the mentor in using Appreciative Encouragement. The mentor gains a feeling of heartfelt warmth and also be able to sharpen their skills in encouraging the protégé. Each protégé requires a different form of Appreciative Encouragement. Applying a "one size fits all" approach is not appropriate. In the case studies of Mentoring for Leadership and the Pacific Education Leadership Cluster, the protégés had varied mentoring relationships with me.

Encouragement reaffirms the faith and belief a mentor has in the protégé. It has powerful potential. Some protégés do not need much encouragement and will grow quickly. However, speaking from my experience of mentoring students of ethnic minority background, such as Chinese, Pacific, and Maori people in Aotearoa/New Zealand, there is a lot of encouragement needed. In the Guiding phase, Appreciative Encouragement is also offered in the form of celebrations of achievements, and in the company of others. Recognising, with others, a protégé's achievement is a positive reaffirmation and appreciation of the growth that is occurring. It adds a motivational level for the protégé as well. When a protégé does something well and the mentor is proud this is expressed in a suitable way. E-mail messages are a convenient method, but there is more impact when achievement is celebrated in the company of other

people. People can change in a positive way when their achievements are celebrated. At first protégés might feel embarrassed but, from my experience with Pacific students, when praise and positive feedback is shared in front of their peers, their eyes open up, shoulders are pulled back and a big smile appears. This is growth in a protégé. This powerful moment in mentoring can produce continual positive effects.

Appreciative Values

The development of Appreciative Values is vital for the Guide phase. According to Kouzes and Posner (2007), values are defined as the fundamental beliefs that guide decisions and actions. Johansson Fua (2003) stated that the study of values in educational leadership is an expanding field but has been predominantly based on western values. Values and principles are focused on people's belief systems, their cultural identities, ideas and behaviours (Johansson Fua, 2003). Thus, values guide the way we see the world, how we relate to other people and how we see ourselves in social roles. In the Guide phase, Appreciative Values for mentoring relationships will help guide the mentor and protégé's interactions. A mentor who is respectful of the protégé will create a trusting and empowering relationship. The Appreciative Value of respect underpins many Pacific cultures. Respect for behaviour, for status, for relationship and for people in general is what we as Pacific people know and understand. We demonstrate respect in our language and behaviour toward other people. We also enjoy it when we are respected. Sanga and Walker (2005, p. 42) define respect as "…the recognition of inherent human dignity that people give us as evidence of honour to an individual or group." Based on this powerful definition, the value of respect has potential to build a strong relationship.

In Appreciative Mentoring, respect is demonstrated by the mentor recognising that each protégé is unique. Each protégé brings with them a cultural background that is determined by factors such as ethnicity, religion, education, economic position, and family. As articulated by Johansson Fua (2003), Tongan principals' leadership is based on traditional Tongan values and the influence of Christianity. Clearly, there is no disconnection between their leadership roles and values. Thus, Pacific students who are mentored will have values that are defined by their cultural background.

When the mentor is confident and well aware of their own self and journey then they can make a focused effort to appreciate and understand their protégé without making any judgments or exhibiting any prejudices. A respectful mentor sees the diverse viewpoints that each protégé has and acknowledges these accordingly. Respect for a person is powerful in terms of its possibilities and when a mentor demonstrates respect well, there is an opportunity to guide the protégé and gain their trust. Being sincere at all times will help to endorse respect.

However, Appreciative Values cannot be defined for each mentor and their protégé. The important thing is that, whatever the values may be, they must be appreciative. What the mentor values in their life as guiding principles must support and guide the relationship. Kouzes and Posner (2007) state that a leader must clarify their values; this is credible leadership. When a mentor is clear about their personal values then these must become shared values with the protégé. The mentor's personal values are redundant if they are not agreed upon and shared. Shared values lead to bonding between the mentor and protégé as they act on and believe in these as supporting leadership development.

Because the Guide phase is also focused on learning and the factors that help to support the growth of the mentoring relationship, the Appreciative Values will facilitate this learning. Values can be articulated and shared through a conversation. The mentor can guide the protégé by asking appreciative questions such as:

- What is important/meaningful for you?

- What do you believe in?

- What do you stand for?

- What do you consider to be your strongest values?

The mentor must demonstrate the shared values. For instance, if the values are honesty and trustworthiness, but the mentor does not endorse or show these values, the protégé does not have faith in the relationship or in the mentor. Consistency in Appreciative Values is critical. The mentor is aware that they are a role model and adheres to their values at all times. Failure to do so will result in vulnerability for the mentoring process. Appreciative Values help guide Appreciative Behaviours.

Appreciative Behaviours

Appreciative Behaviours encompass a collection of affirming actions that enhance protégé growth. A mentor must nurture their protégé with positive feelings and attention. Love and respect must be given to the protégé. In this sense, love is not to do with intimate emotions, rather it is of friendship. A mentor makes a significant impact on people's lives. The mentor makes the protégé feel good about themselves in a genuine way and this helps to influence them positively. Appreciative Behaviours connect to giving, whether this is time dedicated to having conversation over coffee, communicating positive feedback through an e-mail, or providing opportunities to experience growth and independence. When a mentor gives, they allow people to feel valued. Everyone needs to feel valued (Maxwell and Dornan, 1997). Appreciating the protégé and communicating how much they mean to the mentor, when appropriate, is the displaying of Appreciative Behaviour.

By demonstrating Appreciative Behaviour, the mentor ensures the protégé feels comfortable, safe, and secure in the mentoring relationship. People can only entrust their lives to another person when they feel safe. A trusting mentoring relationship, therefore, requires a mentor whose words and actions are consistent and are true to their appreciative values, especially that of respect. This gives a mentor credibility, which then leads to integrity. Respect, credibility, and integrity are fundamental to developing an effective mentoring relationship. Thus, Appreciative Behaviour is not only about creating a respectful relationship; there are many other benefits that come from this. A respectful relationship between mentor and protégé, and an openness to the journey of the protégé being unique is critical for the mentor.

As an 'effect' of Appreciative Behaviour, role modelling is vital in the protégé's learning and mentoring. I cannot emphasise how much a mentor is under the watchful eye of a protégé and of others within institutions such as a university. This is important to remember in leadership. While a mentor holds high expectations, the same goes for people who are around the leader. Also, in Pacific educational settings, the mentor has a big task as a role model. Pacific students look for people they are similar to in terms of cultural background. Some of them draw their aspirations and goals from who they see, whether that role model is their mentor or not.

The skills of listening and communication are important in Appreciative Behaviour. In guiding their protégé along their mentoring journey, the value of appreciative listening is part and parcel of being a mentor who demonstrates positive behaviour. Being able to skillfully listen is critical in a mentoring relationship. Listening builds relationships because a mentor who is a good listener can connect well with their protégé. A mentor is not a good communicator if they talk more about themselves than about their protégé, for instance. A mentor who is a good listener hears what the protégé is truly saying about themselves. This allows for a mentor to gain knowledge from the protégé. A mentor who listens carefully is also showing sincere respect for the protégé. Listening and communication skills are part of the leader's self-development and mentors should be constantly aware of the need to keep developing these skills. Ideas are generated through appreciative listening. When a mentor is appreciative in their approach, then the mentor draws out new ideas and develops these further for the protégé. This will help the protégé to understand that knowledge they have is valid and is valued. This is critical in educational settings, where Pacific students are constantly learning theories that are external to their lives, and sometimes have very little relevance to them.

Appreciative listening is always a priority for an Appreciative Mentor, no matter how busy they are. The mentor also listens to what a protégé may not be saying. Sometimes cultural backgrounds can impact on the relationship and this is where the mentor needs to be able to read behaviour rather than encourage the protégé to talk. A protégé must be culturally safe. Appropriate competencies (skills and knowledge) must be learnt by the leader to improve the effectiveness of communication (Sanga & Walker, 2005).

Mentoring of many protégés is a special feature of the AM framework. An AM mentor aims to mentor as many people as possible. Not only is it a rewarding experience for the mentor, but it is essential in leadership. By the time a mentor and protégé reach the Guide phase there should be other individuals who are yet to arrive or have already been through the phase, so there will be relationships at different levels of mentoring. Mentoring is all about the development of relationships and there will be a variety of relationships occurring at any one given time.

The university is a place where transitions occur and this should be kept in the front of the mentor's mind. Timing is critical when it comes to building relationships due to the transitional nature of studying at the university. The development of specific strategies has occurred in the Realise phase, but it is in the Guide phase that protégés can flourish according to their relative skills, talents, and gifts. Bringing protégés together is an effective way of growing them together even if they are at different stages of the mentoring process. In this way they can share ideas and feelings, learn, and support one another. They mentor each other. Working together on a shared project helps to build and solidify relationships across the group. The mentor is also involved. As the mentor shows an appreciative attitude, the protégé picks up on it and applies it to their group accordingly.

Evidence from the Leadership Cluster and Mentoring for Leadership case studies supports the argument that a group of mentored people working together produces astounding outcomes. The harmony of enjoying each other's company generates life-giving energy within the group. Differences between cultures are appreciated and respectful behaviour is demonstrated. As identified in the Pacific Education Leadership Cluster case study, the growth of individuals is powerful in a small focused group initiative, as long as the attention is on mentoring for leadership. The growth of individuals is powerful in a small group initiative. As long as the attention is on mentoring for leadership, mentors can provide challenges that will extend the protégés' talents and skills. In an AM framework, the protégés' knowledge is reaffirmed and validated through bringing them into specifically created mentoring opportunities. An Appreciative Mentor consistently connects protégé knowledge to specific opportunities. Sanga and Walker (2005) reaffirm that leadership happens within groups of people. A leader must be able to develop and maintain effective teams

The Guide phase involves the focused development of opportunities and the mentor's attention to developing the relationship through the use of Appreciative Encouragement, Appreciative Values, and Appreciative Mentoring Behaviours. The final phase is the Grow phase, where the protégé goes on to mentor other people leadership development.

The Grow Phase

The Grow phase is a shorter phase which builds on the hard work done in the prior three phases. A mentor communicates to their protégé that mentoring is about giving to others through relationships. The term 'grow' elicits specific thoughts and images. For instance, to grow a plant requires some enabling factors to support its growth. These factors include appropriate lighting, temperature, water, and plant food. Patience is also required on the 'grower's' behalf. But before it becomes a plant, the seed must be nurtured and attended to, so that it can reach beyond the soil line. There are different phases of growth. But once it is nurtured and is a fully-grown plant, then less attention is required. Appreciative Mentoring requires a similar process. When sufficient time is taken to attend to nurturing the protégé and the experiences and factors of mentoring have allowed them to develop, a protégé goes on to mentor others. To achieve this, the mentor encourages the protégé to mentor others based on their own learning experiences. This is important for the mentoring process as one goal of AM is to grow people.

Each protégé discussed in the case study of Mentoring for Leadership has gone on to mentor people around them. They have mentored a range of people from family members, to students, to work colleagues, and to church members. These new mentoring relationships are some of the good stories that have been shared by the protégés. Appreciative Mentorship is the development of good relationships which must be passed on to others. By becoming mentors, they become leaders. This is mentoring for leadership development. It is expected that each protégé will in turn become a mentor. As a result of their experiences of the mentor/protégé relationship within the AM framework it is natural and expected that they return through the cycle as a mentor.

At this point, the mentor begins to let go of the protégé and give them independence and freedom to experience opportunities and challenges on their own. The mentor continues to pay attention however, and be available to still attend to a protégé when needed. If the mentoring relationship is strong, valued, and effective then the protégé is equipped to make decisions and lead people appropriately. But this stage can also provide challenges for the mentor. When the relationship is strong and is developed over a number of years it can be challenging for the mentor to not

intervene when their protégé appears to be struggling with challenges. In such times, the mentor talks to their own mentor to get support for concerns or decisions in this phase. This is an example of the on-going, but changing nature of the mentoring relationship. A mentor and protégés' relationship continues to be respectful to be open to the mentoring relationship to evolve.

Appreciative Leader-Development

Protégés who go through the phases of the AM framework know that they must take on new challenges themselves, and that they must develop initiatives to help support other people. They also understand the importance of caring for themselves as leaders, taking the time to attend to areas of self-development by engaging in activities such as further reading on leadership, developing ethical leadership behaviour, participating in leadership development programmes, organising Leadership Clusters, undertaking further studies, or attending leadership conferences. In my journey, these are some initiatives I have developed, as a result of being mentored. Mentoring provided me with the confidence to develop leadership opportunities for others. This is one aspect of leadership. The mentor emphasises the importance of taking and applying the learnings from the mentoring relationship. After all, this is what underpins Appreciative Mentoring; it is the learning of the best of what works. The mentor encourages the protégé to continually set goals to work toward their vision for leadership. Just because the protégé has completed all the phases, does not mean that the process is over. Protégés can re-enter any phase to help further develop their mentoring skills and knowledge.

Appreciative Mentoring for Leadership

One of the ultimate goals of Appreciative Mentoring is the passing on of what has been learnt to other people. This is Appreciative Mentoring for Leadership. Once the protégé and mentor have moved through the Recognise, Realise, and Guide phases together, it is time for the protégé to take what they have learnt and share it with others. It is for this reason that it is necessary to go through all the phases with patience and commitment. Any short-cutting reduces the likelihood of the protégé becoming, in turn, an effective mentor who is able to contribute to the on-going AM process. Appreciative Encouragement continues to support the protégé on their

journey of mentoring for leadership development. The mentor encourages the protégé to start their own mentoring role in a familiar context with the people around them; for instance, their fellow church members, family, friends, class peers, work colleagues or even people they meet during the day.

The Grow phase focuses on lifting the individual to a higher level of learning and development. The protégé experiences a mentoring relationship that has ultimately prepared them for this time. They have done the hard work, refocused their priorities and opened their eyes and ears to the people around them. They are interested in developing mentoring relationships of influence. This is mentoring for leadership development.

How is it ever known that mentoring relationships are effective? As an Appreciative Mentors I know that when I have mentored Pacific students who then go to mentor others, then mentoring works. I know this when they take the initiative to help other people without being asked; when they are successful in their studies, careers, and families; when they have positive attitudes; and when they maintain the connections with me as a mentor over the seas and throughout the years. I know when they challenge themselves to grow and do not let challenges overcome them. We know when the 'New Generation' of those being mentored goes on to lead and mentor other people.

Mentoring for Pacific Leadership – Key Principles

The case studies of Manaaki Pihipihinga, the Hawaii Group, the Pacific Education Leadership Cluster, and Mentoring for Leadership have provided key learnings and evidence for the Appreciative Mentorship Framework. However, there are fundamental principles that are also important for the development of mentoring for leadership initiatives. As a mentor and leader developer, I developed the following principles to support and enhance mentoring relationships for Pacific people.

1. Pacific mentoring and leadership are interconnected and cannot be separated. One can not exist without the other. As mentors, we are interested in developing younger students as leaders, as people who can be influential within their relationships. Educational institutions should recognise, place

priority, and support the understanding of alternative ways of mentoring for leadership.

2. Relationships that are built on solid foundations of shared values are important in leadership development. Some of these values are respect, compassion, humility, honesty, integrity, trustworthiness, and reciprocity. These values should be integrated into mentoring programmes for Pacific students in education. Values build relationships. Engage students so that their needs and values are reflected in mentoring processes.

3. Leadership development starts today not tomorrow. A leadership initiative can start as something small and can still have a considerable impact on Pacific communities.

4. A specific setting or context helps to facilitate leadership development. The people, their needs, the resources, and the culture of the context determine the shape of leadership initiatives. Universities should have structures, people, and resources that support and enhance these initiatives.

5. Leadership development is for the long-term. Short-term initiatives will have impacts but it is the long-term development that will have far-reaching positive effects for Pacific communities.

6. Resources are needed for effective leadership development. Institutions and government agencies should be constantly reminded of their obligations and responsibility to Pacific people. The people resources are important and necessary in leadership development.

7. The development of shared visions by leaders is critical for leadership in Pacific communities. These are shared visions based on the hopes and aspirations of Pacific people.

8. Mentoring of younger Pacific students in tertiary education is necessary for the growing and nurturing of the New Generation Leaders.

9. It is important to document and record the stories of leadership development and individual growth. Communicate, and document the stories, draw out the

key principles and themes, and use them for learning of leadership knowledge. In order to strengthen Pacific education, it is important that the stories focus on enabling factors.

10. The right leadership development has far-reaching effects. Appreciative Mentorship, as well as being life-changing for individuals, also has the potential for considerable positive effects, changes and impacts on organizations, institutions and communities.

Concluding Remarks

Growth in mentoring is like a vaka that has arrived at its destination after a long journey over the seas. There is immense excitement and relief. But there is also further discovery ahead to enjoy at the destination. To grow a protégé, the mentor always finds the 'passionate point' for the protégé. Each protégé is sparked by a different passion for mentoring for leadership, whether it is in their village, community, or island. Appreciative Mentoring is concerned with the now and what we as Pacific people can do to develop our communities. At Victoria University of Wellington, the Pacific student community has been my area of attention as I, like many others, am concerned with the current state of Pacific education in Aotearoa/New Zealand. Appreciative Mentoring is deliberately linked to a purpose. The mentoring initiatives I have developed have been focused on the purpose of changing the situation of Pacific education.

Mentoring relationships do not have to be recognised by the university management to be effective. Mentoring relationships do not require or depend upon a lot of funding. But if major tertiary institutions such as the university are serious about supporting Pacific students they should be aware of and look carefully at the work that is making big impacts on peoples' lives. Therefore, my journey as a mentor leads me to develop mentoring beyond the barriers of the institution. My mentoring relationships are about everyday life. I am consistent and serious about mentoring as a way of living. I do not only engage in mentoring at the university; I 'live' mentoring. These are the attitudes, values, and behaviours that give life to relationships.

Appreciative Mentoring for Pacific people should be by Pacific people. This approach supports and is supported by the Rethinking Pacific Education Initiative philosophy. It is based on fundamental shared values, especially that of respect. Non-Pacific colleagues who are supportive of mentoring walk alongside Pacific people. For Pacific students in a Pacific context a mentoring relationship is real when one does not have to think of it as mentoring in the way it has been defined by Western literature. It becomes defined according to the rich knowledge that Pacific people hold and use to develop positive learning relationships for leadership. This is knowledge that we hold and know so well. Each shared experience is a chance to nurture, to learn, and to share in mentoring for leadership.

My mentoring journey is one of beauty, and of searching for a great destination. At times, the vaka has paddled into magnificent storms of challenges. But, it is an on-going and exciting journey. My vaka keeps my journey strong because it is a vaka that is built from determination. I myself have benefited from mentoring; I have learnt much and I have grown as an individual. I owe much to those who have encouraged and influenced me in many ways. I know from my personal experiences and observations that mentoring provides moments of emotional joy and immense pride and that its effects are far-reaching. Often, as I see a protégé reach their potential and I think of them, a smile comes to my face because I know that the relationship has facilitated this growth. When it is done well, mentoring is powerful and empowering. It draws on the best of what is, and when combined with Appreciative Inquiry, it creates life-changing possibilities.

The vaka provides a metaphor for my journey through leadership development. The vaka has been on a journey of exploration through different mentoring initiatives. As the vaka arrived at each destination, there were new challenges to overcome. New learnings also became part of the journey as I began to be more immersed and clearer about Appreciative Inquiry and its use for mentoring people. The phases of Discovery and Dream expose the positive stories and the challenges for mentoring. The Design phase moves the positive stories into focused strategies leading into the Destiny phase. Mentoring has been a journey of developing relationships, and has brought an abundance of heart-warming experiences. This is the essence of what mentoring is, and what it should be. While we as Pacific people face the challenges in Pacific

education, through these mentoring relationships we begin to realize our hopes and desires to be better guardians of our younger leaders. But this is only the beginning; there is much work to be done. However, if this is the beginning, then I am excited and hopeful. Mentoring generates hope in those who have been mentored. My hope is that these younger, new generation leaders will continue to paddle their vaka of mentoring into other communities. Although as an educator, I sometimes feel disheartened to hear sad stories of non-achievement. However, when I am reminded of the individuals who have been mentored and what they have been able to accomplish as a result of the mentoring, I lose this disheartened feeling quite quickly.

Appreciative Inquiry as a philosophy has not only been useful for developing mentoring relationships, and as an analysis tool; for me as a mentor, it has also provided a way of thinking and living. In fact, it has changed my outlook, attitudes, and way of living life. When I first began writing up this PhD study, I did not want it to be all about me. However, as a mentor it is my responsibility to give voice and life to the younger leaders around me. The way I have done this is through relating my mentoring story, so that the reader can learn about what has been possible for other people. The story of the leadership journey is not over, because the journey has not yet been completed. Mentoring for leadership has been the journey, and this story will be continued…

> *Mentoring is the journey and leadership is the destination.*

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