



# Kaiako pono

MENTORING FOR MĀORI LEARNERS IN THE TERTIARY SECTOR

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The full report: “*Kaiako Pono – Mentoring for Māori Learners in the Tertiary Sector*”, by Pania Tahau-Hodges is available on the Ako Aotearoa website: <http://ako.aotearoa.ac.nz/kaiakopono>

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# Mihi

**HEI AKU NUI**, hei aku rahi, hei aku kākā tarahae, tēnā koutou katoa. Ko te whakataukī a ngā tīpuna “E kore au e ngawhere, he maire tū wao mā toki e tua.” Ko te tikanga o tēnei kōrero, mā te manaaki o tēnā o tēnā ka eke te tangata ki tana i hiahia ai. Mō ngā tauria Māori kua tae atu ki ngā wānanga, me ngā kura teitei o te motu ki te tīkapo i te mātauranga, kai te tino mōhio rātou ki tēnei kōrero. Kāore ēnei tauria Māori i te tangata noaiho, e kao! Ko rātou te mōkarakara o iwi, te kurakura o hapū, te manako o ngā whānau. Ko te whakaaro, mā rātou e whakatinana i ngā whakakitenga o te iwi Māori, i runga hokii te whakaaro, ko te iwi Māori, he iwi tau ukiuki.

Nō reira, me mihi ka tika ki a Ako Aotearoa, me Te Puni Kōkiri. Nā ēnei ropū te whakaaro rangatira ki te āta wānanga i ngā kaupapa manaaki i ngā tauria Māori, kia eke ai rātou ki te kōmata o te mātauranga. Kia mōhio tātou ki ngā hua o ēnei kaupapa manaaki tauria, kia whakatakoto ai hoki i tētahi māhere mō ngā wānanga me ngā kura, ki te awhi i ngā ākongā Māori, kia tae rātou ki te Panekiretanga o ngā kaupapa mātauranga.

E te iwi, e whai ake nei ko te whakarāpopototanga o te rīpoata whakatewhatewha i ngā kaupapa manaaki tauria Māori. Ko te tūmanako, kai roto i tēnei pūrongo te huarahi tika kia whai hua ngā Māori kai ngā whare wānanga me ngā kura teitei o te motu, kia eke panuku, eke tangaroa,

*Haumi e*

*Hui e*

*Taiki e!*

# Introduction

**THE PURPOSE** of the study was to:

- profile a wide range of mentoring models presently offered for Māori learners in the tertiary sector;
- highlight and document good mentoring practice for Māori; and
- investigate how institutions are defining and measuring success in relation to mentoring Māori learners.



Mentoring has become a popular strategy alongside other student support strategies, to improve the retention, participation and completion rates for learners in tertiary education. In recent times there has been an increase in Māori mentoring programmes focused on supporting Māori tertiary students to achieve their educational outcomes.

However, to date there has not been a co-ordinated approach to Māori mentoring, nor has there been an examination of exactly what kinds of Māori tertiary mentoring models exist and how successful they are. "*Kaiako Pono, Mentoring for Māori Learners in the Tertiary Sector*" explores this in an attempt to better understand the issues around mentoring Māori students in the tertiary sector.

To collect the relevant data for this study two approaches were employed. Firstly, a review of relevant national and international literature on mentoring and mentoring for Māori was completed. Secondly, site visits and interviews were conducted with 21 tertiary education institutions throughout New Zealand that were known to be providing mentoring programmes for Māori learners. Kaupapa Māori research principles informed the interview approach. ☺

## *Why mentoring?*

Māori achievement in tertiary education has been steadily increasing and mentoring is widely recognised as an important support strategy to improve the retention, participation and completion rates for Māori learners in tertiary education. This is evident in the growth of mentoring programmes for Māori across the tertiary sector.

Mentoring is essentially the formation of a relationship between a more experienced or wiser person (not necessarily older) and a less experienced person for the purpose of transferring knowledge and skills. Mentoring in educational contexts has been defined as: a process of influencing and fostering the intellectual development of learners by guiding them through systematic self-development (Darwin and Palmer, 2009; Watkins, 2008).

## Formal and informal mentoring

The two main forms of mentoring implemented by the institutions involved in the research were formal and informal. While formal mentoring involved deliberate programmes focused on developing purposeful mentoring relationships, informal mentoring relationships were more likely to be developed spontaneously between people who already know each other and are likely to have an emotional connection that includes trust and respect for each others' qualities.

## Conceptual Frameworks

The Māori conceptual frameworks in which mentoring takes place include kaupapa Māori theory and the Māori potential approach.

Kaupapa Māori theory is the philosophy and practice of being Māori, and generally refers to the provision of services by and for Māori that are culturally appropriate and relevant. Kaupapa Māori theory is closely related to self-determination and is anchored in Māori values, knowledge, and cultural practices.

The Māori potential approach is linked to kaupapa Māori theory and this strengths-based approach to Māori public policy affirms Māori as key "catalysts for achieving exceptional life quality for themselves, their whānau and their communities", in ways that reflect Māori people and culture as assets, and acknowledging Māori as indigenous people with accompanying rights and responsibilities (Te Puni Kōkiri, 2009).

Both the kaupapa Māori theory and Māori potential approach support the practice of using Māori epistemological and pedagogical traditions in mentoring for Māori tertiary students.

Additional Māori concepts that support kaupapa Māori theory and the Māori potential approach include:

- whānau (principles of family, including whānau values, structures and practices),
- aroha (care and respect);
- manaakitanga (mutually beneficial and reciprocal nurturing relationships);
- rangatiratanga (self-determination, authority and responsibility);
- kotahitanga (sharing a unified purpose); and kaitiakitanga (guardianship, responsibility and accountability), and
- tuakana/teina (senior person working alongside a junior person).

The formal Māori-focused mentoring programmes delivered by the Universities and Polytechnics examined within the report, tend to be based on Māori values and practices. While these programmes have formal structures, the underlying programme values and mentoring processes produce long-term informal mentoring relationships that operate in similar ways to kaupapa Māori-based education institutions. Irrespective of the type of educational institution or mentoring model, fundamentally, the focus is on improving Māori student participation, retention and completion of qualifications.



*Sir Mason Durie's Te Whare Tapawhā model (1994) is another conceptual Māori framework that highlights four dimensions of and individual's wellbeing, the physical, the emotional, the spiritual and the social. This model also lends itself to support positive mentoring for Māori tertiary students.*



## Good mentoring practice

**Five areas** were identified in relation to good mentoring practice for Māori students at tertiary level. These areas are:

- Providing kaupapa Māori-based or culturally relevant mentoring
- Utilising data to inform responsiveness
- Setting high expectations
- Supporting cultural identity; and
- Community development and leadership.

## Models of mentoring

Of the 21 institutions examined, 13 have informal models of mentoring and 8 have formal models. Of the 8 institutions that have formal models in operation, six have dedicated Māori mentoring programmes.

Formal Māori-focused mentoring programmes are linked back to the institutions' statement of commitment to the Treaty of Waitangi. These programmes have dedicated staff and administration systems with trained mentors and processes. Mentors and mentees are joined through some form of application process, mentors are trained and contact time tends to be organised, though the degree to which this occurs depending on the programme's mentoring processes. At the core of the formal Māori mentoring programmes are Māori concepts and traditions such as whānau, aroha, manaakitanga, rangatiratanga, kotahitanga and kaitiakitanga. However, while these programmes are formal, they often operate in an informal manner and are founded on the development of long term relationships, which are based on trust, respect and personal commitment.

The informal mentoring programmes generally consider the mentoring to be the collective responsibility of staff and learners alike. These informal mentoring programmes are likely to be incorporated within the institution's culture and supported by the learning environment created by and for Māori learners. Again, Māori concepts such as whānau and whanaungatanga play an important role in the informal mentoring programmes.

Collective mentoring is another model with the key focus being community development. Mentoring in community-focused providers tends to be informal and primarily operates between staff and communities through collective processes. The key relationship is between mentors and the collective, with individual gains being a positive by-product as opposed to the main purpose. Findings suggest that cooperative learning through group or collective mentoring is an extremely relevant and culturally appropriate model for Māori. In the providers' experience, it encourages buy-in from Māori which results in increased engagement through their programmes and is strongly linked to principles of community development.

The study tends to support the view that irrespective of institution type or mentoring model, the aims and objectives of mentoring for Māori are fundamentally about supporting Māori learners to complete their courses and qualifications.

## Providing kaupapa Māori-based or culturally relevant mentoring

Providing kaupapa Māori-based or culturally relevant mentoring, supports Māori learners to feel connected to the institution where they are studying. This in turn encourages Māori students to remain, because the institution is culturally relevant to them. The majority of 'mainstream' institutions that participated in the study are developing student support pedagogies that reflect Māori epistemological and pedagogical traditions to ensure their relevance for Māori learners. The establishment of culturally relevant environments, facilities and social networks such as campus-based marae, whānau rooms, and cultural and whānau-focused activities, are key in Māori-based mentoring. These spaces and activities must be accessible to Māori, in order to foster whanaungatanga and related Māori concepts.

## Utilising data to inform responsiveness

Utilising data to inform responsiveness involves examining student information to help the institution refine their approach to Māori learner needs. This means utilising information systems to track the progress of students and offering support when and where appropriate. This information centred approach is proactive, and relies on data to signal when mentoring is needed.

*Few institutions do this systematically, but where such systems are in use (such as at Aotahi, the School of Māori and Indigenous Studies at the University of Canterbury), it allows targeted and highly effective intervention through the mentoring programme.*

## Setting high expectations

Māori-focused mentoring programmes across the sector set high expectations for Māori learners as this is recognised as a key factor for raising Māori achievement. Being part of these various mentoring programmes help students to aim higher than just passing grades, but also to set goals and reach their full potential. The setting of high expectations was often a shock for students, but with the mentoring support of others, students began to believe in their abilities and achieve their goals.

## Supporting cultural identity

The provision of cultural support is regarded by many providers as an important part of ensuring a degree of confidence amongst learners to succeed academically, socially and personally. Research shows that Māori learners are more likely to succeed when they are culturally confident. However, a number of Māori learners are attending tertiary education with limited cultural background, which seems to be an issue that affects the success of some students. Some institutions are addressing this area by promoting and supporting Māori culture and identity.





## Community development and leadership

Some organisations are extending collective mentoring activities into communities, both to support community learning and to encourage people into their programmes. This collective community approach is an opportunity for the organisations to give back to the community, and for the community to benefit from the knowledge gained by learners.

These approaches reflect a sector-wide acceptance that support for Māori learners often requires a complex combination of cultural, personal, and academic support. Furthermore, the findings highlight that mentoring (including having culturally competent mentoring practitioners) which incorporates Māori knowledge, cultural values, practices, Māori language and customs, are important for Māori learners. Such mentoring programmes are likely to have a positive effect on their tertiary learning experiences.

## *Measuring success*

The aims and objectives of mentoring for Māori learners are fundamentally about supporting Māori learners to complete their courses and qualifications and these completion rates thus become key measures of success for formal programmes. This view has a parallel in Māori pedagogical traditions where learners in whare wānanga were required to master a level of knowledge before they could progress to the next level.

Findings show that both the formal and informal mentoring approaches by the various institutions are proving to be helpful for Māori students. However, in many cases, evidence of success could be stronger: for example there is only anecdotal evidence to support the success of informal programmes, as data is generally not collected and learner gains may be difficult to attribute directly to mentoring.

Institutions with formal programmes are able to show a direct link between their mentoring programmes and Māori student achievement levels. Alternative measures of success include learner engagement with their own communities, improved grade averages, progression to postgraduate level, the awarding of scholarships and systematic collection of student perceptions about how the mentoring programme assisted their learning.

In times of fiscal constraint, collection of evidence about learner benefit becomes an even higher priority to demonstrate the value of the interventions undertaken. 🌀

# Te Kaiako Pono i te Rāngai Mātauranga Matua

## Te Takenga Mai

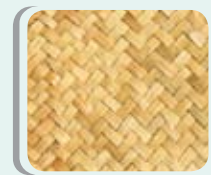
**HE WHAKARĀPOPOTOTANGA** tēnei i te pūrongo (Te Kaiako Pono i te Rāngai Mātauranga Matua) he rangahau me te whakamātautau i te kaiako pono mō ngā ākonga Māori i te rāngai mātauranga matua. He kōkiri tēnei nā Te Puni Kōkiri me Ako Aotearoa, me te tautoko a Te Amorangi Mātauranga Matua.

Ko te whāinga o te rangahau:

- He tuku kōrero mō ngā tauira kaiako pono kē atu mō ngā Māori i te rāngai mātauranga matua;
- He āta whakaputa me te tuhituhi i ngā ritenga kaiako pono pai mō te Māori; me
- Te tiro tiro he pēhea tā te whakahaere mātauranga whakamārama me te ine i te angitu o te kaiako pono mō ngā ākonga Māori.

He rautaki hira te whakamahi i te kaiako pono, i te taha o ētahi atu kaupapa tautoko, hei whakakaha i te pupuri ākonga, te whakapai ake i te whakauru me te whakatutukitanga a ngā ākonga i te mātauranga matua. Inā noa nei kua kaha ake te whakamahinga o ngā hōtaka me ngā tauira kaiako pono e tautoko ai i te ākonga Māori ki te whakatutuki ōna whāinga mātauranga. Ahakoa tērā kāore anō kia whakaritea he tikanga whānui huri noa i te rāngai tae atu ki te whakamātautau i ngā momo tauira kaiako pono Māori kē atu e whakamahia ana me te angitu o aua tauira. Kei te pūrongo, 'Te Kaiako Pono i te Rāngai Mātauranga Matua' e tiro tirohia ana tēnei take kia mārama ake ai ōna āhuatanga ake.

Hei kohikohi i te raraunga mō tēnei rangahau e rua ngā huarahi i takahia e ngā kairangahau. Tuatahi, he tiro tiro i ngā kōrero ā-motu, ā-ao hoki e pā ana ki te kaiako pono a tauivi, a te Māori hoki. Tuarua, he toro i ngā wāhi me te whakahaere uiui i ngā whakahaere mātauranga matua e 21 huri noa i te motu. Ka tukua e te pūrongo nei, a. he tiro whānui o te kaiako pono mō te ākonga Māori i ngā whakahaere i whai wāhi mai, e. ka hāngai ki te ritenga kaiako pono pai mō ngā ākonga Māori mātauranga matua, i. te whakamātautau he pēhea hoki te ine i te angitu i ngā mahi kaiako pono.

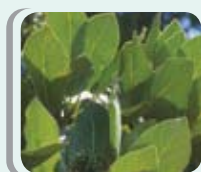


## He aha i huri ai ki te kaiako pono?

Kei te piki haere te whakatutukitanga a te Māori i te mātauranga matua, ā, i ngā rangahautanga o inā noa nei, i tautuhia te wāhanga nui ki ngā ratonga manaaki e tukua ana e ngā whakahaere mātauranga matua. E whakaaetia ana te kaiako pono hei rautaki manaaki nui i piki ake ai te pupuritanga, te whakaauru me te whakatutukitanga a ngā ākonga Māori i te mātauranga matua – ko te tipu haeretanga o ngā hōtaka kaiako pono huri noa i te rāngai te taunaki.

Ko te Kaiako Pono te hanga whanaungatanga i waenga i te tangata mātau, tautōhito ake me te tangata mātau iho mō te whakawhitiwhiti mātauranga me te pūkenga. I te horopaki mātauranga he pēnei anō te whakamārama: te hātepe awe me te atawhai i te whanake ā-hinengaro o ngā ākonga mā te ārahi i a rātau i roto i te pūnaha whakanake whaiaro. E rua ngā momo kaiako pono matua i whakamahia e ngā whakahaere i whai wāhi mai ki te rangahau nei, ko te ōkawa me te ōpaki. I hāngai ngā hōtaka kaiako pono ōkawa ki te āta whakawhanake i ngā whanaungatanga whitake. I te kaiako pono ōpaki he mea tene te whanaketanga o te whanaungatanga i waenga i ngā tāngata i mōhio kē tētahi ki tētahi, ā, he hononga tō rātau i puta i te whakapono me te whakaute.

Ko ngā uara me ngā tikanga Māori te take o ngā hōtaka ōkawa i tukua e ngā Whare Wānanga me ngā Kuratini i tirotirohia i te pūrongo. Ahakoa he poutarāwaho ōkawa ō ēnei hōtaka, ka puta i ngā uara hōtaka me ngā hātepe kaiako pono he whanaungatanga kaiako pono ōpaki wā roa e rite ana te whakahaere ki ō ngā whakahaere mātauranga kaupapa Māori. Ahakoa he whakahaere aha, ko te whakapai ake i te whakaurunga, te pupuritanga me te whakaoti tohu mātauranga a ngā ākonga Māori te tino tikanga.



## Ngā Poutarāwaho ā-Ariā

Ka tae atu ngā poutarāwaho ki te Kaupapa Māori me te Pitomata Māori. Ko te ariā Kaupapa Māori te rapunga whakaaro me ngā tikanga Māori, ā, kei roto i tērā ko tā te Māori tuku i ngā ratonga ā-tikanga Māori, hāngai hoki hei painga mō te Māori. Ko te ariā Kaupapa Māori he whanaunga tata nō te tino rangatiratanga o te Iwi Māori, ko tōna take ngā uara, te mātauranga me ngā tikanga Māori.

Ko te Pitomata Māori e honoa ana ki te ariā kaupapa Māori, ā, e whakaū ana tēnei ariā kei te Māori tonu te mana e tutuki ai te kounga ora tiketike mō rātau, ā rātau whānau me ō rātau hapori,” i runga anō i ngā tikanga e whakaaatu ai i te iwi Māori me ōna tikanga hei taonga me te whakaae atu he iwi taketake te iwi Māori me ōna mōtika me ōna kawenga. E tautoko ana ēnei ariā e rua i te whakamahinga o ngā āhuetanga ako tuku iho a te Māori i te kaiako pono mō ngā ākonga mātauranga matua Māori.

Ko ētahi mātāpono anō ka whai wāhi ki te ariā kaupapa Māori me te ariā pitomata Māori e whai ake nei:

- Whānau (tae atu ki ngā uara, poutarāwaho me ngā tikanga whānau)
- Aroha
- Manaakitanga (ko ngā whanaungatanga tauawhiawhi)
- Rangatiratanga (te tino rangatiratanga, te mana me te noho haepapa)
- Kotahitanga (te mahi tahi)
- Kaitiakitanga (te tiaki taonga me te noho haepapa)
- Tuakana/teina
- Ka whai wāhi anō hoki te poutarāwaho a Tākuta Mason Durie, te Whare Tapawhā e titiro ana ki te taha tinana, te taha wairua, te taha hinengaro me te taha whānau.

## Ngā Putanga Matua

Ko ngā putanga whānui o te pūrongo nei e mea ana he pānga nui, he pānga pai tō te kaiako pono ki te akoranga o ngā ākonga Māori. Tāpiri atu ki tērā he kaupapa ōrite e honohono ana i ngā hōtaka ka taea te whakaemi ki raro i 'te ritenga pai rawa.' Kei roto i ēnei kaupapa ōrite:

- Ka tirohia te kaiako pono hei mea tuatahi i ngā mahi manaaki ākonga Māori. Ka kitea tēnei i te huhua o ngā hōtaka kaiako pono Māori ake e whakahaeretia ana i runga anō i ngā uara, ngā mātāpono me ngā tikanga Māori me te tautoko a te kapa whakahaere matua. Kei ēnei hōtaka anō hoki he anga kē atu me ngā rauemi
- I ngā hōtaka mō ngā ākonga katoa, he huarahi tautoko ā-hoa i runga anō i ngā tikanga Māori mā ngā ākonga Māori
- Te whakamahi i ngā raraunga me ngā kōrero hei whakamahine i te uruparenga ki ngā hiahia o te ākonga Māori
- Te tuku ratonga me te mahi kaiako pono (tae atu ki te kotahi ki te kotahi, mahi ā-rōpu me te katoa) whakatenatena i te whanaungatanga wā roa e rite ana ki te whānau
- Te tuku ratonga me te mahi kaiako pono e hāngai ana ki te katoa o te ora o te ākonga Māori (te ako, te ahurea me te whaiaro)
- Te takoha ki te ārahitanga me whanaketanga o te hāpori mā te whakakaha i ngā ākonga kia 'hoatu' ki ō rātau hāpori me te whakahaere mātauranga; me
- Te tautoko i te ākonga Māori ki te whakawhanake i tōna tuakiri Māori.

E mea ana te raraunga mai i tēnei rangahau, ko ngā ākonga Māori ka uru ki roto i ngā hōtaka kaiako pono ōkawa e tukua ana i ō rātau whakahaere mātauranga, ka kaha ake i ērā atu ākonga Māori ki te whakaoti akoranga me te tohu mātauranga i taua whakahaere mātauranga anō. Ahakoa he uaua te ine, he taunaki ōpaki e mea ana he pānga pai tō te kaiako pono ōpaki ki ngā ākonga Māori. 🌀



# Conclusion

**THE GENERAL CONCLUSION** from this work suggests that mentoring is having a significant positive impact on the learning of Māori students. In addition, there are some common themes linking the various programmes together that can be viewed as 'good practice.'

*These common themes include:*

- *Mentoring being prioritised as an important Māori student support activity. This is evident in the number of Māori-focused mentoring programmes based on Māori values, principles and practices, that are supported at senior management level, with dedicated infrastructure and resourcing*
- *Mentoring programmes designed for all learners include culturally relevant peer support options for Māori learners*
- *Utilising data and information effectively to help refine responsiveness to Māori students' needs*
- *Providing mentoring activities and services (including one-on-one, group and collective) that encourage long-term 'whānau-like' relationships*
- *Providing mentoring activities and services that focus on the 'holistic' wellbeing (academic, cultural and personal) of Māori learners*
- *Contributing to community development and leadership through building the capability of learners to 'give back' to their communities and to the educational institution; and*
- *Supporting Māori learners to develop their identity as Māori.*



Data from this study suggests that Māori learners who participate in formal mentoring programmes offered by their educational institutions, are more likely to complete their courses and qualifications than other Māori learners attending the same institution. Also, while it is difficult to measure, there is anecdotal evidence to suggest that informal mentoring is having a positive impact on Māori learners. 🌀

## *Areas for further study*

These include:

- The extent to which mentoring contributes to raising Māori student achievement levels
- Good mentoring practice from Māori student perspectives; how to measure and report on success for informal mentoring relationships; and
- An examination of the relative benefits of support for Māori learners in institutions that offer both kaupapa Māori-based, Māori-focused support options and 'mainstream' support options that incorporate Māori values and practices.



## *List of Participants*

We would like to thank all the institutions who participated in this study and shared their approaches with us. These were:

- Aotahi, University of Canterbury, Ōtautahi
- Auckland University of Technology, Tāmaki Makaurau
- Aviation Travel and Tourism Industry Training Organisation (ATTO), Te Whanganui-ā-Tara
- Eastbay REAP, Whakatāne
- Learning State, Te Whanganui-ā-Tara
- Manukau Institute of Technology, Tāmaki Makaurau
- Mātāpuna Training Centre, Tūranga-nui-ā-Kiwa
- Moana House Training Institute, Ōtepoti
- New Zealand Sports Academy, Rotorua
- Ngā Pae o Te Māramatanga, The University of Auckland, Tāmaki Makaurau
- NorthTec, Whangarei
- Seafood Industry Training Organisation (SITO), Te Whanganui-ā-Tara
- Skills Active, Te Whanganui-ā-Tara
- Te Kupenga Mātauranga, Taranaki
- Te Kura Motuhake o Te Ataarangi, Wairoa
- Te Pū Wānanga o Anamata, Whakatāne
- Te Rōpū Āwhina, Victoria University of Wellington, Te Whanganui-ā-Tara
- Te Whare Wānanga o Awanuiārangi, Whakatāne
- Toi Whakaari, Te Whanganui-ā-Tara
- Maia Māori Development Centre, Unitec, Tāmaki Makaurau
- Whakatō te Mātauranga, Wairoa

For details about the approaches taken at each organisation please see the full report.

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*For the full report with details of each mentoring scheme,  
go to: **<http://akoatearoa.ac.nz/kaiakopono>***



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