

PROFESSIONAL LEARNING JOURNEYS  
INDUCTION AND MENTORING IN MĀORI-MEDIUM SETTINGS



TE HĀPAI Ō

**EDUCATION COUNCIL**

NEW ZEALAND | Matatū Aotearoa



TE WHARE WĀNANGA O  
AWANUIĀRANGI  
*indigenous-university*

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## HE MIHI

E kī ana te kōrero, he kokonga whare e kitea, he kokonga ngākau e kore e kitea. Me pēnei rā te mihi a Te Whare Wānanga o Awanuiārangi ki tō mātau whaea, ki a Margaret Sidnie Hunt (nee Burdett) i mate i te 29 o te Hereturikōkā, 2009. Me kī rā, kua whai hua te heke o te werawera, me te whakapau i tōna kaha mō te kaupapa nei. E te Whaea, moe mai rā, okioki mai rā.

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## SECTION ONE

### HE KUPU WHAKATAKI

Whakataka te hau ki te uru, whakataka te hau ki te tonga,  
kia mākinakina ki uta, kia mātaratara ki tai.  
E hī ake ana te atākura, he tio, he huka, he hauhunga.  
Tīhei mauri ora!

This handbook evolved from an induction and mentoring pilot that ran during 2009 and 2010.

Te Whare Wānanga o Awanuiārangī (Awanuiārangī) trialled one of four pilot programmes aimed at developing models of induction and mentoring for the New Zealand education sector. With a focus on Māori-medium education settings (kura), Awanuiārangī developed a model of induction and mentoring that:

1. validates āhuatanga Māori
2. encapsulates the Education Council's 12 *Practising Teacher Criteria* (PTC) within a Māori-medium framework
3. is underpinned by the Council's *Draft Guidelines for Induction and Mentoring Programmes and for Mentor Teacher Development in Aotearoa New Zealand*.

The pilot project resulted in a model of induction and mentoring called *Te Amorangi Ki Mua*.

Te Amorangi Ki Mua is a fresh approach to the induction and mentoring of beginning and provisionally certificated teachers that utilises a Māori world view. The conceptual framework underpinning the model is based on a well-known whakatauākī (proverb) 'Ko te amorangi ki mua, ko te hāpai ō ki muri'. This whakatauākī recognises the importance of preparation and planning (the 'behind the scenes' efforts, metaphorically 'te hāpai ō') to ensure what happens (metaphorically referred to as 'te amorangi') goes well.

## SECTION TWO

### HE KUPU WHAKAMĀRAMA

## TE AMORANGI KI MUA, TE HĀPAI Ō KI MURI

*Edited transcript of an address by Wiremu Tāwhai, Kaumātua, Lecturer, Te Whare Wānanga o Awanuiārangī.  
12 October 2010*

Kia ora tātou katoa i huihui mai i tēnei rā i runga i tēnei kaupapa ki te tiroiro i te tikanga o tā tātou whakatauākī.

Many Māori proverbs explain the processes by which Māori should live. The particular process in this proverb is about the journeys between groups of people for various reasons like: people attending funeral services – *mō ngā tangihanga*; for the birth of children – *mō te whānautanga mai o ngā tamariki*; or to visit for betrothal service purposes – *mehemea he tuku i tētahi o ā rātou kōhine hei pupuri i ngā whakapapa i waenganui i ngā rōpū*. During times of conflict, when groups of warriors were taking a military stand and fighting to keep their lands intact or other such reasons, an ancient proverb like this had a military application as well.

Implicit in the proverb being used here is the understanding that before the journey was undertaken much preparation was put into place. Special people were named who were to lead the group on their journey – the *tohunga*, the people with expert skills. Included also in the preparations were the warriors, even though the event may have been a peace-time event. The warriors, *tohunga*, *rangatira* and *wāhine rangatira* would be in front. Those were the kinds of people who comprised the ‘*amorangi*’.

Analysing the word *amorangi* – *amo* is ‘to carry’ and *rangi* is the ‘sun/sky’. Literally then everything that the group holds precious under the heavens is carried by them. As the proverb says ‘*Ko te amorangi ki mua*’, with the purpose of their journey being highly significant to the *mana* of their group.

In their midst would be the *wāhine karanga* for the times they may be needed to raise their voices in replies of welcome. *Ko ngā tohunga whaikōrero* for the time they may be needed to speak on behalf of the group. *Ko ngā tohunga karakia, ko ngā tohunga tiaki i ngā tapu, ko ngā toa hei tiaki i ngā taha o te ope* – that’s the ‘*amorangi*’ in action demonstrating the talent and strength of the group.

The second part of the proverb is ‘*ko te hāpai ō ki muri*’. This is significant because it speaks of the way the journey will be provisioned and thereby sustained. As the proverb suggests, ‘the carrier of the provisions and resources come behind’. Those who follow behind are as important as those who go ahead in the lead.

Sustainability and survival have much greater chances if the trip is organised in such a manner.

What would they be carrying? They would be carrying all the food. They would be carrying the bedding. They would be carrying all of the requirements of those in front – the cloaks, the heirlooms, the *koha*. The ‘*ō*’ means ‘those special provisions that are

required’ for the event to ensure the success of the *hīkoi*.

Many of the people included in the ‘*hāpai ō*’ are likely to be young people led by a few of the elders. The young people are needed for their fitness and strength, and to learn the business of travelling together as a group; to learn the requirements for carrying and keeping all of the ‘goods’ intact on the journey; to learn the art of cooking and preparing food on the ‘roadside’. Added to their role would be the entertainment – the *mōteatea*, the *haka*, the *waiata*. As the ‘*hāpai ō*’, this group carries out special roles in maintaining the *mana* of the whole group.

There are examples of existing names that include *ō* to refer to the special requirements or provisions like ‘*Te Ōtutu*’ and ‘*Te Ōwai*’. ‘*Te Ōtutu*’ refers to the branches that are used to spray the water ahead of the travelling group, or these could be the *tutu* berries for eating along the way. ‘*Te Ōwai*’ may refer to the waters specially dedicated to ensure the cleansing of the pathway and for thirst quenching supplies for the travellers. Terms like ‘*Te Ōwai*’ and ‘*Te Ōtutu*’ have applied meaning within this proverb, ‘*Ko te amorangi ki mua, ko te hāpai ō ki uri*’.

Further research within traditional events may assist in shedding light on all of the beautiful meanings that lie behind proverbs like this for usage in contemporary speech. Do other names like ‘*Te Ōmoni*’, ‘*Te Ōmiraka*’, and ‘*Te Ōwairākau*’, follow the concepts drawn from the ‘*hāpai ō*’ concept? People who work in banks or rich people might be seen as ‘the carriers of money’, dairy-farm communities might be called ‘the carriers of

milk’, the name ‘*Te Ōwairākau*’ could easily describe groups who may have worked in water treatment or water supply plants as ‘the carriers of water’.

In applying these concepts to induction and mentoring there are tremendous similarities between this *whakatauākī* and the pilot project in terms of assisting and embracing mentors and beginning teachers to think within the Māori paradigms for teaching and learning. Māori have a responsibility to develop models that can assist. Through *Te Hāpai Ō*, *Te Whare Wānanga o Awanuiārangī* hopes to sustain provisionally registered teachers as they go forward into the profession of teaching.

Central to *Te Amorangi ki Mua* as a model of support and guidance are the *Pou Tautoko*. As pillars within this model, their role is to scaffold the beginning teacher with shelter, advice and key support for their journey into the profession. They access the layers of provision – ‘*te hāpai ō*’ – referred to in the *whakatauākī*, in the form of assistance, advice, resources and guidance that sustains the provisionally certificated teacher (the ‘*Pia*’) throughout their two-year journey to full certification.

The ‘*Pia*’ is an interesting concept, because there are levels of students with the ‘*Pia*’ being at the top of the student category. They are the people who have been learning for a long time. They are people who have undertaken the journey of learning and discovery for a few years. They are the ‘*Pia*’. They are more than just students. Students would be the beginning learners – the young ones who are wondering about

the world, saying “Shall I go this way or that way?”. The ‘Pia’ has come through those choices, their course is already firmly set. They know what they want to do with their lives and, therefore, a ‘Te Amorangi ki Mua’ model makes sense as a strategy to guide them on their chosen journey.

‘Ako’ (within Te Amorangi ki Mua as a model of induction and mentoring) refers to the provisions of ‘te hāpai ō’ through to the ‘Pia’. The ‘Pia’ is sustained by those provisions throughout their journey and can arrive at their chosen objective – the ‘amorangi’ – where the treasures of the ‘earth and sky’ await them.

‘Te amorangi ki mua’ contains within it all of the symbolism and all of the positive imagery that can be mustered within a Māori-medium model to assist provisionally certificated teachers on their way to a teaching profession where they become inheritors of the ‘earth’ and the ‘sky’. If they can do that, then tomorrow’s students should enjoy great expectations of having highly trained and expert teachers imbued with bright visions for the future.

Nā reira, kia ora tātou. Ki ahau, ko tēnei te whakawhanaungatanga i waenganui i ā tātou kōrero tawhito ki ā tātou mahi i tēnei rā. Nā reira, whakamaui te whakatauākī nei ‘Ko te amorangi ki mua, ko te hāpai ō ki muri’, haria ki te taha i te ‘Induction Mentoring Programme’ noho ai. Ka kite tātou i te ātaahua o te whakawhanaunga o te ao o mua ki te ao o nāianeī. Nā reira, kia kaha tātou. ‘Whāia te iti kahurangi, ki te tuohu tātou me he maunga teitei’. Tēnā koutou katoa.



## SECTION THREE

### INDUCTION AND MENTORING

## INDUCTION AND MENTORING IN AOTEAROA NEW ZEALAND

The teaching profession in New Zealand recognises teachers need the value gained from providing specific and specialised support when entering the New Zealand education system. Graduates from initial teacher education (ITE) programmes enter the profession as provisionally certificated teachers (PCTs). Their employers are required to provide a sound induction and mentoring programme that is linked to the Council's *Practising Teacher Criteria*.<sup>1</sup>

An induction and mentoring programme is to support high-quality professional learning so the teacher can develop fully effective teaching practices for the diverse learners they will be responsible for throughout their teaching career.<sup>2</sup>

To support the provision of high-quality induction and mentoring nationally, the Education Council has guidelines to help professional leaders support PCTs to become fully certificated teachers. The *Guidelines for Induction and Mentoring and Mentor Teachers* were informed by a research programme that *highlighted the potential of intensive, pedagogically focused mentoring to accelerate the learning and expertise of newly qualified teachers*.<sup>3</sup>

As a result, the *Guidelines* identified an important shift in the approach to supporting PCTs. The shift was signalled by a change in terminology from 'advice and guidance' to 'induction and mentoring'.

The current expectation is that support for PCTs is underpinned by an 'educative mentoring' approach. This is where the mentor and PCTs co-construct a programme of professional learning through learning conversations focused on teacher practice.

Induction is... about building the teaching profession and ensuring all teachers are part of a learning community focused on continually improving the learning outcomes of all their ākonga.<sup>4</sup>

Mentoring is an essential component of induction. High quality mentoring is educative in focus and based on a relationship of trust and collegiality.<sup>5</sup>

## INDUCTION AND MENTORING IN MĀORI-MEDIUM SETTINGS<sup>6</sup>

The approach to the 2009 trial of a Māori-medium induction and mentoring framework was based on three key principles (mātāpono).

### MĀTĀPONO 1: Kaupapa Māori approach

Mātauranga Māori (Māori knowledge and values) and te ao Māori (Māori perspectives/world views) underpin the development of an induction and mentoring model for Māori settings; and tikanga Māori (Māori cultural values and practices) guide the research and development process.

### MĀTĀPONO 2: Ako

Every person is both a teacher and a learner. The value of collective input, strengths, knowledge, and skills can be maximised through facilitative relationships and be aptly positioned as the pedagogy of mentoring.

### MĀTĀPONO 3: Whāia te hōhonutanga me te whānuitanga o te mātauranga

Seek the depth and breadth of all knowledge by facilitating the transfer and validation of knowledge.

These principles are inter-related. They are central to the framing of Te Amorangi ki Mua as a model for induction and mentoring in Māori-medium settings and have wider applications beyond induction and mentoring programmes.

The trialling of Te Amorangi ki Mua affirmed these principles as appropriate in Māori-medium induction and mentoring programmes. It also affirmed the approach the model promotes, including establishing

1. This requirement also applies to overseas-trained teachers who do not meet the requirements to gain full teacher certification through the Education Council.

2. Education Council. [www.educationcouncil.org.nz](http://www.educationcouncil.org.nz)

3. *Guidelines for Induction and Mentoring and Mentor Teachers*. Education Council of Aotearoa New Zealand.

4. Ibid. (p. 8).

5. Ibid. (p. 10).

6. In this handbook, Māori-medium settings include all early childhood, primary, and secondary learning settings where Māori language is the primary language of learning.

a clear kaupapa (agreed guidelines) at the outset of the mentoring relationship, which the mentor (Pou Tautoko) and the PCT (Pia) will follow as they work together toward full teacher certification.

The kaupapa will reflect a mentoring relationship guided by these three principles, where the Pou Tautoko and the Pia are learners and teachers. This acknowledges the reciprocal nature of educative mentoring and facilitative relationships (ako). Culturally responsive contexts for the learning of the Pia and the Pou Tautoko will be facilitated. The Pia will also be supported to provide culturally appropriate and responsive contexts within the classroom environment (kaupapa Māori). The pedagogy of mentoring will promote the co-construction of the induction and professional learning programme, and define the nature of the learning conversations as vehicles for sharing, and validating knowledge (whāia te hōhonutanga me te whānuitanga).

An agreed kaupapa for an induction and mentoring programme in a Māori-medium setting could include:

- the pedagogy of mentoring including facilitative relationships
- the *Practising Teacher Criteria*
- leadership development
- how formative feedback is provided and documented
- approaches to gathering evidence of the Pia's learning
- analysis of portfolio data for the Pia to use in their professional learning
- mentoring of specific teaching strategies and pedagogies for supporting diverse learning needs such as differentiated learning, English for Second Language learners, English for Additional Language learners, and literacy and numeracy learning.



## SECTION FOUR

### TE AMORANGI KI MUA

## AN OVERVIEW



## TE AMORANGI KI MUA

Te Amorangi ki Mua as a model for induction and mentoring in Māori-medium settings incorporates four key components – ako, te hāpai ō, Pou Tautoko, and Pia. These components provide the framework for a successful induction and mentoring programme in Māori-medium settings and a pathway toward ‘te amorangi’ – full teacher certification and a successful teaching career.



## AKO

Underpinning the model is the notion of ako – teachers as learners and learners as teachers within a philosophy of life-long learning.

*Traditional Māori learning rested on the principle that every person is a learner from the time they are born (if not before) to the time they die.<sup>7</sup>*

Ako is a dynamic process, with teaching and learning complementing each other as critical parts of the whole. Traditionally, ako was “not a process that stood in isolation from everyday Māori life, but occurred in the interaction of Māori cultural notions”.<sup>8</sup>

The dynamic nature of ako is depicted in the model through the inclusion of seven inter-related elements (āhuetanga) that, collectively, enable culturally responsive contexts for learning.<sup>9</sup> These elements come from traditional cultural values and provide the strength for Te Amorangi ki Mua as an induction and mentoring programme and also link each component.

## NGĀ ĀHUATANGA E WHITU

1. Whanaungatanga – the ability of individuals and groups to relate in ways that are collaborative, supportive, and effective within teaching and learning environments.
2. Manaakitanga – a spirit of caring and sharing where the idea of reciprocity becomes firmly rooted in practice.
3. Kaitiakitanga – culturally responsive strategies to embrace and protect what are seen as taonga. The guardianship of such treasure is the practice of kaitiakitanga.
4. Rangatiratanga – the leadership qualities of a person.
5. Wairuatanga – ethical responsibility guiding the way one acts and cares for others.
6. Kotahitanga – the unity of purpose where individuals are able to work in accord with others towards the organisational goals and within the organisational structures to achieve the moemoeā (dreams and aspirations) of the people concerned.
7. Mātauranga – the acquisition of knowledge and skills in order for effective teaching interactions that are culturally responsive for Māori.

7. Pere, R. (1994). *Ako: Concepts and Learning in the Māori Traditions*. Wellington: Te Kōhanga Reo National Trust. (p. 54).

8. Pihama, L., Lee, J., Taki, M., Smith, K. (2004). *Literature Review on Kaupapa Māori and Māori Education Pedagogy*. Wellington: Institutes of Technology and Polytechnics. (p. 27).

9. For further description of culturally responsive contexts for learning, see Bishop, R. and Glynn, T. (1999). *Culture Counts: Changing Power Relations in Education*. Palmerston North: Dunmore Press.

### TE HĀPAI Ō KI MURI

The specific professional learning programme and special requirements that constitute an induction and mentoring programme are conceptualised within this model as Te Hāpai Ō ki Muri. Importantly, in a Te Amorangi ki Mua model, the provision of Te Hāpai Ō ki Muri occurs in a way that ensures the mana of each participant is enhanced. The role of each participant is respected and recognised as being integral to reaching a successful outcome. The Pou Tautoko needs to scaffold the Pia's learning needs, and the Pia needs to access the layers of provisioned resourcing within a context where ako is valued.

### POU TAUTOKO

Pou Tautoko (mentors and professional leaders) who support the Pia through facilitative and educative mentoring are central to Te Amorangi ki Mua. Importantly, Pou Tautoko seek to establish a relationship with the Pia that is underpinned by the seven āhuatanga. As reflective practitioners, Pou Tautoko remain mindful of their practice as they co-construct a programme of high quality professional learning opportunities with the Pia.

The potential of whānau involvement and of group mentoring is recognised as valuable in this model.

The foundation of ako acknowledges the full range of support and learning a Pia needs may be provided through several Pou Tautoko. The role of Pou Tautoko may be shared amongst many in a kura whānau and may include some or all of the following people: kura whānau members; kaumātua; the professional leader or a senior colleague; an external mentor or teacher who visits frequently and understands the tikanga of the kura; a subject expert; an experienced teacher in the Pia's team, department or syndicate; a teacher with specific responsibilities for mentoring colleagues. If the role of Pou Tautoko is shared, a lead Pou Tautoko must be appointed to be responsible for the performance of each Pia. They make the appropriate recommendations about registration to the Tumuaki (Principal) who then signs off the application to be forwarded to the Education Council.<sup>10</sup>

### PIA

All components of the model come together for the primary purpose of supporting the Pia. The Pia may be someone who has just graduated from an ITE or a teacher who has been in the service for some time but who has not yet gained full teacher certification. The Pia holds provisional teacher certification while they work towards gaining full certification.



## SECTION FIVE

### TE AMORANGI KI MUA

10. For the purpose of teacher certification, the induction and mentoring programme must be led by a fully certificated teacher. In some settings, the lead Pou Tautoko may be the Principal.

## ROLES AND RESPONSIBILITIES

Te Amorangi ki Mua can be used as the framework for your induction and mentoring programme. The effectiveness of your programme will rely on the establishment of a clear kaupapa (set of guidelines) that the Pou Tautoko and Pia adhere to as they work towards achieving full teacher certification. Agreeing from the outset on the 'rules of engagement' and roles and responsibilities helps set a solid foundation for the educative mentoring process.

*E kore au e ngaro, he kākano i ruia mai i Rangīātea.<sup>11</sup>  
I shall never be lost, the seed was sown in Rangīātea.*

Putting Te Amorangi ki Mua into practice requires the support and participation of several people, each with particular roles.

### RESPONSIBILITIES OF PIA

Entering into the teaching profession requires a commitment to the learning of others and one's own ongoing professional learning as a teacher. A Pia needs to take responsibility for their own learning and be proactive about understanding their rights and responsibilities.

In the first two years of a teaching career, the Pia is responsible for completing a very specific learning journey. Successfully meeting the demands of that process requires the Pia to work collaboratively with a professional network including Pou Tautoko, kura leadership, colleagues, and other members of the school and education communities.

The Pia is responsible for fulfilling the requirements of a written agreement or set of guidelines negotiated and signed by both Pou Tautoko and Pia. Any changes to the agreement should be discussed and re-negotiated by the Pia and the Pou Tautoko.

### RESPONSIBILITIES OF POU TAUTOKO

Taking on the role of Pou Tautoko is an important responsibility. One way to conceptualise the role is to think of Pou Tautoko as a 'co-thinker' with the Pia.

The Pou Tautoko helps the Pia see new perspectives and new ways to think about their teaching by:

- facilitating professional discussions
- observing the Pia working with ākongā

- providing specific feedback on their individual accomplishments rather than offering more general praise for doing a good job
- asking open questions
- using probing questions to help them clarify their ideas
- being open to all styles of teaching.

For the purpose of teacher certification, the induction and mentoring programme must be led by a fully certificated teacher. This teacher is responsible for appraising the performance of the Pia against the *Practising Teacher Criteria* and for making the formal recommendation for full certification. Upon the recommendation of the Pou Tautoko, the Tumuaki, if also satisfied the Pia has met all the Criteria to become a fully certificated teacher, will need to endorse the Pia's application for full certification.

All Pou Tautoko need some training and ongoing professional support to undertake their role. They should have appropriate recognition (both professionally and financially) for this responsibility and be adequately resourced with time and materials to carry out their tasks.

As the main 'sounding board' for the Pia, the Pou Tautoko needs to understand the setting – be it a kōhanga, kura or wharekura – and its tikanga. They will also need to be mindful of where the Pia is currently at in their professional growth, be willing to share effective teaching techniques and

understand the learning environment. Most importantly, Pou Tautoko need to work collaboratively through an ako pedagogy where every person (including themselves) has something to offer and to learn.

### VISION FOR MENTORING OF PROVISIONALLY CERTIFICATED TEACHERS IN AOTEAROA NEW ZEALAND

An effective mentor is a reflective practitioner focused on inquiry into their own and others' professional practice and learning – based on a clear understanding of outstanding teaching.

An effective mentor has a significant educative leadership role, dedicated to growing the professional capability of the colleagues they support.

An effective mentor has a sound knowledge and skill base for their role and can establish respectful and effective mentoring relationships.

An effective mentor does not work in isolation. Mentors can only be effective if they are providing mentoring as part of a comprehensive induction programme and are well supported by their employer, professional leader, and professional learning community.<sup>12</sup>

11. This is a traditional Māori proverb often attributed to Ngāti Raukawa.

12. *Guidelines for Induction and Mentoring and Mentor Teachers*. Education Council of Aotearoa New Zealand.

**ROLE OF POU TAUTOKO**

The Council's vision statement for mentoring describes the role of a mentor and some of the key attributes needed to fulfil that role. A role description for a Pou Tautoko may also include the following dispositions, knowledge, and skills.<sup>13</sup>

Pou Tautoko know about pouako, ako, and akoranga o te pouako including:

- contextual knowledge of individual Pia, including cultural background
- pedagogy of teacher education and of mentoring
- professional knowledge, professional standards, and education context
- leadership and management of change.

Pou Tautoko know about learners and learning including:

- contextual knowledge of the learners the Pia is teaching, including the cultural backgrounds of individuals and of the community(ies) the learners are from
- pedagogical content knowledge relating to the curriculum area(s) the Pia is teaching in
- research into learning; for example, Best Evidence Synthesis reports from the Ministry of Education
- how evidence of learning is collected and interpreted.

Pou Tautoko are able to use mentoring skills and dispositions to:

- facilitate constructive but challenging professional conversations with Pia and maintain their enthusiasm
- demonstrate effective teaching strategies for diverse groups of learners
- negotiate and advocate on behalf of the Pia
- demonstrate professional leadership
- demonstrate an understanding of the impact of effective teaching on outcomes for learners
- seek cultural advice to support development of te reo me ōna tikanga.

Pou Tautoko have:

- knowledge of tikanga Māori and te reo Māori
- an in-depth knowledge of the curriculum, planning processes, and assessment strategies
- skill in observing another pouako/Pia and knowledge about how to give constructive feedback to them
- the ability to prioritise what needs to be communicated and when, so that information is effectively absorbed and used
- a proven record of successful teaching
- patience, confidence, and a caring attitude
- knowledge of how adults learn.

**ROLE OF KURA WHĀNAU**

Whānau act as the backbone of Māori-medium kura and are integral to decision-making processes and to teaching and learning programmes. In kura, whānau members with expertise in areas outside of the curriculum, for example, those with knowledge of rama tuna, rongoā, and other specialised fields, are often called in to support teachers.

Whānau members provide the social and cultural context that reminds the Pia that a learner is more than an individual – he whakapapa tō ia ākongā.

**ROLE OF KAUMĀTUA**

Kaumātua have particular expertise in the Māori world. They offer valuable experience in Māori-medium settings, knowledge, skills, and wisdom, especially in local Māori histories, tikanga Māori, and te reo, which are beneficial to Pia.

**WHĀRIKIHIA TE KAUPAPA – HEI WHAKAAROTANGA AKE**

Start planning a Te Amorangi ki Mua induction and mentoring programme by thinking through each of the components and what they will look like in practice in your kōhanga, puna kōhungahunga, kura or wharekura.

Te Amorangi ki Mua as a framework:

- What is the process for full certification?
- What is the timeline for achieving full certification?
- What will the career plan for a Pia look like?

Ako as the foundation:

- What are the values and principles that will underpin the relationship between Pou Tautoko and Pia?
- How will the professional learning needs of Pia and Pou Tautoko be identified?
- How will the relationship between Pia and Pou Tautoko be established and maintained?
- What will the kaupapa look like in practice?

13. *Guidelines for Induction and Mentoring and Mentor Teachers*. Education Council of Aotearoa New Zealand.

Te Hāpai Ō support:

- What information and resources will be needed (for example, *Practising Teacher Criteria*, cultural competencies?)
- What type of professional learning experiences/opportunities will be available?
- Who else does the Pia need to engage with as part of their support network (for example, the union, the Council)?
- What evidence will be gathered?
- How will evidence of the Pia's learning be gathered?

Pou Tautoko contribution:

- What are Pou Tautoko responsible for?
- What are the skills and attributes needed by people in this role?
- Who might share this role?

Pia contribution:

- What are the responsibilities of the Pia?
- How will the Pia contribute to co-constructing their learning programme?

See the Council website for information on induction and mentoring programmes, entitlements for PCTs. Also available here is a downloadable version of *Guidelines for Induction and Mentoring and Mentor Teachers*.

## GETTING STARTED

The Council has a set of minimum requirements that must be met in order for a new teacher to begin an induction and mentoring programme. The requirements concern the nature of their employment and the teacher must also hold a provisional practising certificate.<sup>14</sup> If the Pia holds provisional certification they will have been issued with an ID card confirming this. A teacher's certification status can also be accessed online through the Council's website.

Both a Pia and Pou Tautoko share the responsibility for negotiating and signing any agreements of induction and mentoring protocols they intend to adopt. Agreeing to these protocols through a professional and negotiative process will set the environment for co-constructing the programme of professional learning and support.

Details of the protocols and processes should include an agreement about what records will be kept and what evidence will be gathered. Details of meetings, observations, and professional learning opportunities should be recorded, including dates, topics covered, and feedback and feedforward. Records should be sufficiently detailed to show the range of issues discussed, how resolutions were reached, and progress made in developing professional knowledge, practice, values, and relationships.

### GATHERING EVIDENCE – THE BASE STRATEGIES

During the course of an induction and mentoring programme, the Pou Tautoko and Pia will gather evidence to demonstrate the Pia meets the requirements to become a fully certificated teacher. Along with demonstrating being satisfactorily trained to teach, of good character, fit to be a teacher, and has passed police vetting, the Pia must satisfy the Pou Tautoko and the Council they have met the benchmarks set in the *Practising Teacher Criteria*.<sup>15</sup> This is the main purpose of gathering information and evidence through an induction and mentoring programme.

Evidence and information can be gathered in a range of ways but should be linked directly to the *Practising Teacher Criteria*. Evidence is typically gathered through observations, professional discussions and learning conversations, reflective journals, and portfolios.

14. See the Education Council website [www.educationcouncil.org.nz](http://www.educationcouncil.org.nz) for all requirements.

15. *Practising Teacher Criteria*. Education Council of Aotearoa New Zealand.

**CLASSROOM OBSERVATIONS**

Regular observations conducted by the Pou Tautoko are essential to all induction and mentoring programmes. Observations inside and outside the classroom can be useful for gathering a range of evidence. Classroom observations may focus on an aspect of professional teaching practice. An observation outside the classroom may, for example, focus on how the Pia engages in learning conversations with whānau. Through co-constructive discussion, the Pia and Pou Tautoko agree on the focus of an observation.

Information collected through an observation provides the basis for feedback in professional discussions that promote further reflection to enhance the professional practice of a Pia. Through professional discussion, the Pou Tautoko and Pia will identify areas of practice to work on. Where possible, these should form the basis for the next observation by the Pou Tautoko. If the Pou Tautoko does not work in the same setting, it can be beneficial to enlist the help of another colleague to observe and provide feedback in the areas of practice under discussion. These observations can be added to the collection of evidence and will provide the Pou Tautoko with a further source of information about the work of the Pia.

**REFLECTIVE JOURNALS (WEEKLY/MONTHLY)**

A reflective journal is a useful professional tool for recording professional growth. Keeping a journal increases awareness of 'why we do what we do', with the aim of improving professional practice. Reflections

should focus largely on professional practice in relation to the *Practising Teacher Criteria*.

There are benefits in this process for both the Pou Tautoko and the Pia. By writing reflections in a journal, the Pia, with the support and facilitation of the Pou Tautoko, can examine what happened in relation to a particular event or issue, look for alternative points of view or explanations, and explore the assumptions and beliefs underlying specific actions.

In addition to teaching practice and classroom-based matters, prompts for reflection may come from a wider range of stimuli. These stimuli could include: professional readings; incidents in everyday life; current events; news articles; feedback from learners; conversations with parents, whānau, colleagues, and others; interactions with the community; or anything that has implications for a teacher's role.

The Pou Tautoko has an important role in the process as a sounding board for the reflections. As well as providing alternative perspectives, the Pou Tautoko should be able to offer further ideas to explore (both from theory and practical experience).

Any time invested in this process is time well spent because it facilitates change in teachers' practice, beliefs, understandings, and attitudes.

Teacher education providers in Aotearoa New Zealand now emphasise reflection in their programmes, acknowledging its

potential and value as a tool of change and professional learning. If the Pia has recently graduated from a teacher education programme, they will be familiar with models of reflection and will have engaged in reflecting on practice as part of their study.

**LEARNING CONVERSATIONS**

Learning conversations, as tools of engagement within the induction and mentoring process, are another key strategy for strengthening teaching practice. Learning conversation should strengthen teacher practice by helping the Pia reach a greater understanding of practice, and ways to enhance it.

Most importantly, learning conversations can lead to improving learning outcomes for students. If structured correctly, the Pia and Pou Tautoko will engage in open and honest discussion about teaching and learning, and progress toward meeting the relevant *Practising Teacher Criteria*. Learning conversations provide a major link between the various components of the induction and mentoring programme.

The key to engaging a Pia in a learning conversation is first establishing a high level of trust and mutual respect. This allows the Pia to share openly about their classroom and professional practice – including what they are doing – well and not so well. Exploring student data, questioning teaching practice, challenging theories and beliefs (such as deficit thinking), developing strategies, planning learning programmes, or any particular strengths or areas for

development, can provide the basis for a learning conversation. Some discussion topics may arise from the reflective journal, observations, other activities or documentation noted by the Pou Tautoko.

Getting the best out of learning conversations:

- Be prepared – think about the purpose of the conversation, how it should be structured, and what other resources, information, or data may be needed to inform the discussion.
- Have an agreed format and agenda. Decide on start and finish times to help keep discussions focused.
- At the end of a professional discussion, further progress towards meeting the *Practising Teacher Criteria* should be documented.
- Plan a series of learning conversations and professional discussions – think about what should be discussed and what may be different from meeting to meeting.
- Agree ahead of time which *Practising Teacher Criteria* to focus on.
- Decide on the protocols for difficult discussions so both Pia and Pou Tautoko know how to look after each other (manaakitanga).

### GIVING FEEDBACK

Feedback arising from observations of teaching practice should provide encouragement and support, even when aspects of teaching may seem challenging and difficult.

When giving feedback:

- allow sufficient time for discussion and co-constructing next steps
  - ensure feedback is honest and respectful
  - me wairua tautoko te tikanga – follow a supportive and positive process that is constructive and preferably leads to agreed resolutions
  - be specific – links between theory and practice are particularly important here, as is saying what was effective or problematic, and why
- take into consideration the disposition, experience and personal style of the Pia
  - spend at least as much time listening as talking
  - offer suggestions (ensuring these comply with the setting's policies and procedures) but also allow time for the Pia to provide alternative suggestions
  - allow 'wait time' for the Pia to reflect and deliberate before responding.

## SECTION SIX

### PRACTISING TEACHER CRITERIA

## PRACTISING TEACHER CRITERIA<sup>16</sup>

Provisionally certificated teachers are required to demonstrate that they meet all of the *Practising Teacher Criteria* in order to become fully certificated teachers.

### PROFESSIONAL RELATIONSHIPS AND PROFESSIONAL VALUES

Fully certificated teachers (FCTs) engage in appropriate professional relationships and demonstrate commitment to professional values.

Fully certificated teachers:

1. establish and maintain effective professional relationships focused on the learning and well-being of all ākonga
2. demonstrate commitment to promoting the well-being of all ākonga
3. demonstrate commitment to bicultural partnership in Aotearoa New Zealand
4. demonstrate commitment to ongoing professional learning and development of personal professional practice
5. show leadership that contributes to effective teaching and learning.

### PROFESSIONAL KNOWLEDGE IN PRACTICE

Fully certificated teachers make use of their professional knowledge and understanding to build a stimulating, challenging, and supportive learning environment that promotes learning and success for all ākonga.

Fully certificated teachers:

6. conceptualise, plan, and implement an appropriate learning programme
7. promote a collaborative, inclusive, and supportive learning environment
8. demonstrate, in practice, their knowledge and understanding of how ākonga learn
9. respond effectively to the diverse language and cultural experiences, and the varied strengths, interests, and needs of individuals and groups of ākonga
10. work effectively within the bicultural context of Aotearoa New Zealand
11. analyse, and appropriately use, assessment information that has been gathered formally and informally
12. use critical inquiry and problem-solving effectively in their professional practice.

Section seven, *Te Hāpai O ki Muri*, can be found in *Te Hāpai O ki Muri* folder or downloaded from the Education Council website. This section contains templates designed to support *Te Amorangi ki Mua* model of induction and mentoring in Māori-medium settings.

16. Criteria only provided here. For a full description of the *Practising Teacher Criteria*, including overarching statements and key indicators, go to: [www.educationcouncil.govt.nz](http://www.educationcouncil.govt.nz)