Evaluation of the Retention Pilot Programmes for Māori Medium Beginning Teachers

For the Ministry of Education
Prepared by:
Nan Wehipeihana, Kirimatao Paipa and Roxanne Smith for
Research Evaluation Consultancy Limited – a member of the Kinnect Group
Acknowledgements

Te manu rongo
E rere, e rere
E rere rā
Ki hea, ki hea
Ki ngā maunga tapu
Ki ngā wāhi tapu
O Tangaroa
O Tāwhiri
O Tāne-i-te-wānanga
Ko ngā pipi paopao o te wao
Ko ngā tōtara haemata o apōpō
Nei rā ngā taringa hokoke e mihi nei
E whakahoki nei ngā whiwhingā ā-taringa, ā-whatu, ā-wairua
Hei huruhuru mōu tō rere taupua ki te tiketike o te wao
Nā mātou ko Nan, ko Kiri, ko Roxanne.

Report Information

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Contents

Executive Summary ............................................................................................................. 4
Key findings: cross pilot learnings ..................................................................................... 8
Implications for the Ministry ............................................................................................... 10

1 Introduction .................................................................................................................. 13
  1.1 An overview of Māori medium education ............................................................... 13
  1.2 Unique context and challenges in the Māori medium sector ................................. 16
  1.3 Expectations of beginning teachers in Māori medium ........................................ 17
  1.4 Retention of beginning teachers in Māori medium is an issue .............................. 17
  1.5 The retention pilot programme for Māori medium beginning teachers................. 18
  1.6 Pilot selection ........................................................................................................... 18
  1.7 Pilot focus ................................................................................................................ 19

2 The Evaluation .............................................................................................................. 20
  2.1 Evaluation aim .......................................................................................................... 20
  2.2 Evaluation purpose .................................................................................................... 20
  2.3 Approach: a learning orientation ............................................................................. 20
  2.4 Key Evaluation Questions ....................................................................................... 20
  2.5 Evaluation approach ................................................................................................ 21
  2.6 Data collection methods ......................................................................................... 22
  2.7 Evaluation limitations .............................................................................................. 24
  2.8 Report structure ....................................................................................................... 25

3 Overview of the retention pilots .................................................................................. 26
  3.1 Programme participants ............................................................................................ 26
  3.2 Cohort pilot: Massey University and Te Whare Wānanga o Awanuiārangi ............... 27
  3.3 Iwi pilot: Massey University ................................................................................... 28
  3.4 Matapihi pilot: Te Kura o Matapihi ........................................................................ 31
  3.5 Ngā Kura-ā-iwi pilot: Ngā Kura-ā-iwi ..................................................................... 34
  3.6 Te Pā Harakeke – Education Plus, University of Canterbury ................................... 37
  3.7 Te Wharekura o Rakaumangamanga ...................................................................... 39
  3.8 Te Whatu Kura pilot: Te Puna Wānanga (University of Auckland) ....................... 42
  3.9 Wharekura pilot: Massey University ...................................................................... 49
  3.10 Lessons learned about pilot implementation ......................................................... 51
  3.11 Across-pilot implementation learnings ................................................................... 55
  3.12 Conclusion ............................................................................................................... 57

4 Pilot responses to pia needs ....................................................................................... 59
  4.1 Teacher certification pathway ................................................................................... 59
  4.2 Induction and mentoring expectations of kura ......................................................... 59
  4.3 Māori medium setting factors impact on pia ......................................................... 60
  4.4 How pilots responded to pia needs ......................................................................... 60
  4.5 Conclusion ............................................................................................................... 65

5 What works in induction and mentoring in Māori medium settings ......................... 67
5.1 Manaakitanga: a tikanga based model to induction and mentoring .......... 67
5.2 Applying a general induction and mentoring model in Māori medium settings 68
5.3 Educatively mentoring and Contextualised PLD .................................. 69
5.4 Culturally grounded induction and mentoring framework .................. 71
5.5 Conclusion ......................................................................................... 71

6 The retention of pia in Māori medium ..................................................... 73
6.1 Programme retention data for pia ......................................................... 73
6.2 Conclusion: ......................................................................................... 76

7 References ............................................................................................. 77

Tables
Table 1 Summary of the retention pilot programmes for Māori medium beginning teachers ........................................................................................................ 4
Table 2 Numbers of pia, pou tautoko and kura by pilot who participated in the programme ................................................................................................. 7
Table 3 Proportion of Māori medium students by immersion level, 2015-2017 14
Table 4 Estimated number of Māori medium teachers by immersion level and school type as 2011 ........................................................................................................ 15
Table 5 Number of beginning teachers in Māori medium nationally, 2013 ...... 15
Table 6 Number of beginning teachers in Māori medium by school setting, nationally, 2013 ................................................................. 16
Table 7 Evaluation data collection methods and rationale .......................... 23
Table 8 Numbers of pia, pou tautoko and kura by pilot who participated in the programme ........................................................................................................ 26
Table 9 Programme certification and retention numbers for pia .................. 73
Table 10 Reasons pia give for leaving their Māori medium teaching position.. 75
Executive Summary

Introduction

Māori medium education is a unique and powerful contributor to New Zealand’s social, cultural and economic life. An effective Māori medium teaching workforce is critical for supporting the students of today and tomorrow to succeed in education and beyond, and to have the pride and commitment to uphold tribal identity and integrity. The 2012 report of the Māori Medium Workforce Reference Group highlighted the need to address persistent workforce capacity and capability issues. The high turnover of beginning teachers during their first three years of teaching was identified as a priority.

The impetus for the Māori medium retention pilot programme (the programme) for new and beginning teachers came from analysis of teacher workforce data commissioned by the Ministry of Education. This research confirmed that retaining beginning teachers in Māori medium was a significant and pressing issue. Over the period 2000-2012, 70 percent of beginning teachers who started teaching in Māori Māori medium left the kura after three years or less compared to around one third of beginning teachers in the English medium sector.

The programme for Māori medium beginning teachers Initiative, was established under Budget 2013. The programme commenced in 2014 and concluded in 2016. Six providers, eight contracts (one provider having three contracts) designed and implemented new mentoring initiatives and professional learning pilot programmes to support the retention of pia (new or beginning teachers) in Māori medium kura and settings. Presented in alphabetical order the following table provides an overview of each pilot programme (pilot).

The Retention Pilot Programmes for Māori medium Beginning Teachers

Table 1 Summary of the retention pilot programmes for Māori medium beginning teachers

| 1. Cohort pilot: Massey University and Te Whare Wānanga o Awanuiārangi |
|---|---|
| The aim of this pilot was to follow one cohort of graduating teachers from Te Whare Wānanga o Awanuiārangi to better understand the underlying issues and challenges new and beginning teachers face; and to refine and strengthen its ITE programme content and delivery to support successful transition of graduates into the teaching environment. This pilot was a partnership between Massey University and Te Whare Wānanga o Awanuiārangi. |

3 Data comprises teachers who received MITA at any time between 2000-2012. MITA is received by teachers in Māori immersion levels 1-3. Receipt of MITA is the only way that Māori medium teachers can be identified in payroll data.
4 Analysis conducted for the Ministry of Education by Ogilvy,(2012) based on payroll data 1999-2011.
5 One pilot was a research project which focused on understanding how the values of the kura and the Kingitanga informs teaching practice and supports beginning teachers.
2. Iwi pilot: Massey University

This pilot was premised on the belief that involving iwi and hapū in induction and mentoring for beginning teachers is valuable and works to support retention and quality teaching. One of the aims was the inclusion of kuia and kaumatua who would share local knowledge and provide support to pia. The pilot also focused on growing the capabilities within each Ngāti Pōrou kura by training all certified teachers as pou tautoko, and upskilling the expertise already present in the kura in educative mentoring.

3. Matapihi pilot: Te Kura o Matapihi

This pilot tested the assumption that contextualised PLD is an effective model that supports quality teaching and teacher retention. It responded to concerns that often PLD for pia is too general and not easily transferrable to practice; and did not provide the pia with what they need, when they need it, in order to support effective teaching and learning in a kura-a-iwi context. The PLD focus for each year was based on the needs identified by the pia and pou tautoko. This pilot was led by the tūmuaki (principal) of Te Kura o Matapihi, a small kura-a-iwi based in the rural community of Matapihi, Tauranga and was largely wānanga based.


The pilot aimed to develop and test a mentoring model to support the progression of beginning teachers from provisional registration through to full registration, and complements existing Ngā Kura-ā-iwi o Aotearoa PLD programmes (culture of inquiry informing PLD). The pilot design provided for a needs analysis with pia (years one and two), a review of the literature, and relevant research to inform the development of the model. The model was then tested and refined through iterative engagement with participating kura including, pia, pou tautoko, and tumuaki as part of national hui and kura-based PLD.

5. Te Pa Harakeke: Education Plus, University of Canterbury

This pilot was pia centred, focused on supporting pia to work towards, and meet the necessary criteria to become a fully certified teacher. The pilot provided a cohort of pia professional development focused on teaching as inquiry. The pilot design emphasised kanohi-ki-te-kanohi (face-to-face) personal engagement, as well as facilitating pia networking and learning opportunities through communities of practice, learning circles, access to online resources, and digital technology. Pou tautoko and tumuaki were also included to reinforce their role in providing a supportive culture and embedding a quality kura induction and mentoring system.

6. Te Wharekura o Rakaumangamanga

Te Wharekura o Rakaumangamanga is a kura-ā-iwi and aims to grow the ideal Tainui/Waikato graduate. The kura has a grow-your-own attitude approach to ensure teaching staff who are local and have the skills and passion to nurture and grow the Tainui graduates. The kura has strong connection to iwi and community and the student population are made up of graduates from
seven Tainui Kōhanga Reo. This pilot was a research project that focused on understanding how the values of the kura and the Kingitanga informs teaching practice and supports beginning teachers; and whether a more cultural, value-based environment, focused on nurturing all teachers including pia, supports retention. The research provides insight about the Rakaumangamanga approach towards retention and the lessons that can be transferred to other settings if appropriate.

7. Te Whatu Kura pilot: Te Puna Wānanga, Auckland University

This pilot had a focus on improving retention of pia through developing middle leadership capacity. It employed educative mentoring as a pathway for building mentoring capacity and capability in Māori medium settings (sustainability); developing school-wide systems that are sustainable beyond the intervention; the establishment of communities of practice; and a strong E-Learning platform. The pilot targeted three levels in the school system. Level 1 had a focus on building school leadership capacity (tumuaki) to ensure alignment of policies and systems to embed effective induction and mentoring practices. Level 2 had a focus on developing pou tautoko for sustainable in-school mentoring capacity. Level 3 focused on the induction of pia through leveraging other Māori medium PLD provision.

8. Wharekura pilot: Massey University

Wharekura settings are described as complex and challenging for pia, owing to the level of competence in te reo and specialist subject language required to teach effectively in these settings. This pilot aimed to work with pou tautoko to create strong induction and mentoring support systems in wharekura to better support pia. The pilot took a whole of community approach by engaging with community and inviting them to be partners with the kura.

Programme participants

A total of 217 pia, 167 pou tautoko and 80 kura/settings participated in the pilots over the duration of the programme. Table 2 provides a summary of the the number of pia, pou tautoko, kura, by pilot across the duration of the pilot; and some pilot data on certifications and retention.
Table 2 Numbers of pia, pou tautoko and kura by pilot who participated in the programme

<table>
<thead>
<tr>
<th>Pilot</th>
<th>Number of kura</th>
<th>Number of pou tautoko</th>
<th>Number of pia</th>
<th>Number of pia certified</th>
<th>Number of pia still in Māori medium (2016-2017)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort¹</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Iwi²</td>
<td>8</td>
<td>21</td>
<td>24</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Matapihi³</td>
<td>6</td>
<td>14</td>
<td>24</td>
<td>no data</td>
<td>no data</td>
</tr>
<tr>
<td>Ngā Kura-ā-iwi ⁴</td>
<td>8</td>
<td>13</td>
<td>17</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Rakaumangamanga</td>
<td>na</td>
<td>na</td>
<td>na</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Te Pā Harakeke³</td>
<td>5</td>
<td>10</td>
<td>17</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>Te Whatu Kura⁴</td>
<td>39*</td>
<td>92</td>
<td>108</td>
<td>47</td>
<td>103</td>
</tr>
<tr>
<td>Wharekura⁷</td>
<td>8</td>
<td>13</td>
<td>21</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>167</td>
<td>217</td>
<td>69</td>
<td>174</td>
</tr>
</tbody>
</table>

Source of figures reported.
1: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.
2: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.
3: Derived from the Matapihi Milestone reports and evaluator data. It is not clear if there is double counting of pia and pou tautoko numbers across the 2014-2016 period of the pilot.
5: University of Canterbury: Final report
6: Te Puna Wānanga Milestone Report 9: Final report. * This figure excludes 7 Puna Reo and 10 pia supported by Te Puna Wānanga.
7: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.

Data limitations:

- This table has been compiled using the figures reported in milestone reports of each pilot provider, except where noted. The way information was reported means there may be some double counting of participants.
- There was also missing and incomplete data in some provider reports which means that some participants numbers may be under represented
- Not all pilots provided data about the number of pia achieving certification and the number staying in the Māori medium sector.
- Care should therefore be taken in interpreting this data.

Evaluation

The Ministry commissioned a learning-focused evaluation to look at what works to support retention of beginning teachers in Māori medium settings and why, and what constitutes best practice in the delivery of induction and mentoring in Māori medium settings.

The evaluation data was based on provider pilot milestone reports as well as evaluation interviews with provider staff; observations of pilot delivery and interviews with pia, pou tautoko and tumuaki. The data and initial findings were analysed with the providers and the Ministry of Education and subsequently synthesised against the key evaluation questions by the evaluation team for the purposes of this report.
The evaluation limitations include: standard cross-pilot survey data was not able to be collected; the primarily qualitative data could not be aggregated across pilots; provider milestone reports were variable in quality; and the reporting of pilot participant numbers and outcomes was variable.

**Key findings: cross pilot learnings**

This report brings together the cross-pilot learnings from all eight pilot projects.

**Factors that supported effective pilot implementation**

Looking across all of the Māori medium pilots, the key factors that supported effective pilot implementation were:

- Securing tumuaki engagement. As the professional leaders in kura, tumuaki have the responsibility to ensure pia are supported to full certification and have the authority to prioritise the allocation of time and resources to support pia and pou tautoko and induction and mentoring.

- Flexible delivery, in particular providers using a range of delivery modes (one day hui, regional 2-day cluster hui, after school sessions, in-school visits, classroom relievers and the use of technology) to engage pia and pou tautoko in ways that best meet their needs.

- Use of technology to support access including cloud-based platforms that pia and pou tautoko can engage with anytime, anyplace.

- A robust theory of change and implementation plan to guide effective delivery.

- Strong project management where the vision was clearly articulated, team autonomy and responsibility was encouraged and project oversight was maintained and issues and opportunities were proactively responded to as they emerged.

- Proactive and responsive oversight of the pilots by the Ministry.

**Pia needs and responses that meet their needs**

Pia have both professional and personal needs. Through the pilots pia identified a range of needs they had as beginning teachers including support for teaching practice, support to teach in immersion settings, support to complete certification requirements, and effective support and engagement from their pou tautoko. Other factors impacting on their needs being met included the leadership of tumuaki and broader wellbeing factors.

The pilots were effective in understanding and going some way to meeting pia needs. Pilot facilitators took on tasks, over and above their specified PLD delivery, filling a perceived gap in kura capacity and capability. They brought their own relievers, provided access to pilot staff outside of in-school visits and school hours, and took on tumuaki and pou tautoko roles and responsibilities such as mentoring pia. These initiatives were effective in meeting the immediate needs of pia but also providing them with encouragement and a support system to retain them in the sector.
Pia personal and broader wellbeing needs included assistance with housing, healthcare, sport and cultural activities as well as meeting the education, social, spiritual and cultural needs of their children and whānau. When kura supported pia to settle into the community, pia were able to concentrate on teaching.

Although not fully tested with pilots, the Whare Manaaki conceptual model provides some practical guidance to consider the wellbeing needs of pia as part of induction and mentoring.

**What have we learnt about effective induction and mentoring**

The evaluation identified four models or approaches to induction and mentoring approaches that supported pia towards certification and ultimately their retention in the sector. These are:

- Manaakitanga as an effective and authentic Māori approach to induct pia into the kura – and induction and mentoring is embraced within tikanga such as powhiri and the collective responsibility of whānau, hapū and iwi. Where manaakitanga is expressed authentically and consistently by the kura then pia were more likely to stay teaching.
- Educative mentoring PLD programmes that influence kura leadership, systems and policies and provide direct support to pia and pou tautoko on mentoring and certification requirements where needed. The model worked well and was implemented at scale.
- Contextualised PLD that is determined and procured by the kura and is therefore responsive to pia and pou tautoko needs. This localised model worked well and was implemented by individual kura and/or clusters of kura that were geographically close.
- Approaches to induction and mentoring that are founded on the philosophies, stories, histories of the kura.

In Māori medium settings and contexts, Māori philosophies, principles and values are the norm. What works for Māori – for pia, pou tautoko and kura - are Māori principles, Māori philosophies, Māori practices and Māori resources. Most pilots utilised Te Hāpai Ō as part of their delivery model or were developing an induction and mentoring model that affirmed Māori ways of being, seeing, knowing and doing. Underpinned by Māori cultural values and seven ahuatanga (interrelated elements) Te Hāpai Ō is a natural fit with the philosophical and cultural values of kura and enables culturally responsive contexts for learning.

**What have we learnt about retention**

The assumption implicit in the programme was that provision of high quality induction and mentoring would support teacher quality, certification and retention of pia in the sector. The focus was on understanding retention within the context of induction and mentoring.

Of the 217 pia who participated in the pilot 69 (32%) achieved certification and 174 (80%) were still teaching in the Māori medium sector at the end of the programme. Expressed as reduction in the Māori medium teaching workforce, the programme reported a 20% loss of beginning teachers compared to the ‘expected’ 70% loss, in their first three years of teaching, as identified by the Ogilvy research. Acknowledging the programme data limitations, the data does suggest an indicative link between high quality induction and mentoring and retention.
The evaluation also puts the spotlight on teaching vacancies and employment contracts as impacting on retention of pia. Teaching positions are often held by experienced teachers who have no desire to move; and in small rural communities they offer stable, well paid work, that can otherwise be difficult to find. Teachers therefore tend to stay in these positions. The evaluation findings are supported by the Ogilvy research which reported strong annual teacher retention in Māori medium, resulting in lower turnover and fewer opportunities for new teachers, making it harder for new and beginning teachers to get a start in Māori immersion teaching.

At the same time, the nature of employment contracts and how these are configured (permanent or temporary, part-time or fulltime) also appear to impact on teacher employment – and thus retention in the sector.

**Implications for the Ministry**

*From a pilot implementation perspective*

Piloting an idea or programme is part of a wider evidence and learning system. Pilots are core to innovation and creativity in public policy. They save time and money by identifying promising and effective programmes, as well as information supporting programme improvement and evidence for discontinuation. There are many lessons that can be learnt from an implementation perspective for the future. In particular we highlight two:

- First, there are significant capacity and capability challenges in the Māori medium sector that impact on outcomes achieved by pilot programmes.
- Second, the pilots were initiated to understand what strategies can be deployed to influence and address retention issues facing the sector. Inconsistently collating and reporting of data impedes the Ministry’s ability to make well-informed judgements about ‘what works’.

The Ministry has a leadership role in supporting the sector to implement well-designed, robust pilots - not only will this generate quality evidence, it also minimises the burden on an already stretched and stressed sector.

*From an induction and mentoring perspective*

The evaluation identifies three induction and mentoring models or approaches that could be rolled out almost immediately or phased in over the next three to six months.

**Educative mentoring PLD programme**

- Te Whatu Kura, planning, personnel and infrastructure are well established and in place for this programme to be rolled out almost immediately (or some mutually agreed timeframe).

**Contextualised PLD**

- Matapihi could be resourced to implement this intervention almost immediately (or within some mutually agreed timeframe).
- There are potential benefits for other groups of kura (e.g. in the South Island) to pilot a contextualised PLD model of induction and mentoring. They would be directly funded to
purchase their own PLD for pia and pou tautoko, when and where it is needed. Unique to Matapíhi was having an RTM based at the kura, as well as close connections with a local PLD provider and with Iwi. These conditions may be important to any new pilot’s success.

Culturacy: iwi identity, language and culture

- Nga Kura-ā-iwi joined the programme approximately nine months after the other pilots. Despite the late start they made good progress in integrating induction and mentoring within unique iwi identifiers and kura contexts and were gaining momentum at the time that the evaluation concluded. Given the attendance levels of pia, pou tautoko and tumuaki, and the traction that NKAI enjoys with affiliated kura, it would be good to support NKAI to embed the purakau model across kura systems.

Two significant challenges remain.

Manaakitanga

- First, the evaluation highlights manaakitanga as an effective and authentic Māori approach to welcoming and inducting pia into the kura. However there are significant challenges in determining how this approach can be integrated as part of a wider PLD response. Sharing the Rakaumangamanga research, and the Whare Manaaki (Massey University) and Uri (Ngā Kura-ā-iwi) frameworks might be the first step in a conversation with the sector to engage with holistic and tikanga based approaches to induction and mentoring.

Engagement of tumuaki

- Second, the evaluation highlights engagement of tumuaki as critical. All of the pilots struggled to engage tumuaki, with NKAI being the exception. This is not just an issue for induction and mentoring but impacts on all aspects of kura functioning, as most tumuaki are described as time poor. As a starting point, research with tumuaki, including a systems level analysis, would provide a more in-depth understanding of the calls on tumuaki time; how they prioritise and allocate their time and the levers and incentives which work or are amenable to securing tumuaki engagement.

From a retention perspective

Induction and mentoring is only one of many aspects that influences and impacts on pia experience and ultimately their retention. The push-pull factors are many and varied, and retention cannot be viewed in isolation. These factors include for example, teacher vacancies, how employment is configured in the sector, initial teacher education, teacher workload and responsibilities, the demand for Māori teachers and teachers of Māori language in the English medium sector and employment opportunities outside of the teaching sector.

Philosophical differences and kura capacity are impacting on induction and mentoring capability. This evaluation suggests there is a need to look beyond a general model of induction and mentoring

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and to consider the strategies employed by some kura to identify, nurture and retain pia. These models are based on tikanga, and draw on the expertise and aroha of the kura community i.e. whānau, hapū and iwi.

Our current understanding of retention has been focused on pia at a kura level and with a focus on induction and mentoring. This evaluation further suggests a systems perspective is needed to increase our understanding of retention in Māori medium, through a deeper understanding of the whole systems and its parts, and how they interact and to give effect to a multi-faceted, multi-dimensional response.
1 Introduction

Māori medium education is a unique and powerful contributor to New Zealand’s social, cultural and economic life. An effective Māori medium teaching workforce is critical for supporting today’s and tomorrow’s students to succeed in education and beyond, and to have the pride and commitment to uphold tribal identity and integrity. The 2012 report of the Māori Medium Workforce Reference Group highlighted the need to address persistent workforce capacity and capability issues. The high turnover of beginning teachers during their first three years of teaching was identified as a priority.

The Retention pilot programme for Māori medium beginning teachers Initiative, was established under Budget 2013. Eight providers were contracted to design and implement new induction and mentoring initiatives that support the retention of beginning teachers in Māori medium schools through the provision of quality teaching in a Māori cultural framework through te reo Māori.

The Ministry commissioned a learning-focused evaluation to look at what works to support retention in Māori medium settings and why, and what constitutes best practice in Māori medium settings. This report brings together the cross-pilot learnings from all eight pilot projects.

1.1 An overview of Māori medium education

Māori medium education includes a range of learning environments.

- **Kura Kaupapa Māori** are established under section 155 of the Education Act 1989 with te reo Māori as the language of instruction. Te Aho Matua is the philosophical base for Kura Kaupapa Māori. Wharekura (secondary programmes) use both Māori and English as the languages of instruction. As at 1 July 2017 there were 73 Kura Kaupapa Māori and Wharekura.

- **Kura-ā Iwi** are established under section 156 of the Education Act 1989 as special character schools. They include te reo Māori as the sole language of instruction or both Māori and English. There is a learning ethos, curriculum and focus on their iwi. Other kura delivering Māori medium education are also established under section 156. As at 1 July 2017 there were 25 Kura established under section 156.

- **Immersion classes** in English medium schools have Māori language immersion at all or some levels of immersion. In 2017 there were 84 schools with immersion and bilingual classes.

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9 The content for this section has largely been adapted from the Māori medium Workforce Reference Group report (2012). The July 1 2017 data is from Education Counts.
**Immersion Levels**

Māori medium learning environments are also classified by the immersion level, that is, by the proportion of instruction that is undertaken in te reo Māori:

- Level 1: 81-100%
- Level 2: 51-80%
- Level 3: 31-50%
- Level 4: 12-30%.

The Retention Pilot Programmes for Māori Medium Beginning Teachers targeted Level 1 and Level 2 Māori medium settings.

**Students in Māori medium**

As at 1 July 2017 there were 19,438 students enrolled in Māori medium education (Level 1 and Level 2), representing 2.4% of the total school population; a 0.1 percentage point increase on 2016.

Of the 19,438 students enrolled in immersion Level 1 and Level 2, 14,373 (73.9 percent) of students were at immersion Level 1 and, 5065 (26.1 percent) at immersion Level 2.

**Table 3 proportion of Māori medium students by immersion level, 2015-2017**

<table>
<thead>
<tr>
<th>MM level</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 1: 81-100%</td>
<td>12,958</td>
<td>13,473</td>
<td>14,373</td>
</tr>
<tr>
<td>Level 2: 51-80%</td>
<td>4,884</td>
<td>4,971</td>
<td>5,065</td>
</tr>
<tr>
<td><strong>MM total</strong></td>
<td><strong>17,842</strong></td>
<td><strong>18,444</strong></td>
<td><strong>19,438</strong></td>
</tr>
</tbody>
</table>

Source: Ministry of Education, *Education Counts*

The large majority of these students identified as Māori. Of the 19,438 students who were involved in Māori medium, 97.7% identified as Māori and 57.6% attended a school where all students were enrolled in Māori medium.

**Teachers in Māori medium**

In 2011, the Ministry estimated there were 2,128 Māori medium teachers across immersion levels 1 to 4a. There were a total of 1,187 in level 1 immersion; 224 in rumaki units and 973 in immersion or bilingual schools. There were 369 in level 2 immersion; 220 in rumaki units and 149 in immersion or bilingual schools (see Table 4 on the next page).
Table 4 Estimated number of Māori medium teachers by immersion level and school type as 2011

<table>
<thead>
<tr>
<th></th>
<th>Level 1 (81-100%)</th>
<th>Level 2 (51-80%)</th>
<th>Level 3 (31-50%)</th>
<th>Level 4a (12-30%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumaki unit</td>
<td>224</td>
<td>220</td>
<td>89</td>
<td>84</td>
<td>617</td>
</tr>
<tr>
<td>Immersion or bilingual school</td>
<td>973</td>
<td>149</td>
<td>211</td>
<td>188</td>
<td>1,511</td>
</tr>
<tr>
<td>Total</td>
<td>1,187</td>
<td>369</td>
<td>300</td>
<td>272</td>
<td>2,128</td>
</tr>
</tbody>
</table>


**New and beginning teachers in Māori medium**

Looking more specifically at new and beginning teachers in Māori medium, in 2013, there was a total of 580 first and second year teachers; 298 were first year teachers and 282 were second year teachers (see Table 6).

Table 5 Number of beginning teachers in Māori medium nationally, 2013

<table>
<thead>
<tr>
<th>School setting</th>
<th>Number of beginning teachers in Māori Medium schools</th>
<th>Total number of teachers in Māori Medium schools</th>
<th>1st &amp; 2nd yr beginning teachers as a proportion of teachers in Māori Medium schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st year</td>
<td>2nd year</td>
<td></td>
</tr>
<tr>
<td>Primary</td>
<td>167</td>
<td>162</td>
<td>3,300</td>
</tr>
<tr>
<td>Secondary</td>
<td>131</td>
<td>120</td>
<td>3,278</td>
</tr>
<tr>
<td>Total</td>
<td>298</td>
<td>282</td>
<td>6,578</td>
</tr>
</tbody>
</table>

Source: Ministry of Education, 2013 Teacher Vacancy Survey

In 2013 there was a total of 206 Māori medium schools who had new or beginning teachers; 141 primary schools and 65 secondary schools. Nearly two thirds (63.5%) of Māori medium primary schools had beginning teachers and nearly three quarters (73%) of secondary schools had beginning teachers.

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10 2013 Teacher Vacancy Survey and includes only those schools that responded [the survey response rate was 91% of all state and state-integrated schools - 92% of primary schools and 86% of secondary schools].
### Table 6 Number of beginning teachers in Māori medium by school setting, nationally, 2013

<table>
<thead>
<tr>
<th>School setting</th>
<th>Number of Māori Medium schools with beginning teachers</th>
<th>Total number of Māori Medium schools</th>
<th>Proportion of Māori Medium schools with beginning teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>141</td>
<td>222</td>
<td>63.5%</td>
</tr>
<tr>
<td>Secondary</td>
<td>65</td>
<td>89</td>
<td>73.0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>206</strong></td>
<td><strong>311</strong></td>
<td><strong>66.2%</strong></td>
</tr>
</tbody>
</table>

Source: Ministry of Education, 2013 Teacher Vacancy

Research\(^\text{12}\) commissioned by the Ministry in 2012 shows that approximately 70% of beginning teachers in Māori medium schools will leave that workforce in the first three years of their career (compared to an average of 30% in the English medium sector); and by 2015 this figure was estimated to have increased to 74%. This high turnover presents a risk to the quality of teaching and learning, and the development of the sector and there is a lack of evidence to explain the early loss of Māori medium beginning teachers from this workforce.

### 1.2 Unique context and challenges in the Māori medium sector

Māori medium education, where a teacher teaches in te reo Māori for between 51 and 100% of classroom time, is founded on its own distinct philosophy, values and tikanga. Māori medium makes high demands of its teachers, who must be fluent in te reo Māori, have curriculum content knowledge, understanding of second-language learning pedagogy, and be able to respond to the diverse learning and language needs of their students who start school with different levels of language proficiency.\(^\text{13}\) Teachers in Māori medium are also required to uphold tikanga Māori, drawing from their own iwi background.

Capacity and capability issues have impacted on the sector’s ability to fully realise the promise and potential of Māori medium education as noted in the 2012 report of the Māori Medium Workforce Reference Group.

> Māori medium settings are enveloped in a range of pressures that impact on the whole setting. The beginning teacher may face overwhelming issues such as: initial teacher education poorly preparing them; their reo Māori proficiency being challenged by the proficiency of the students; the wide range of te reo Māori proficiency of learners challenging the ability to provide an appropriate curriculum; too little time spent with a

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\(^{11}\) Ministry of Education’s Māori Medium School Directory (schools are classified as Māori Medium schools based on roll data as at 1 July 2011).

\(^{12}\) Analysis of Māori Immersion teachers within the Ministry of Education Workforce (Ogilvy 2012).

guiding senior teacher; lack of effective feedback; and lack of relievers when staff are ill, which affects non-contact time for all staff. (Māori Medium Workforce Reference Group, 2012, p. 44)

1.3 Expectations of beginning teachers in Māori medium

Beginning teachers are expected to travel along the path from provisional certification to full certification in their first two years of teaching. Both the quantity and quality of induction and mentoring support provided to beginning teachers is variable.¹⁴

The learning required of a Māori medium teacher is greater than that for a teacher in English medium (mainstream) settings.¹⁵ New and beginning teachers in Māori medium settings need to have:

- fluency in te reo Māori, particularly around the language of the curriculum, as well as conversational Māori¹⁶
- enough proficiency to reflect on one’s teaching practice, assess learner knowledge, and be responsive to the diverse learning needs and interests of their students
- proficiency in kaupapa Māori pedagogy and classroom management skills
- proficiency in a second language acquisition pedagogy
- curriculum content knowledge
- knowledge of local iwi tikanga, history and dialect.

In addition to gaining certification, there are expectations that new teachers fulfil other kura responsibilities whilst also being expected to meet commitments to whānau, hapū, iwi and the wider education community.

1.4 Retention of beginning teachers in Māori medium is an issue

As noted earlier, analysis of workforce data highlighted retaining beginning teachers in Māori medium was a cause for concern.¹⁷ The data indicated that sufficient numbers of Māori medium teachers were being trained. However, it also showed that, on average, 70 percent of beginning teachers in Māori medium left the workforce in the first three years of their career; and by 2015 this figure was estimated to have increased to 74%. There is a lack of evidence that explains the loss of beginning teachers from the Māori medium workforce.


¹⁶ In addition, teachers require an understanding of dialectal differences. This is an issue if the dialect of the teacher differs from the dialect of the hapū/iwi where a kura/school is situated.

¹⁷ Analysis of Ministry of Education payroll data for Māori Immersion teachers receipt of MITA by Ogilvy, June 2012.
Maintaining a supply of high quality, highly trained teachers fluent in te reo Māori is key for current and future learners to succeed in education and beyond, the Māori Medium Workforce Reference Group recommends:

... that a concerted effort is made to incorporate and reflect best practice in mentoring, support and professional learning and development programmes for Māori medium beginning teachers. Effective induction, mentoring and coaching for beginning teachers is essential for developing their capability as effective teachers and for retaining them in the profession (2012, p.2).

At the same time the loss of new and beginning teachers to the sector, reduces the available pool of Māori medium teachers to provide cover for professional development activities, illness or special leave e.g. tangihanga, iwi events.

1.5 The retention pilot programme for Māori medium beginning teachers

One of the ways in which the Ministry responded to the issue of retention of beginning teachers in Māori medium was to establish ‘The Retention Pilot Programme for Māori Medium Beginning Teachers’ (the programme).

Eight pilots were contracted to test new initiatives to retain teachers in the sector. The proposals all included professional learning and mentoring models designed to support beginning Māori medium teachers through to full certification.

1.6 Pilot selection

The elicitation and selection of pilots was conducted in two phases. Phase one was an open tender process and resulted in the submission (and selection) of one pilot proposal by the University of Auckland. The Ministry then conducted a round of discussions with a number of other potential providers. This resulted in a further seven proposals (one of which was a research project) being selected. Pilots developed in phase two however, had less overall time to develop their models.

Providers were encouraged to think creatively in the development of pilot proposals. Pilot submissions needed to respond to pia and pou tautoko needs, and take account of tumuaki, kura and community contexts. In seeking to grow insight and understanding about what works to support retention of beginning teachers in Māori medium, the contracting environment was one of permission giving; that is, potential providers were encouraged to “give things a go”, test new ideas, and not be constrained by past models, ways of working, or challenges and risks. This openness to learning was evident throughout the pilot.

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18 Other ways included research into Initial Teacher Education for Māori medium.
Each pilot implemented their mentoring programme from year one through to the end of year three, or part thereof. Pilot programmes commenced at the beginning of 2014 and ended in December 2016.\footnote{With the exception of Ngā Kura-ā-iwi which commenced late 2014.} \footnote{With the exception of Te Wharekura o Rakaumangamanga school which ended in March 2016.}

### 1.7 Pilot focus

Each pilot involved working with pia (beginning teachers) and pou tautoko (mentors) and variously working with tumuaki (principals) and the community, including whānau, hapū and iwi to improve teacher retention and to lift the quality of teaching in Māori medium education.\footnote{This report uses the word pia for a new and beginning teacher in Māori medium and pou tautoko for mentor. Kaiako hou is used by some pilots when referring to new and beginning teachers and kaiako hapai or pou arahi when referring to mentors.}

Each pilot focused on elements of teaching practice and professional environment that is specific to education in a Māori cultural framework in and through te reo Māori and includes:

- training of mentors
- establishing of communities of practice
- identifying of best teaching and learning practice in professional learning programmes
- developing models of support that work for Māori medium beginning teachers and their mentors
- clear outcomes on how the models would lift the quality of learning for students in the applicable kura
- pilot logic: identifying how, and in what way, the models introduced will improve the retention of beginning teachers and support them through to full certification.

One pilot was a research project which focused on understanding how the values of the kura and the Kingitanga informs teaching practice and supports beginning teachers.
2 The Evaluation

2.1 Evaluation aim

The overall aim of the evaluation of the Retention Pilot Programmes for Māori medium Beginning Teachers (the evaluation) was to “contribute to improving the professional learning and development, mentoring and other support for beginning teachers in Māori medium settings.”

2.2 Evaluation purpose

The purpose of the evaluation was twofold:

- To examine the effectiveness of each of the new professional learning and mentoring models (being ‘tested’ in the pilots)
- To identify which elements, if any, are critical for improving retention, and lifting the language and teaching capability of Māori medium teachers.

2.3 Approach: a learning orientation

The evaluation had a focus on learning, and specifically, about what works and what constitutes good practice in Māori medium settings to support retention.

It was envisaged that all pilots would provide in-context knowledge and understanding about what works and what doesn’t work, and why; as well as also generating insights about what might work, or has the potential to work, with necessary changes and modification.

This evaluation was less about fulfilling an accountability purpose, in terms of judging the effectiveness of each pilot, against a set of common criteria or outcomes. Certification and retention were key outcomes of interest, as was an increased, understanding and learning about the nature of retention in Māori medium settings.

2.4 Key Evaluation Questions

This evaluation responds to eight key evaluation questions, developed by the Ministry.

1. What are the needs of beginning teachers once they begin teaching and how are these being met?
2. What were the enablers that contributed to best practice for Māori medium beginning teachers?

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23 A ninth key evaluation question, ‘To what extent do the pilots link in with present Ministry studies on ITE graduates?’ was not pursued because information in relation to the Ministry ITE studies was not forthcoming.
3. What were the enablers that led to effective mentoring programmes for Māori medium beginning teachers?

4. What are the unique features of the pilots and are their successes transferrable in a sustainable manner to other settings?

5. To what extent does the mentoring programme improve retention and how?

6. How and to what extent does the community of practice contribute to effective mentoring practices?

7. How well (effectively and efficiently) has each retention pilot been implemented?

8. To what extent has each retention pilot achieved its overall outcomes and objectives?

### 2.5 Evaluation approach

The evaluation was guided by three core concepts and principles:

- Kaupapa Māori
- Developmental evaluation
- Strengths-based approach.

**Kaupapa Māori: tikanga as the evaluation framing**

Kaupapa Māori literally means a ‘Māori way’ of doing things and the concept of kaupapa implies a particular way of framing and structuring how we think about and conduct evaluation with Māori. The advent of Kaupapa Māori theory provides a framework for the naming, framing and location of a Māori explanatory theory.\(^{24}\)\(^{25}\) It positions Māori worldviews, values, and beliefs as authoritative, legitimate and valid to guide evaluation with whānau, hapū and iwi. In the context of Māori medium education, it is therefore highly appropriate.

Genuine engagement hinges on the evaluator’s own knowledge of tikanga, and their ability to apply this in the field. For example, the understanding and application of:

- **Whakapapa** - e.g. develop a thorough understanding of the genesis and premise of the pilot programmes
- **Whakawhanaungatanga** - e.g. building relationships with pilot providers, participating kura including tumuaki, pia and pou tautoko, and the Ministry
- **Wānanga** - e.g. careful consideration of the evaluation questions, and purposefully seeking out and facilitating the input of participants in the analysis and collaborative sense-making.

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**Principles of Developmental Evaluation**

For the pilot programmes, the aim was to learn-as-you go and to progressively review and refine implementation as new information and learnings come to light; developmental evaluation supports this orientation. Developmental evaluation brings together evaluative thinking and evidence to decision makers as programmes or services are developed and implemented.\(^\text{26}\) It is designed to sit alongside and support emergent, innovative and transformative programme/organisational development and on-going adaption.\(^\text{27}\)

Developmental evaluation is a strongly relational-based approach. Evaluators employing this approach need to foster trusted relationships with key stakeholders and users, in order to build an astute understanding of the programme or service in context.

**Strengths-based approach**

A strengths-based approach looks at what is working well, and what gives life to a programme, service or organisation. It looks at a programme or organisation as a positive force, understands its strengths, and aims to tease out and/or determine how to refine and enhance what is already working well.\(^\text{28}\)

A strengths-based approach invites us to understand the factors that give life to a living system, e.g. the factors that contribute to retention, improved te reo Māori, and increased teaching capability. Strengths-based thinking posits that we look for and focus on what works well in a particular context or setting.

**2.6 Data collection methods**

The selection of data collection methods took account of our guiding concepts and principles as well as pragmatic concerns:

- **Manaakitanga** - an ethic of care and a desire to minimally impact on the pilot programmes, and particularly on kura, tumuaki, pia and pou tautoko.
- **Whanaungatanga** - a commitment to building and maintaining positive and respectful relationships and the appointment of a primary evaluator/key contact to work with each pilot for the duration of the evaluation.
- **Kanohi kitea** - balancing a commitment to kanohi-ki-te-kanohi (face-to-face) engagement, and the location of providers and participating kura within the available evaluation resource.
- **Te ao Māori** - acknowledging the unique context of Māori medium kura/settings, and whānau, hapū and iwi.

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• Tikanga rangahau - methods that are amenable to answering the evaluation questions and acceptable to providers.

A draft evaluation plan was developed then shared with pilot providers and the Ministry as part of the initial whakawahanaungatanga round of engagement. Based on provider and Ministry feedback the plan was revised, and the following agreed upon data collection methods (tabled below) were adopted by the evaluation team.

Table 7 Evaluation data collection methods and rationale

<table>
<thead>
<tr>
<th>Methods of data collection</th>
<th>Rationale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provider milestone reports</td>
<td>Utilise provider milestone narratives which report on pilot implementation and progress against contracted aims and outcomes. Evaluators could follow up on specific areas of interest in pilot visits and interviews. This approach reduced the burden on providers and mitigated the duplication of information. In most cases there were two or three milestone reports per annum.</td>
</tr>
<tr>
<td>Annual national provider hui</td>
<td>Provider presentations enabled cross pilot themes, similarities, differences, challenges and emergent learnings to be shared. This allowed the evaluation team to follow up on specific points or explore through discussions and interviews any questions that arose out of presentations. These hui which were held annually, were a timely and cost effective way of engaging with all the providers at once, the hui also allowed the evaluation to set their calendar of provider engagements for the year.</td>
</tr>
<tr>
<td>Annual provider visits</td>
<td>Provider visits were an opportunity to gain first hand information through interviews and group discussion. Where possible visits were scheduled around provider planning or project activities. Timely and cost effective as most key personnel were in attendance.</td>
</tr>
<tr>
<td>Annual observation of pilot delivery</td>
<td>Face to face visits that were timed to provider programme delivery allowed observation of delivery and interviews with pia, pou tautoko and tumuaki to be undertaken. This provided a more nuanced understanding of implementation and allowed evaluators to schedule further interviews with participants and providers.</td>
</tr>
<tr>
<td>Annual interviews with pia, pou tautoko and tumuaki – linked to specific pilots</td>
<td>Undertook interviews with 50 pia, 25 pou tautoko and 15 tumuaki, generally in kura settings.</td>
</tr>
<tr>
<td>Analysis and sense-making workshop with providers and the Ministry</td>
<td>This forum allowed an opportunity for providers to share key learnings (to date) and to obtain feedback on themes that have emerged from the cross-pilot analysis of evaluation data.</td>
</tr>
</tbody>
</table>
2.7 Evaluation limitations

*Standard cross-pilot data was not available to be collected by the evaluation.*

In the initial evaluation plan the team proposed bringing together a small representative group of pia and pou tautoko to conduct annual cross-pilot surveys. However, providers also had plans to conduct surveys with pia and pou tautoko; and were of the view that an additional survey would be burdensome and potentially impact on pia and pou tautoko participation in the pilot programme. The evaluators decided not to carry out an annual survey of pia an pou tautoko but as a consequence there is no standard whole of programme, cross-pilot data or information collected by the team.

In-house data collection and analysis of the pilot programme varied across providers, limiting comparative outcomes. Of the eight pilots, one provided detailed data of pia and pou tautoko feedback/needs (including the ability to request additional analysis), four of the pilots variously presented needs analysis data within their milestone reports, and three conducted a needs analysis (primarily through a survey methodology); however the substantive analysis from this data was not available until after the end of the programme.

*Size and scale of pilots resulted in different volumes of pilot specific data*

The volume of provider data varied depending on the size of the pilot and the data collection methods employed. Larger pilots used a wider range of methods including interview, group discussion, survey, social media and online feedback; and collected data more frequently. Smaller pilots mainly employed a mix of individual interviews, surveys and hui. The comparatively low number of pia and pou tautoko in the smaller pilots, resulted in a lesser volume of data available (compared to the larger pilots).

The milestone reporting requirements were responsive to the pilot aims and context. While the milestone reports provide pilot specific information, some reports were rich in detail and others were more scant, and some were largely descriptive, with others more reflective.

*Data cannot be aggregated across pilots*

Data is largely qualitative, relative to the context the pilots operated in and therefore was unable to be aggregated across pilots. Moreover, data was not able to be cross-verified as the pilots were developing independently of each other and responding to their specific environments. Pilots were also progressing in different timeframes; for example, some pilots were involved for two years whilst others for three; some were undertaking research whilst others were trialling newly developed models; and some were up and running relatively quickly, whilst others took longer to begin actual delivery.

*Reporting of pilot participant numbers is variable*

Initially, provider’s were not given a structured template or framework to present progress on programmes. Information therefore was often difficult for the evaluators to mine and/or to verify for actual participating numbers as opposed to participants approached. It was also challenging to
count actual pia who gained certification, nor get clarity from reported figures for withdrawals as the totals reported were variable. Participant numbers within each setting and over the duration of programme was difficult to verify. The Ministry responded to this issue by designing a template to capture this information in 2016. However, it was largely not taken up by providers.

2.8 Report structure

The report is structured to provide a logical progression in relation to how the pilots were developed and implemented, pilot outcomes and then the learning and insights in relation to the pilots, induction and mentoring and the Māori medium sector. As such, the sections in this report do not follow the numeric ordering of the KEQs (see section 2.4, page 20) as this approach resulted in significant repetition. The report is therefore structured as follows:

- Section 3 provides a summary of each pilot, including the context, premise, model, implementation, and outcomes, followed by lessons learned about implementing the programme. This section responds to KEQs 4, 7 and 8.

- Section 4 discusses the needs of pia and how these needs were met by the pilots. This section responds to KEQs 1 and 2.

- Section 5 discusses what works in induction and mentoring in Māori medium settings. This section responds to KEQ 3 and 6.

- Section 6 discusses retention of pia in Māori medium kura/settings. This section responds to KEQ 5.
3 Overview of the retention pilots

This section presents a summary of each pilot including the pilot context, theoretical proposition, model, implementation and pilot outcomes. It provides an overview of the different models being trialled by pilots and their implementation including challenges and adjustments overtime. The pilots are presented in alphabetical order.

3.1 Programme participants

The programme commenced in 2014 and concluded in 2016. A total of 217 pia, 167 pou tautoko and 80 kura participated in the pilots over the duration of the programme. Table 8 provides a summary of the the number of pia, pou tautoko, kura, by pilot across the duration of the pilot; and some pilot data on certifications and retention.

Table 8 Numbers of pia, pou tautoko and kura by pilot who participated in the programme

<table>
<thead>
<tr>
<th>Pilot</th>
<th>Number of kura</th>
<th>Number of pou tautoko</th>
<th>Number of pia</th>
<th>Number of pia certified</th>
<th>Number of pia still in Māori medium (2016-2017)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort^1</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Iwi^2</td>
<td>8</td>
<td>21</td>
<td>24</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Matapihi^3</td>
<td>6</td>
<td>14</td>
<td>24</td>
<td>no data</td>
<td>no data</td>
</tr>
<tr>
<td>Ngā Kura ā Iwi^6</td>
<td>8</td>
<td>13</td>
<td>17</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Rakaumangamanga</td>
<td>na</td>
<td>na</td>
<td>na</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Te Pā Harakeke^3</td>
<td>5</td>
<td>10</td>
<td>17</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>Te Whatu Kura^4</td>
<td>39*</td>
<td>92</td>
<td>108</td>
<td>47</td>
<td>103</td>
</tr>
<tr>
<td>Wharekura^7</td>
<td>8</td>
<td>13</td>
<td>21</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>167</td>
<td>217</td>
<td>69</td>
<td>174</td>
</tr>
</tbody>
</table>

Source of figures reported:
1: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.
2: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.
3: Derived from the Matapihi Milestone reports and evaluator data. It is not clear if there is double counting of pia and pou tautoko numbers across the 2014-2016 period of the pilot.
5: University of Canterbury: Final report.
6: Te Puna Wānanga Milestone Report 9: Final report. * This figure excludes 7 Puna Reo and 10 pia supported by Te Puna Wānanga
7: Massey Research Report for the Wharekura Pilot, the Iwi Pilot, and the Cohort Pilot and post pilot completion data provided by Massey.

Data limitations:
- These figures have been compiled using the provider milestone reports of each pilot provider, except where noted. It was not always clear in the milestone reports, (with the exception of Te Pā Harakeke and Te Whatukura) if the pia and pou tautoko numbers were unique counts per year or included some participants who participated over the two years. This means there may be some double counting of participants in the other six pilots.
• There was also missing and incomplete data in some provider reports which means that some participants numbers may be under represented
• Not all of the pilots provided data about the number of pia achieving certification and the number of pia staying in the Māori medium sector in their final milestone reports
• Care should therefore be taken in reporting and interpreting these numbers.

Participant and kura/settings numbers varied by pilot and by year. This reflected kura, pia and pou tautoko engagement and disengagement from the pilot, and the movement of pia and pou tautoko for personal reasons (e.g. pregnancy, moving out of the area for partners work) and for employment (e.g. moved to a new Māori medium kura or setting, moved out of the sector).

Pilots varied significantly in size and scale ranging from as few as two pia and two pou tautoko, to the largest pilot supporting up to 108 pia, and 92 pou tautoko. Some pilots operated with 0.5 to 2 full time equivalent (FTE) programme staff, compared to larger pilots with approximately 6 to 8 FTEs. Some pilots were implemented largely as intended and some with variations in response to their particular context and ongoing pilot-specific learnings. This variation is reflected in the summaries of each pilot presented in the next section.

3.2 Cohort pilot: Massey University and Te Whare Wānanga o Awanuiārangi

Context: The pilot was a partnership between Massey University and Te Whare Wānanga o Awanuiārangi (Awanuiārangi). The focus of this pilot was the Initial Teacher Education (ITE) programme delivered by Awanuiārangi, specifically to document the transition and experiences of beginning teachers, and ultimately, to improve and strengthen programme content and delivery. Two facilitators were primarily responsible for implementing the pilot with the support of the cohort project director. The Massey project team included an additional two facilitators, three researchers, two administrative staff, one contract manager and the Massey project director.

Potential graduates were identified early in 2014 in collaboration with Awanuiārangi from across three campus sites (Auckland, Whangarei, and Whakatane). From the 2014 cohort there were 72 potential graduates: 28 in Whangarei; 26 in Auckland; and 18 in Whakatane, with the final list of graduates being selected depending on where they gained teaching positions. Only graduates that transitioned into Māori medium settings were included in the cohort.

Theoretical proposition: The cohort study was designed in response to current beliefs about the level of preparation that beginning teachers receive from their ITE institutions. It is argued that across the 13 nationwide ITE providers, the experiences and capabilities of graduates varies greatly. One of the known variable factors in the successful transition of provisionally registered teachers into the profession, is the level of preparation they receive to help adjust to the real world context of teaching. Another variable is that of beginning teachers having different expectations, which can be

29 This figure excludes pia and pou tautoko who participated only in the research component of the Massey Cohort pilot.
30 Source: Milestone 2 - Cohort Retention Pilot Programme for Māori Medium Beginning Teachers
said to impact on their experiences as a pia. The pilot insights were intended to inform the on-going development and shape of ITE by Awanuiārangi.

**Model:** This pilot was essentially a research project and did not involve testing a model. The focus of the pilot was the ITE provider institution. Awanuiārangi sought to better understand the needs of beginning teachers by following a group of graduates, for two years, as they transitioned into the real world of teaching. The ultimate aim was to strengthen its ITE programme, in both content and delivery, to better meet these needs and to support successful transition of graduates into the teaching environment.

**Implementation:** The pilot worked with six pia and four pou tautoko across six kura. The pilot was not successful at engaging sufficient pia into the pilot from the 2014 Awanuiārangi graduating cohort. The reason being was that the needs of pia in the Auckland and Whangarei regions were already being met by another pilot (Te Whatukura). This left a possible 23 Whakatāne graduates as potential participants, however, not all of these graduates moved into Māori medium teaching positions. As a consequence, the numbers of pia who met the pilot criteria hovered around 1 to 2, with similar numbers for pou tautoko. Coincidentally, facilitators were able to engage other pia and pou tautoko, to bolster participating numbers to six pia and six pou tautoko.

**Pilot outcomes:** Due to establishment difficulties in engaging graduates within the programme, the pilot was drawn to a close by mutual agreement of the Ministry, Massey University and Awanuiārangi. The pilot commenced in 2014 and concluded February 2016.

### 3.3 Iwi pilot: Massey University

**Context:** Based on analysis of 55 Māori medium kura and settings in the two years leading up to the pilot, Massey identified only one instance of kura deliberately and strategically including kaumatua and kuia in their induction programme. Further, geographical remoteness of rural kura on the East Coast of the North Island means these kura often have restricted access to professional development, including attracting and retaining staff. This pilot targeted eight remote Māori medium kura on the East Coast and the involvement of Te Rūnanga o Ngāti Porou. Three facilitators were primarily responsible for implementing the Iwi pilot. In addition, they were supported by the Massey project team which included two facilitators, two researchers, two administrative staff, the contract manger, and Massey project director (for all three pilots).

**Theoretical proposition:** The pilot was premised on the belief that involving iwi and hapū in induction and mentoring for beginning teachers would be valuable and work well to support retention and quality teaching. One of the goals of this pilot was to develop a pool of mentors for pia to access. The pool of mentors was to include kuia and kaumatua from the area who would share local knowledge and support. This pilot also focused on growing the capabilities within each Ngāti Pōrou kura by training all certified teachers as pou tautoko and upskilling the expertise already present in the kura in educative mentoring.

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31 This number includes pia that did not meet the cohort eligibility criteria, but contributed to the research activity.
**Model:** The pilot took a whole of community approach to supporting the needs of beginning teachers. The community in this pilot was defined as iwi, i.e. Ngāti Pōrou hapū, marae, kura and whānau within the Ngati Pōrou region. Working in geographical clusters, under the umbrella of Te Rūnanganui o Ngāti Porou and with local hapū and whānau, the model sought to draw on educational and community strengths to develop a tailored approach for each kura.

Year one of the pilot focused on building relationships with kura in the region and socialising the pilot to hapū and iwi. The intention being that working collaboratively with hapū and iwi to combine strengths and needs of beginning teachers with the strengths of iwi and hapū can contribute to a unique model. Pilot engagement was designed to occur at an individual and community level through:

1. Training mentors
2. Supporting the appointment and induction of pia
3. Setting up an e-learning community
4. Engage iwi and hapū at regional events, and
5. Assisting pia to meet certification criteria.

The iwi model was largely conceptual in nature, with an iterative developmental process of co-construction, consulting with key stakeholders in education, community, kura and iwi. Years two and three therefore were to involve the iwi, hapū, kura, tumuaki, pia and pou tautoko in sharing and celebrating their learnings and setting the direction for the next phase.

**Implementation:** The pilot worked with 24 pia and 21 pou tautoko across eight kura. The implementation of the pilot was protracted and time consuming. Whakawhanaungatanga (engagement) and presenting the kaupapa (purpose) to kura took almost a year. This was largely because attempts to engage tumuaki, who have multiple demands on their time, proved difficult.

At times, where tumuaki agreed to participate in the programme, in-school facilitation visits would be hampered by last minute changes and the unavailability of participants. One tumuaki invited to be part of the pilot stated that the purpose and the practical implications of the pilot needed to be clearly understood. This tumuaki therefore was reluctant to make themselves available given the demands on their time, nor willing to provide access to pia and pou tautoko given the confusion.

**Kuia and kaumatua mentors:** One of the original outcomes sought by the pilot was to develop a pool of mentors for pia to access. This pool of mentors was to include local kuia and kaumatua who would share local knowledge, tikanga, and support.

There were two types of interaction from hapū and iwi observed by the evaluators: informal, and structured. The first, was an informal yet intimate level of interaction with kura, where kaumatua on a daily basis were welcomed in to the school and became part of the school activities and ethos. The second, more structured approach involved kaumatua directly in the curriculum, where they took on mentoring roles within the classroom. This included supporting and guiding language development, and sharing iwi and hapū specific tikanga, whakapapa, and mātauranga. The mentoring could involve...
something as simple as a kuia sitting in with a pia and guiding their reo for a particular topic, or just sitting in the classroom with their presence providing a calming influence on the behaviour of students.

*Ka kuhu mai ki te whakahaere kaupapa mahi i roto i ngā akomanga. [They come in to lead various initiatives in the classrooms.]* *(Pou Tautoko survey response 12, Iwi Pilot)*

It is noteworthy, however, that kuia and kaumatua involvement was already occurring in some kura prior to the pilot.

Evaluator visits and discussions showed that some kura had developed their own response to mentoring and induction and provided support structures for pia and pou tautoko. For example at one kura, pia were assigned to team-teach with senior staff members and were given direct classroom support as a result. This approach was to support and grow their own pia, through in-class mentoring. It was also seen as a fast way to support pia induction into classroom etiquette and management.

Kura initiative was also observed where they sought external support to improving language proficiency by engaging Te Ataarangi tutors to deliver reo based programmes in wānanga settings. The kaupapa of Te Ataarangi was seen to complementary to Te Aho Matua which was the overriding philosophy of some coastal kura. We noted that other kura were also engaging purely Pākehā PLD models to support pia to certification as resourcing was considered relevant and professional.

**Iwi, hapū, and marae engagement:** There were multiple occasions when the pilot engaged with iwi on a formal level such as Te Rūnanganui o Ngāti Pōrou, marae committe meetings, and wānanga-a-iwi. The evaluators did not sight documentation or evidence of formal hapū and iwi engagement, although a rūnanga representative was reported as being on the pilot project team and an iwi researcher was seconded to the project. It was unclear, however, how well and in what ways the pilot was shared and socialised with these entities, and the nature and extent of uptake from iwi structures to the pilot.

**Assessment of pia needs:** The provider undertook a needs analysis survey with participating kura, pia and pou tautoko. The survey findings identify a raft of pia needs however, an in-depth analysis of the survey data that was completed (and reported) towards the end of the pilot. The late timing of the analysis meant that findings were not able to be used by facilitators to adapt the delivery.

**Induction and mentoring:** The pilot provider intended to make regular visits to each kura and support them to develop a context-specific induction and mentoring programme. The programme sought to address the needs of the kura and the wider aspirations of whānau, hapū and iwi. Interviews with project staff during the final year of the pilot show that these aims were progressing well, albeit influenced by the variable uptake from kura.

The pilot set out to clarify the roles and responsibilities of pou tautoko, pia, tumuaki other teachers, and whānau/hapū in the induction and mentoring process. It is unclear of the extent to which knowledge of roles and responsibilities were understood prior to the pilot, or whether the pilot strengthened role clarification. Interviews with one kura show that they already had a strong sense of what was required and engaged an induction and mentoring programme that suited them. Their
programme was conducted solely in te reo and utilised external expertise through Te Ataarangi network.

**Regional pia and pou tautoko PLD:** One regional hui was reported as being organised by the project team for pou tautoko and pia from several east coast kura. External experts were brought in to cover topics such as evidence gathering to meet certification requirements, and inquiry learning. Participants who attended the PLD commented that the delivery was relevant to certification.

**Setting up an e-learning community of practice:** The intent was to develop a community of practice, in particular, an online community where pia, pou tautoko and tumuaki could participate and share learnings. Although the evaluation team did not see evidence of online connectivity, it does not mean, however, that there is an absence of communities of practice within Ngati Pōrou. The concept of “community of practice” is not a new one to Māori communities in general. In Ngati Pōrou, for example, there are many cases of the community working together on projects to achieve specific outcomes, one such approach is the Ngati Pōrou Education strategy which connects all kura within the Ngati Pōrou region and the Ministry of Education in a collective and educative relationship.

**Pilot outcomes:** The pilot highlighted practical examples of how kaumatua and kuia provide support to all teachers, including new and beginning teachers. However, some of these practices were already in place prior to the pilot. Some development of kura mentoring capacity was evident. The broad goal to develop a local, systematic, iwi-engaged approach to induction and mentoring was not realised. However, the iwi pilot (along with the cohort and wharekura pilots) contributed to the development of the pia induction and mentoring framework, Te Whare Manaaki.

**3.4 Matapihi pilot: Te Kura o Matapihi**

**Context:** Te Kura o Matapihi is a total immersion, year 1 to 8, kura-a-iwi based in Matapihi, Tauranga (Ngāi Te Rangi) with a roll of approximately 140 students and six teaching staff, three of whom were pia. This pilot was led by the tumuaki with support from other kura staff.

The kura is guided and shaped by the values of Ngāi Te Rangi and the belief and vision that all kura mokopuna and kaikako will stand strong in both te ao Māori and te ao whānui. The tumuaki of the kura has whakapapa connections and professional relationships with the local iwi.

**Theoretical proposition:** The pilot design was based on the premise that delivering contextualised PLD solutions to support the needs of pia is an effective model that enables quality teaching and retention. This logic is based on the provider’s historical experiences, where often PLD for pia is too general, and not easily transferable to practice. Further, it does not provide the pia with what they need, when they need it, in order to support effective teaching and learning in a kura context.

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32 Te Whare Manaaki is a conceptual model that looks at the overall well-being of pia. It is based on Te Whare Tapa Whā (Durie, 2007). Te Whare Tapa Whā conceptual well-being model, “compares health to the four walls of a house, all four being necessary to ensure strength and symmetry, though each representing a different dimension: taha wairua (the spiritual side), taha hinengaroa (thoughts and feelings), taha tinana (the physical side), taha whānau (the family side).” (Durie, 2007, p. 69). Te Whare Manaaki conceptual model includes a fifth dimension concerned with professional well-being.
**Model:** The approach of the Matapihi pilot was to provide contextualised professional learning and development solutions in te reo Māori, within a kaupapa Māori framework, to support the real-time needs of pia and pou tautoko. Key principles of the approach were:

- **Tautoko** – gathering and using evidence systematically to support pia teaching practice and tamariki learning.
- **Kanohi kitea** – ensuring pia have the opportunity to participate in communities of practice.
- **Marae-based** – creating opportunities for pia to learn about the hitori o te marae, whakapapa, tangata whenua, and tikanga as part of their professional learning in order to grow their familiarity to the local context and values that the kura is based on.

**Implementation:** The pilot worked with 24 pia and 14 pou tautoko across six kura. As the pilot was based on meeting the real-time needs of pia, at each term there was discussion and reflection on PLD priorities. PLD solutions were identified and negotiated by the tumua ki and then the agreed PLD was scheduled and opened up to all pia in neighbouring schools to participate in.

*PLD was a bit off the cuff before, often what was available wasn’t what we needed.*
(Matapihi participant)

Examples of PLD provided includes:

- **Te Reo Matatini** – pānui and pānui haere, 6 year net (developing reading programmes)
- **Reo ā waha ā Tuhituhi** (oral language development and writing)
- **He Mātai Mātātupu** – observing change in early literacy behaviours
- **Leadership** (growing and developing a confident educator; growing and developing your leadership skills)
- **Incredible Years and behaviour management**
- **Pangarau/te Poutama Tau**, and
- **Te Hāpai Ō**.

The PLD was largely wananga based ranging from approximately half a day to a full day. In addition, the kura also visited another Māori medium kura to observe and share practice; pia were also encouraged to visit other classes in their own kura.

Matapihi also intended to set up communities of practice, however given difficulties in getting pia from across schools together, a facebook page was set up to communicate reflections around PLD and to share links to websites, helpful ideas, and resources. The community of practice largely operated within Te Kura o Matapihi, and pia and pou tautoko continued to meet after school to

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33 No role is attributed to the quotes in this section as this would make it relatively easy to identify the person, and breach confidentiality and ethical obligations.
discuss matters related to their practice, to moderate work, and to share plans and assessments. Pia and pou tautoko also used the Google platform to share and receive feedback on their work. For example, pia used Google Slides to present their evidence and how it links to relevant Practising Teacher Criteria (PTC). This was also shared with their pou tautoko and tumuaki to comment on.

The pilot benefited from the Resource Teacher Māori (RTM) as a key connector of information across kura in Tauranga Moana, and they were an important facilitator of ongoing learning following PLD. The main challenge was trying to engage other kura to participate in the pilot. This challenge was influenced by the culture of the school and the value they place on releasing pia and pou tautoko to attend PLD that may not be an immediate priority for them.

The culture of the kura is quite important in terms of how pia and pou tautoko are supported. It’s not the same across all kura particularly in immersion classes in mainstream. If you are the only Māori medium teacher in the mainstream school it can be hard to get support. (Matapihi participants)

Pilot outcomes: By the end of the pilot the number of participating kura had increased from three to six, as well as more regular participation of pia, pou tautoko, and tumuaki. This increase was largely due to personal connections among the tumuaki.

The evaluation team received feedback from participants in the pilot including a tumuaki (1), pou tautoko (2), and pia (6), from three participating kura.

Pia felt that they needed a programme to support them and all felt that being involved in the Matapihi pilot met their needs. Pia (and pou tautoko) commented that the PLD: was directly relevant to their needs; was flexible in terms of being delivered at times and places that worked for the pia; and met their professional needs in terms of content, teaching practice, collegial support, and alignment to teacher certification criteria. Pia reported that it also improved their confidence as practitioners and leaders in their kura. All of the pia surveyed by the evaluation team felt that it was likely they would still be in teaching in five years’ time, and two of the pia intended to enrol in a Masters degree.

A positive but unintended outcome of the pilot was a pia taking up the opportunity to mentor another pia the year following their full registration. The pou tautoko was able to capitalise on their experience as a pia in order to provide assurance and support. The reflections of the needs of pia as expressed by this pou tautoko included:
• Knowing what is expected of you as a pia in order to meet expectations
• Understanding the marautanga (curriculum statement) and the language of the marautanga
• Knowing what resources to use to support delivery
• Strategies on how to manage the class, and
• Knowing it’s ok to not know everything and that it takes time to develop your own teaching practice.

The pou tautoko therefore was quite deliberate about checking in regularly with the pia informally to ensure they were ok and not feeling overwhelmed with information, but equally not feeling whakamā about asking for help.

Overall the pilot was effective in achieving its intent (providing contextualised, timely PLD). Yet there were limitations due to the context of a small kura. For example, pou tautoko struggling to find time to effectively mentor pia given the time constraints of their role as full time teachers, and in some cases teachers with management responsibilities. In addition, the pou tautoko felt that mentoring is a skill and they too were on a journey of learning how to mentor effectively. This included learning how to build relationships with colleagues in ways that support them to achieve, and supporting pia to bridge what they have learnt in their teacher training into practice in the classroom.

The tumuaki has also started to embed Te Hāpai Ō into the kura as it relates to gathering evidence for teacher certification, as well as looking at formalising key learnings from the pilot into the kura induction and mentoring policy. While the primary focus was on pia, support and guidance was also provided to pou tautoko to full their mentoring roles effectively.

### 3.5 Ngā Kura-ā-īwi pilot: Ngā Kura-ā-īwi

**Context:** Ngā Kura-ā-īwi (NKAI) are a collective of tribal schools who work collaboratively and co-operatively to build internal capacity and capability. The NKAI organisation is a constitututed body that represents and supports affiliated tribal schools. As at 1 July 2015, there were 24 kura-a-īwi.

NKAI kura exist to achieve tribal aspirations and focus on culturalcy (defined by NKAI as iwi identity, language and culture) as the basis of success and achievement. The organisation is committed to gaining excellent outcomes for uri (ākonga) and all other stakeholders. NKAI were the last provider to join the pilot programme.

**Theoretical proposition:** NKAI’s focus was to provide contextualised and strength-based responses to induction and mentoring models and processes that support the development and retention of pia in kura-ā-īwi.

**Model:** The NKAI model involved:

• Support for beginning teachers to become fully certified by pairing pia with a coach (mentor teacher) and community of practice to support them to fulfil the teacher certification criteria.
• Developing an induction model based on pūrakau (providing opportunity for the kura to tell their story - past, present and future aspirations) for each participating kura with the aim of making the certification process relevant, meaningful, straightforward and achievable.
• Identifying sites of best practice that support the growth and retention of teachers in Māori medium settings to engage students in quality teaching and learning experiences.

The approach to NKAI was two-fold involving action research and facilitation. The research involved:

- a literature review (completed in April 2015) focused on: the challenges impacting on pīa gaining full certification; effective induction programmes; and what supports pīa to remain in Māori medium education
- interviewing tumuaki, pīa and pou tautoko about retention issues specific to kura-ā-iwi
- profiling the development of kura engaged in the pilot (ongoing).

The facilitation side of the pilot involved:

- trialling a mentoring model specific to each kura based on the pūrakau
- offering mentoring, pastoral support, and professional development
- support the development of e-portfolios (cloud based) to improve sharing and tracking of information that supports pīa to achieve full certification
- identifying and/or developing resources for pīa including a pīa checklist
- mentoring pīa to achieve full certification.

Implementation:

The pilot worked with 17 pīa and 13 pou tautoko, across eight kura.

Research

NKAI completed its literature review and found that there are numerous challenges for beginning teachers during their first year, such as managing ongoing stress, student behaviour, achieving good work/life balance, and the availability of registered teachers to act as mentors. Strategies to mitigate these issues include communities of practice, shared mentoring responsibilities, and induction and mentoring programmes that encourage ongoing professional learning and reflection of practice that leads to improved student outcomes. However, NKAI also found that research relating to Māori medium contexts was scarce, and for kura-ā-iwi, research was non-existent.

NKAI then questioned the relevancy of the needs within the context of three kura-ā-iwi through interviews with tumuaki, pīa and pou tautoko. The findings from the literature review mostly resonated within the kura context other than three exceptions: student behaviour (which was not considered a challenge in kura-ā-iwi); monitoring pīa workloads (which was seen as an ineffective mechanism for overcoming pīa challenges; and mainstream PLD (which had not shown to sufficiently support pīa retention).
NKAI Wānanga

The NKAI research team also facilitated workshops with kura-ā-iwi attendees to further explore factors that impact on retention of pia which include (italics are taken from evaluator interview notes):

- Supportive mentors and staff; *whakanuia ngā punua pouako; making people feel important; recognition for work completed*
- Genuine care for each other as whānau; *your happiness is my happiness, your sadness is my sadness*
- Positive relationships with uri and their whānau; *hononga ki ngā tamariki me ā rātou whānau ki te hāpori*
- Continuous self reflection of practice and improvement; *kei te pēhea tou ake haere?*
- Access to PLD to meet changing need.

The above factors resonate with the Rākaumanga research into retention of beginning teachers in their kura.

*Pūrakau and kura-ā-iwi profiles*

NKAI supported four out of eight kura to develop pūrakau to inform induction and mentoring, where kura chose a range of different pūrakau relevant to their context. The practising teacher criteria were then aligned to appropriate parts of the kura pūrakau. This approach helped to enhance pia understanding of the criteria and how to articulate and evidence their demonstration of the criteria in their classroom practice. One kura also used the pūrakau to form the basis of staff performance reviews and appraisals.

Three kura profiles were documented to understand the social, cultural and economic community context of the kura.

*Facilitation*

*E-portfolios*

NKAI introduced cloud based e-portfolios which were well received. Pia were able to save their evidence in digital format rather than just paper/hardcopies. Other resources developed for kura-ā-iwi include a PTC evidence checklist and whiteboard poster, and an e-portfolio framework with hyperlinked evidence.

*Individual in-kura facilitation*

Facilitation with individual pia was undertaken as and when required and mostly involved the preparation of evidence to support registration. The evaluation team observed support being delivered to several pia (individually) within a NKAI national forum. Pia prepared and brought PTC evidence to the facilitator at the hui and gained immediate advice, feedback and support.
Communities of practice (COP)

Whilst communities of practice were an objective of this programme, the researchers found that COPs (tumuaki, pia, pou tautoko) existed naturally within the NKAI environment where regional and national hui became forums for raising and sharing issues across kura.

Pilot outcomes:

As at August 2016, eight pia had achieved their full practising certificates. Nga kura a Iwi joined the programme approximately 9 months after the other pilots. Despite the late start they made good progress in integrating induction and mentoring within unique iwi identifiers and kura contexts.

The utilisation of pūrakau by NKAI enabled kura to contextualise the teaching certification requirements in ways that were meaningful and useful for pia. NKAI’s flexible approach also enabled them to meet the needs of the kura, including direct support and advice around evidence gathering and the storing of evidence to e-portfolios. Similar to Rakaumangamanga and Te Kura o Matapīhi, NKAI reported retention of pia as high. Pia were often hand-picked from within the kura whānau to take on a teaching role, therefore their connection and commitment to the kura was already well established. NKAI has also contributed considerably to the dearth of research about kura-ā-iwi, in particular, the factors that contribute to pia retention best summarised in its ‘Uri Circle’ framework.

3.6 Te Pā Harakeke – Education Plus, University of Canterbury

Context: The University of Canterbury Education Plus pilot focused on providing strong support to pia during their first two years in order to grow the quality of their teaching, help them meet the criteria to become a certified teacher and support their retention in Māori medium settings. The pilot worked with 17 pia and 10 pou tautoko, in two kura and three kura auraki across the Canterbury region. One part time (0.5 FTE) facilitator implemented the pilot (with some administrative support).

Theoretical proposition: The assumption implicit in the Canterbury pilot was that the quality of induction and mentoring support offered to beginning teachers in Māori medium settings has a significant impact on teacher retention and the quality of teaching in the long term. Therefore, responding to and providing strong support to pia during their first two years is central to effectively addressing the issue of retention of beginning teachers in Māori medium settings.

Model: In 2015, Canterbury developed its induction and mentoring model, Te Pā Harakeke, to symbolise their approach of wraparound support for pia, involving:

- initial and on-going pia needs assessment to ensure support is tailored to meet the needs of pia
- training mentors to improve the quality of mentoring available to, and received by, beginning teachers

34 Developed by NKAI, the Uri Circle is based on the premise that pouako who understand and are involved in the social and cultural contexts of uri, their whānau and iwi will be equipped to nurture strong uri within kura.
- creating communities of practice, to promote exchange of ideas, widen the base of support and provide networking opportunities for pia
- learning circles, to create the space for provocative and enriching conversations and discussions, and
- working with tumuaki and kura leaders, to improve school systems that enable pia and pou tautoko to access quality support within and outside of the kura, as well as to support them to deepen their understanding of their roles in ensuring quality induction and mentoring programmes in their settings.

To support effective implementation of the model, pia also had access to:

- online resources, through a Moodle site and the Te Tapuae o Rehua E-PRT site, both of which were intended to facilitate sharing of ideas and materials of interest
- training using teaching as inquiry to examine and improve their teaching practice
- individual in-school support to mentors/teachers.

**Implementation:** Throughout the duration of the project the pilot maintained support for two kura and three kura auraki and up to 17 pia. While all aspects of the model were variously implemented, support of pia and pou tautoko and the active engagement of tumuaki and kura leaders did not reach the level envisaged.

Developing and building trusting relationships between pia and pou tautoko was fundamental to the work of the facilitators. Facilitators hosted regular after school hui for pia as this was the most suitable time for all participants to attend. The provision of kai at hui created the space to deepen conversations between participants. The hui enabled pia to meet their peers and to share their experiences, goals, processes, successes, and challenges in a safe environment. Moreover, regular and continual contact with expertise outside of the kura assisted them to overcome feelings of professional, and in some cases, cultural isolation.

The distinct needs of kura were challenging, however, as some pia were working in bilingual settings, and others in kura kaupapa. Some pia were more isolated than others, compared with one kura that had eight pia and one pou tautoko. Onsite support was provided to overcome the difficulty of obtaining relievers, and to avoid clashes with after school commitments. School visits also enabled facilitators to better understand and meet the needs of pia and pou tautoko.

Facilitators also provided virtual support, and pia were able to leverage off the online website E-PRT. Developed for English medium, some content and examples were relevant for Māori medium. Pia were made aware of the website and guide through the most relevant pages to optimise access and avoid pia being overwhelmed by the volume of information.

Pia networks (communities of practice) were facilitated through afterschool meetings, and online communications. The pilot emphasized strong reciprocal learning relationships among pia, and between pia and pou tautoko, along with robust systems, procedures, and practices needed to foster success for participants in their respective roles.

A number of challenges impacted on the pilot. The project was designed as a series of one-day wānanga for pia and pou tautoko, yet these were difficult to establish due to resourcing issues,
disruption to classes, and the inability to access relievers. After school meetings were established to manage this, however the meetings were not consistently attended. In addition, school holiday PLD was proposed, but in practice, the PLD hui competed with a number of other personal and professional commitments that pia and pou tautoko planned during the holidays. As a result the pilot focused more on visits by individuals to kura and at times to classrooms to support the needs of pia, as well as encouraging pia to make use of online resources. This strategy proved to be more effective in terms of pia and pou tautoko engagement, although this was resource-intensive.

The context of post-earthquake Ōtautahi presented further challenges, with shifting school sites, school remediation, changes in senior staff, as well as the establishment of a new kura, with a rising roll, and a large cohort of pia.

A range of opportunities planned by the pilot were not able to be fully realised, including:

- creating space for pia to share their knowledge and develop their management strategies, effective planning and assessment, and building relationships with tamariki and whānau
- strengthening and increasing knowledge about the PTCs, gathering evidence, and sharing practice models
- helping pia to develop their pedagogical knowledge, content knowledge, and knowledge of effective assessment and effective evidence gathering.

Other real-world challenges included trying to meet the wide range of needs presented by pia, and engaging the tumuaki in conversations on how they might best support induction and mentoring in the kura.

**Pilot outcomes:** Overall, of the 17 pia involved in the pilot, ten were fully registered in March 2017. Of these ten, eight were working in Māori medium, one was teaching in English medium, and one was not teaching. Of the remaining seven provisionally registered teachers, all were teaching and working towards certification. Unforseen circumstances meant changes in the pilot team personnel, and this impacted on its continuation. After re-advertising the facilitator role unsuccessfully, discussions were held with the Ministry in early 2016, and the pilot was drawn to a close by mutual agreement.

### 3.7 Te Wharekura o Rakaumangamanga

**Context:** Te Wharekura o Rakaumangamanga is a total immersion kura-ā-īwi based in Huntly, in the Waikato. The wharekura has a roll of approximately 400 year 1 to 13 students, and 33 FTE teaching staff. The strong connection of the kura to iwi and community is evident through its Board, which has approximately 22 whānau members. During the research and evaluation period there were two pia and two pou hapai.

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35 Pou hapai (and not pou tautoko) is the term used by Rakaumangamanga and means someone who is there to assist and support.
**Theoretical proposition:** The wharekura has a clear focus on growing students that are ideal Tainui graduates. Integral to achieving this outcome is having teaching staff that have the ability and knowledge to facilitate such learnings.

**Model:** The Rakaumangamanga pilot was an exploratory research project (no model was being tested). The research aimed to test the kura’s own theories and experiences of what factors influence beginning teachers to stay in teaching (retention). The research questions posed in the pilot included:

- How does a wharekura environment that values and promotes te reo Māori, whanaungatanga, mahitahi and manaakitanga provide personal and professional support to beginning teachers?
- Does the recognition by teachers of their own iwi identity and its place within the wharekura whānau contribute to their sense of value within a wharekura?
- How do the principles of whanaungatanga, mahitahi and manaakitanga contribute to personal relationships in terms of professional guidance for a beginning teacher?
- Does a wharekura that actively promotes a ‘te ao Māori’ view support the development of professional knowledge and skills for beginning teachers?
- How valuable are teaching and learning programmes, which are aligned to whānau, hapū and iwi educational aspirations, to the personal and professional development of a beginning teacher?

The research gathered the views of 18 participants including 13 current and past Rakaumangamanga teachers, a group that comprised beginning teachers and five community representatives (parents, iwi).

The key principles of the kura identified in the research, and how Rakaumangamanga give effect to them include:

- recognising and valuing teachers whānau, hapū, and iwi identity within the kura, and finding ways to support the roles and obligations that are part of this identity
- valuing and affirming the importance of new and beginning teachers to the kura and the community/iwi through a formal pōwhiri (welcome)
- a whole-of-kura ethos where responsibility for the wellbeing of new and beginning teachers is the responsibility of all teachers, and the kura community, and not just an individual mentor
- respecting teachers’ spiritual beliefs
- supporting teachers to maintain their physical health
- providing support and resources for teachers to do their jobs well
- having a positive attitude and valuing beginning teachers as a source of new ideas for the kura
- the practice of growing their own teachers results in a workforce with strong personal connections and professional commitment to the kura and community and means they are less likely to leave.
Research outcomes: The research identified six reinforcing and integrated factors that contribute to teacher retention and wellbeing at Rakaumangamanga, as outlined below.

1. **Cultural wellbeing**

The research found that the recognition and appreciation of a teacher’s whānau, hapū, and iwi identity within the kura contributes to their sense of value within the kura.

The values of the kura and of the Kingitanga resonated with teachers from other iwi ahakoa nō hea (irrespective of their own iwi affiliations or where they are from). Teachers who are from Waikato-Tainui as well as those who were not, both had the opportunity to meet their personal obligations to whānau, hapū and iwi without compromising their obligations to the wharekura. Teachers found ways to “make it work” to ensure participation in events of cultural significance were supported, e.g. participation in Te Matatini (national kapa haka competition) or iwi and hapū obligations.

2. **Social wellbeing “our kura, our kids, our teachers”**

The research found that the recognition and appreciation of each teacher’s commitment to the wharekura added to their own sense of value within the wharekura and its wider community. Community members felt it was their responsibility to look after those teachers who had come to their community to teach their kids. Equally, teachers felt a sense of belonging to the kids, to the wharekura, and to the kaupapa based on the manaaki they received from the community.

The tumuaki also spoke to the evaluation team about the importance of teachers coming into the rohe through an iwi pōwhiri process. Teachers are considered a “valued person providing a service to the community” and are therefore formally welcomed and received into the kura/community. At the same time there is an ethos of collective responsibility. Teachers care about each other and they pitch in, and offer support or advice when asked or when they see a need.

Teachers are expected to understand and commit to the values of the kura; they are also expected to care about the kids.

“We can teach them to be good teachers but we can’t teach them how to care for the kids – they need to want to do this”. (Rakaumangamanga participant)

3. **Spiritual wellbeing**

The research found that respect for a teachers’ spiritual beliefs adds to their sense of value within the wharekura. Spiritual practices are encouraged - teachers who are committed to their own respective faiths see alignment with, and therefore participate in, spiritual practices of the wharekura.

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36 No role is attributed to the quotes in this section as this would make it relatively easy to identify the person, and breach confidentiality and ethical obligations.
4. **Physical wellbeing**

The wharekura recognises how the demands of teaching can impact on the health of teachers themselves, therefore the kura chose to actively support the physical wellbeing of the teacher by providing free flu vaccinations and subsidised gym membership.

5. **Professional wellbeing**

Teachers are supported to do their jobs well by being provided with the support and resources they need, when they need it, including:

- Administrative support that helps teachers with any payroll issues, housing issues and teacher registration
- Formal structured professional development hui each week tailored to their needs
- Comprehensive information as part of their induction, e.g. mission statement, suggestions on classroom teaching, and how to access kura policies and procedures, and
- Informal professional guidance by other teachers to ensure beginning teachers are not left to “figure it out themselves”.

The tumuaki spoke with the evaluation team about taking responsibility for ensuring beginning teachers are supported by all teachers at the kura and not just their mentor. The tumuaki meets with beginning teachers directly, and actively encourages them to engage in discussions on practice with other teachers, and to contribute their knowledge and understanding of theory and new ideas.

> “Beginning Teachers aren’t a burden; they refresh the place”. (Tumuaki, Rakaumangamanga)

6. **“Growing your own”**

The factors contributing to teacher retention and wellbeing outlined above are situated within a strong culture of “growing your own”. This culture includes: training and building up their own pool of relievers to work; training their teacher aides; running their own governance training; providing reo programmes for their whānau, and supporting Rakaumanga graduates into teaching. During the period of the research and evaluation, 14 teachers (of the 33 FTEs) were former students of Rakaumangamanga, and for the first time ever, the tumuaki was faced with not having a position available for a student on their final placement. This was of concern to the tumuaki because the pia had been supported and imbued with the kura values, principles and ways of working. The hope was that the pia would secure alternate employment in the area, and not be lost to the kura/community.

The most common challenge impacting on retention of teachers (including beginning teachers) was the pull of alternative employment opportunities where their skills and talents would be valued, such as public sector agencies, mainstream education, or in television.

3.8 **Te Whatu Kura pilot: Te Puna Wānanga (University of Auckland)**

**Context:** Te Whatu Kura is an educative mentoring programme designed by Te Puna Wānanga (University of Auckland). The goal was to pilot a “new professional learning and mentoring model to
support beginning Māori medium teachers through to full registration”, and to do this through a Māori cultural and language framework. Te Puna Wānanga brought together a core project team of seven (3.2 fulltime equivalent positions) to design and implement Te Whatu Kura. Project members were assigned individual roles and responsibilities, including executive and academic director, project director, associate project director, regional lead mentors, online coordination, and support roles.

The pilot engaged 39 kura\(^{37}\) in total across the Auckland and Northland regions. The five types of kura involved in the life of the programme were:

1. Kura auraki (bilingual and immersion units)
2. Kura kaupapa Māori (including those who have wharekura)
3. Kura-ā-iwi
4. Rumaki reo (immersion)
5. Secondarily bi-lingual

The programme ran three separate cohorts over three years (2014-2016), there were 108 pia, 92 pou tautoko, across 37 kura/Māori medium settings.

**Theoretical proposition:** Te Puna Wānanga researched a range of theoretical models to inform the development of the Te Whatu Kura programme, such as Te Whaititara Pakirehua and a ‘Model of Support’\(^{38}\). Taking the perspective that “it takes a village to raise a child” Te Whatu Kura recognised the range of skills and knowledge that pia require in order to attain certification, as well as the expertise that pou tautoko require in order to mentor pia well. The pilot acknowledged the professional school environment that pou tautoko and pia are situated in by targeting school leadership, capacity, policies and systems with the notion of building capacity.

**Model:** Te Whatu Kura sought to build the capability and capacity of pia, pou tautoko, tumuaki and kura (systems) through a multi-tier and blended educative mentoring approach. In particular, the pilot sought to trial different tools, approaches, and models that would be viable beyond the intervention or the life of the pilot.

A multi-level engagement approach which targeted three levels of the school system was trialled:

- Level 1 – building school leadership capacity using face to face and online communities involving tumuaki, to ensure alignment of policies and systems, and to embed effective induction and mentoring practices.
- Level 2 – developing pou tautoko for sustainable practice in-school.
- Level 3 – induction of pia through leveraging other Māori medium PLD provision.

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\(^{37}\) This figure excludes seven puna reo who participated in Te Whatu Kura.

**Implementation:** Te Puna Wānanga largely implemented the pilot as per the intent of their proposal, and delivered on all milestones. Coupled with in-depth programme planning and a team of highly skilled facilitators, the approach ensured solid progression, engagement, and positive outcomes for the pilot participants. Overall comments from participants support the notion that the team were well organised, knowledgeable and well resourced. A number of comments from pia and pou tautoko acknowledged how accessible the team were through their administrator, where either support and/or understanding for pastoral needs were appreciated.

Te Whatu Kura included:

- Residential courses (regional clusters)
- In-school visits, and
- On-line multi-media learning environments and connection.

**Regional Clusters:** The regional clusters were well received by participants and created sharing spaces that were used to build knowledge, skill and confidence. Regional hui (facilitated by respective project team members) were well organised and made allowances for pia and pou tautoko to build their knowledge separately, as well as collectively. In addition, some cluster hui time was dedicated to tumuaki.

One particular strategy was to hold extended three-day regional cluster hui at the beginning of term 4. This gave pia dedicated and uninterrupted time to focus on the collation and review of their evidence with pou tautoko and facilitators able to both critique and provide support. Te Puna Wānanga deliberately sought venues with strong wifi connectivity, 24-hour access to group and individual working space and ability to hold childrens programmes while parents learning; meant many pia worked until late in the evening and early hours of the morning to progress and complete their portfolios.

**Structural Issues**

Pia interviewed by evaluators came from a mixture of school environments. Some pia experienced strong support and recognition from their tumuaki, management and peers. Conversely, there were pia who worked in environments with little support due to capacity and capability challenges in the kura.

One of the challenges discussed were the multiple roles teachers and management hold in their kura. An example is where one pia was also the kura bus driver, and therefore was unavailable for PLD either before or after school. Another example is where mentors who are also tumuaki struggle to make time to prioritise mentoring, as they manage curriculum development and delivery, and wider management responsibilities.

In smaller kura these challenges make it difficult to design and deliver effective induction and mentoring. In turn, these challenges diminished the likelihood of pia gaining regular classroom release time with their pou tautoko.
Provider response

Te Whatu Kura responds to structural challenges faced by kura, as it purposively flexible to meet the needs of the pia and the kura. Pia, pou tautoko and tumuaki commented on how they are guided to understand their roles as mentors, and importantly, how to transfer that practice back in to the kura environment.

The environment created by Te Whatu Kura contributed to the development of my understanding of my responsibilities and commitment as a pou tautoko to my pia, kura, hāpori and ministry. (Pou tautoko/tumuaki)

It’s [Te Whatu Kura] set out a clear pathway for me. They had an appraisal process at school, but I couldn’t see its relationship to the RTC’s. Te Whatukura shows me clearly, these are the criteria, these are what I need to look at, and these are where I need to improve. (Pia)

Te Whatu Kura is credited with enabling pia, pou tautoko and kura, to understand their roles in supporting the journey certification. The programme recognises and delivers to the specific support roles required on the journey to certification.

Supporting pia to complete certification

Supporting pia and pou tautoko to stay complete certification requires on-going encouragement. Feedback to Te Puna Wānanga from pia, pou tautoko and tumuaki attest to the value of the environment created, and the programme of delivery and support.

Day 1 – Tau kē ngā whakaritenga ka taea te whai māramatanga – kua tau inaianei. Te Roopu Whatu Kura he taonga te kaupapa he mihi ki a koutou… (Provider Milestone Report)

Day 2 – Pai te noho tahi ā ngā teina me ngā tuākana. Ngā mihi nui e te whānau Whatu Kura. (Provider Milestone Report)
Eight pou tautoko (four of whom were also tumuaki) mentoring 20 pia in total, were interviewed. The group explained that prior to Te Whatu Kura there were little or no focused support for Māori medium, and acknowledged numerous benefits of Te Whatu Kura such as:

- Te Hāpai ō folders show examples for each āhuatanga
- Examples of certified teacher criteria available
- Ko ngā āhuatanga he: pātai hei wānanga mō te pia, he wheako ka whakaritea, he whakataunaki hei whakaatu
- Provide experiential learning and teaching environments.

**Enabling self-direction and independence**

Pou tautoko and tumuaki commented on the professionalism and quality of the Te Whatu Kura delivery and the fact that “it’s not arduous” to attend cluster hui. As a result of attending Te Whatu Kura, tumuaki recognise the need to schedule pou tautoko time alongside pia time, whilst noting that there is no resource to release pou tautoko to support pia.

*Professionalism - gives a professional edge to the PRTs - it’s thorough and sets standards. It’s a good beginning. It’s proven to have quality type experiences and can consistently get to some good outcomes that have quality evidence. I saw that yesterday because of the structure, the variables are easily dealt with in Te Whatu Kura.* *(Tumuaki)*

Te Whatu Kura take a long-term planned approach to provision which is shared with both tumuaki and pou tautoko. They identified a range of benefits in this approach where access to support is embedded throughout the journey.

*Te Whatu Kura has been highly responsive to our needs: there’s a two-year plan or cycle which is interactive and has many points of accessibility to resources e.g., Facebook, Google Chrome, Twitter, accessible facilitators, mentoring agreements that outline roles, expectations and needs.* *(Pou tautoko)*

Tumuaki and pou tautoko discussed Te Whatu Kura’s two-year plan and how it enables independence by clearly mapping the PTC’s of Te Hāpai O, to the evidence required, within the specified timeframes.

*Te māhere rua-tau, ahakoa kua hōmai te Hāpai O. Kua whakatauira mai he aha ngā tauira o te wā, kua whakaatuhia ngā whārangi mahi hei whakatūtuki i taua mahi. Kei roto ia wahanga ngā pātai hei whakapapatapi atu – he aha ngā whakaritenga ka whakaritea e koe hei whakatūtuki i te wheako.* *(Tumuaki)*

**Post Te Whatu Kura**

Across pia, pou tautoko, and tumuaki, there is a recurring theme about the on-going benefits of the pilot delivery by Te Whatu Kura. Many state they would like to see Te Whatu Kura continue, as the quality of the support, knowledge, and delivery of the project team were crucial to their success as a
kura in helping pia achieve certification. In particular, the kura who did not have their own induction and mentoring programmes.

*I would like to see Te Whatu Kura continue. Its good, we know through Te Whatu Kura what we are working towards in the PTC’s, and its great knowing that the programme makes sure that we are meeting the requirements from the teacher’s council. And we have someone there to guide us, they continue to give us our mana back by empowering us to do the work ourselves, its good knowing that there’s a group out there we can turn to to help us.* (Pia)

*Ko Te Whatu Kura me tana katoa, i te mea kāhore he mea pēnei i te kura.* (Pia)

*The quality of this programme is specific and precise and it’s not saying that everyone should be at this benchmark. It’s what I need when I take that back to my kura, we’ve got awesome standards here, it is a standard of our kura to achieve – but there are others at the kura who whakangawari or hinder progress, not intentionally.* (Pou tautoko/tumuaki)

**In-school visits**

School visits delivered on-site, face-to-face educative mentoring to pia, pou tautoko, and tumuaki. Provider data shows that a total of 453 school visits were undertaken in 2015-2017.

Pia confirm the relevance of in-school visits and the applicable nature of the support.

*It really helps with [the facilitator] coming in to the kura. There are 6 other pia in our kura and it’s hard to make it all together, but when we get one on one time with her, its golden. Even after group sessions, we walk away feeling empowered and capable.* (Pia)

**Communities of practice**

The opportunity to build sustainability beyond the face-to-face intervention modes that Te Whatu Kura employed, were made available through a range of online tools and portals created specifically for their pilot programme. For example, participants were able to have 24-hour access to virtual pedagogy and curriculum-based learning materials through Te Whānau Maioha portal at [www.maioha.Māori.nz](http://www.maioha.Māori.nz).

The *Maioha* website is used to notify students of upcoming events and provides links to a range of resources and websites to support practice; this includes a secure/closed link to Facebook and webcast catalogues. The webcasting catalogue offered live or on-demand video and static media presentations, with interactive resources attached.

*Showcase* link is a searchable ‘one-stop shop’ for all materials against each pia provision, and the *Pond*, widens users access to education resources. Provider data shows that during 2016, user access to *Pond* increased, and that peak access to webcast presentations were centred around cluster workshops and practitioner visits to kura; as well as and trends to weekday views being in the late afternoon and evenings.
The *Educational Social Network* (ESN), provides Te Puna Wānanga with information about the types of discussions and postings that are being held online, such as:

- teaching pedagogy
- kaiako success stories
- roles of professional leaders
- classroom management
- inspirational teaching memes
- shared resources
- videos of effective practice
- discussion on clusters and noho
- informational panui
- international teaching and learning
- MoE and EDUCANZ information.

The data collected assists Te Puna Wānanga stay abreast of what pia, pou tautoko, and tumuaki regard as areas of interest, and take account of these in their programme delivery. In addition, the data shows an increase in the use of digital media tools to inform teaching practice and learning. For example:

- kaiako are increasingly using Google Apps to organise their teaching and learning
- kaiako are utilising Te Reo Māori Apps and interactive websites in their programmes
- kaiako are actively involved in a number of other Professional Learning Networks such as (Pūtaiao, Pāngarau, Te Reo Māori MM, Puku Pātai, etc)
- kaiako viewed 23 te reo Māori webcasts from cluster PLD sessions (422 views in total)
- kaiako are increasingly using mobile devices to access their online PLD: 21% (n=172) of the views in Milestone 3 in 2016 were made through mobile devices (iPad, iPhone, iPod, Android), which is a significant increase from previous years.

The digital support that Te Whatu Kura provides is considered relevant and on point.

*Are we going to use kōpakī (hard copy) or kōpakī digital? I’m trying to keep up with my pia. He ao hou – Te Whatu Kura is breaking new ground.* (Provider Milestone Report)

*Te Whatu Kura is responsive to our needs: there’s a two year cycle, its interactive and has many points of accessibility to resources, eg: facebook, google chrome, twitter,
accessible facilitators, mentoring agreements that outline roles, expectations and needs. (Pou tautoko)

**Sustainability**

Interviews with the provider show a high level of understanding about where Te Whatu Kura fits in the spectrum of beginning teachers lives and how that effects their retention in the profession.

*Te Whatu Kura* was set up because PRT’s are not surviving – so the change is that PRT’s will stay in the profession. This programme will be a good start to stay in this career. (Te Puna Wānanga project team)

*I am investing in these pia, because once they have graduated they become the next pou. So the beauty of this course is that everyone should be able to pick it up. Our role is very transparent – we will co-construct our roles. The long-term whakaaro is we are doing ourselves out of our roles.* (Te Puna Wānanga project team)

**Pilot outcomes:** Te Puna Wānanga successfully achieved the outcomes of Te Whatu Kura. Tumuaki, pou tautoko and pia were engaged in regional cluster hui and also accessed online materials through the; the technology-based on-line platform. The platform provided a critical forum for communities of practice to come together virtually to share learnings and practices. A secondary aim of Te Whatu Kura was to influence kura leadership and embed strong induction and mentoring systems into each of the participating kura. They were less successful in achieving this aim largely due to the structural challenges smaller kura face (e.g. low numbers of staff, and multiple roles each person often undertakes) and the receptiveness of the tumuaki.

Te Whatu Kura is a professionally developed programme that responded to the internal challenges of capacity and capability for many kura. Delivery of the pilot was shown to lighten the stress that induction and mentoring programmes can create, and provided an external support system to help increase the potential pathways to full certification for pia.

### 3.9 Wharekura pilot: Massey University

**Context:** The unique context of this pilot was its focus and location in wharekura. This pilot was designed in response to an identified need for innovative support systems that meet the needs of beginning teachers in wharekura. Fifteen wharekura in the central and lower North Island were identified as eligible and targeted for this pilot. The pilot worked with 21 pia, 13 pou tautoko across eight kura.

**Theoretical propositions:** Wharekura settings are described as complex and challenging for pia owing to the level of confidence in te reo and specialist subject language required to teach effectively in these settings; and the breadth of responsibilities that need to be managed in a wharekura. This pilot examines the delivery of PLD for pia in a wharekura to contribute to the knowledge around what works in these settings.

**Model:** There were four strands to the wharekura model:
1. A systems development and alignment strand – ensuring systems such as appraisal, registration, and professional development are aligned, and mentoring and induction systems developed and embedded within the wharekura.

2. Development of a high quality induction and mentoring programme – this builds on educative mentoring principles where, in addition to administrative and pastoral needs of the pia, their pedagogical, curriculum and cultural needs are also addressed.

3. Working with pou tautoko to develop mentoring skills aimed to support pia development – needs assessment and co-construction of individual mentoring plans and ensuring the pia is networked to others to create collaborative learning clusters.

4. Collaborative relationships with Iwi, hapū and whānau – engaging with the community and inviting them to be equal partners with the kura.

It was envisaged that engagement would be facilitated by way of:

- 1:1 support for pia who are in their first year in 2015
- group work
- kura/tumuaki involvement
- support for mentors
- access to online resources
- access to an online community
- providing relievers for pia and pou tautoko.

**Implementation:** The pilot worked with 24 pia and 23 pou tautoko across eight kura. The pilot didn’t fully implement all strands of its approach due to difficulty engaging the tumuaki, despite a number of attempts; and kura choosing not to participate given the number of PLD providers already present within their kura.

The pilot worked mostly with pou tautoko at the individual kura. The facilitators also eventually supported pia directly especially where a pou tautoko was mentoring a number of pia but had limited time to fully mentor due to other school and leadership responsibilities. The pilot also used facebook, skype and google docs as ways of communicating and sharing with pou tautoko and pia. However, engagement varied depending on the individual ability of each participant to use the tools effectively and kura internet capability and systems.

In January 2016, the last year of the pilot, there was a rethink about this pilot’s approach as the anticipated response from kura had not been what was expected.

The scope of the pilot was expanded to include support for pia wellbeing, and the pilot moved to develop and test a new induction and mentoring framework, Te Whare Manaaki with participating wharekura. According to provider reports participating wharekura are at different stages of embedding the model.

The evaluation team interviewed four pia and two pou tautoko/tumuaki within one wharekura. The pia all expressed a need for a programme that guided them through the PTCs and in turn appreciated the support they received from the pilot facilitators. Pia reported increased confidence in their teaching as a result of their engagement.
The kura felt that the facilitators provided examples of good practice and resources to support the pia in their teaching, helping them to develop their portfolio of evidence, and learning how to break down the PTCs to identify gaps in their evidence.

The provider also affirmed the peer support that had been occurring informally prior to the pilot. This was important as pia reported it was often difficult to obtain time with their pou tautoko who also had other leadership responsibilities in the kura. The kura reported if there was one thing they would want more of, it would be for the provider to increase the amount of visits to the kura, to provide continuous support throughout the year.

Pilot outcomes: This pilot sought to create a wharekura-specific induction and mentoring system for each kura. By identifying the needs of pia and designing an induction and mentoring system around their needs, the pilot sought to ensure better outcomes for pia. Difficulty securing kura and tumuaki engagement resulted in the project changing tack in the last year of delivery, expanding the scope to include pia wellbeing; and the pilot contributed to the testing and development of a new induction and mentoring framework, Te Whare Manaaki.

3.10 Lessons learned about pilot implementation

The programme had a learning focus and all of the pilots, both successful and less successful, generated new insights and understanding about induction and mentoring of new and beginning teachers, and retention in Māori medium settings.

The programme was an opportunity for providers to respond to the issue of retention of beginning teachers by testing ‘new’ theories and models of professional learning and development. Providers were able to trial new ideas, adapt existing models, and encouraged to think innovatively in the development of their respective pilot programmes. Some pilots were implemented largely as intended and some with variations, in response to the implementation context and pilot-specific learnings.

As pilots were implemented the Ministry allowed for learning to inform ongoing adaptation and refinements, providing flexibility in terms of timeframes and deliverables. When pilots did not progress as envisaged, they allowed providers to adapt their approaches to achieve their project outcomes. When it appeared that pilots were not going to achieve their aims the Ministry employed a mana-enhancing approach, mutually agreeing to bring projects to a close and documenting lessons learned.
Looking across all eight pilots, this section identifies implementation lessons learned for each pilot respectively. The pilots are presented in alphabetical order.

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<tr>
<th><strong>1. Cohort pilot: Massey University and Te Whare Wānanga o Awanuiārangi</strong></th>
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<tr>
<td><strong>Conclusion:</strong> The intent of the pilot to track a cohort of beginning teachers in Māori medium settings remains a valuable aim.</td>
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<tr>
<td><strong>Key challenge:</strong> To identify and engage ITE graduates.</td>
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<td><strong>Lessons learned:</strong></td>
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<tr>
<td>• Māori medium-specific ITE programmes should be the primary source of trial participants</td>
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<td>• Impending graduates should be identified in their final year of study, their willingness to participate in the trial sought, and consent to contact them to reconfirm participation towards the end of their studies or two to three months post completion of their studies.</td>
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<th><strong>2. Iwi pilot: Massey University</strong></th>
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<td><strong>Conclusion:</strong> The pilot provides practical examples of how iwi through kuia and kaumatua provide support to all teachers, including new and beginning teachers. However, the broad goal to develop a regional model of induction and mentoring was not realised.</td>
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<tr>
<td><strong>Key challenge:</strong> Securing ongoing engagement of Iwi and kura.</td>
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<td><strong>Lessons learned:</strong></td>
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<tr>
<td>• The concept for the iwi pilot was developed by Massey. A kura-led, iwi-led or a co-design process is suggested to increase tumuaki, kura or iwi engagement and uptake; and for the pilot to focus on needs or solutions as identified by kura and/or iwi.</td>
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<td>• This pilot has showcased examples of iwi engagement through the involvement of kuia and kaumatua in kura. Development of case studies or exemplars would provide valuable insights and learning for other kura.</td>
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<tr>
<td>• There was considerable interest in exploring the nature and contribution of iwi engagement to induction and mentoring. The pilot was conceptually engaging and took an iterative development approach. In addition, the pilot was commissioned in the second round of contracting by the Ministry, and Massey was highly responsive to the programme submission timeframes. The pilot would have benefited from more time to develop the model, the accompanying implementation plan, and stronger review processes by the Ministry.</td>
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### 3. Matapihi pilot: Te Kura o Matapihi

**Conclusion:** The Matapihi pilot successfully provided contextualised PLD in a timely and responsive manner and was seen as valuable and worthwhile by pia and pou tautoko.

**Key challenge:** Securing ongoing engagement of tumuaki.

**Lessons learned:**
- Localized PLD works when you have an engaged tumuaki willing to identify the needs of pia and pou tautoko and procure PLD to meet their needs in a tailored and timely way.
- Localised PLD driven by the kura enabled local resources to be utilised including iwi, hapū, marae and Resource Teachers Māori to support a wider network of kura and pia.

### 4. Ngā Kura-ā-Iwi pilot: Ngā Kura-ā-iwi

**Conclusion:** Contextualising teacher practicing criteria, and induction and mentoring more broadly within iwi mātauranga and reo taketake, enables pia to reflect meaningfully and usefully on their own teaching practice.

**Key challenge:** building relational trust and demonstrating the value of the PLD offering takes time.

**Lessons learned:** Engaging with kura-ā-iwi takes time; relationships open the door, however, kura still need time to engage in the kaupapa being offered. Success breeds success - once kura engaged and experienced the benefit of the programme, other kura-ā-iwi more readily came on board. Pia in kura-ā-iwi are more likely to stay in the kura as they are from the kura whānau/hapū and have already made a commitment to contribute to the development of ngā uri.

### 5. Te Pa Harakeke: Education Plus, University of Canterbury

**Conclusion:** The evolution of Te Pā Harakeke was one of adaptation, as the pilot responded to context issues as they emerged. However, the intent of the pilot was not fully tested due to difficulties engaging tumuaki and pilot staffing issues.

**Key challenge:** securing tumuaki participation

**Lessons learned:**
- The active engagement of the tumuaki is critical to securing time with pia and pou tautoko, the prioritisation of PLD, and the ability to embed induction and mentoring systems in kura
- The design of the pilot and scale of the pilot was too small to respond to the diverse needs of kura and pia, and the geographical distribution across Te Wai Pounamu.
- Risk management strategies and succession planning for key personnel, need to be factored into the design of pilots.
6. Te Wharekura o Rakaumangamanga

**Conclusion:** Rakaumangamanga embrace and welcome new teachers into its community based on the principles of the Kingitanga, and guided by tikanga such as manaakitanga, whanaungatanga and wairuatanga.

The scope of the Rakaumangamanga induction and mentoring approach goes beyond the traditional educational definition. For Rakaumangamanga ‘induction’ equals manaakitanga (an ethic of care), embodying shared and collective responsibilities for pia wellbeing. Mentoring is not seen as solely the responsibility of an individual mentor, but is the responsibility of all, and reflects a way of being. At the same time, their concern goes beyond inducting individual teachers into the kura. Their focus is on the wellbeing of the people – including the pia, with induction and mentoring and retention being part of an overall manaakitanga welcoming process.

For Rakaumangamanga, embracing and welcoming new teachers into the community is a way of being. It is a world view that is a deeply ingrained, truly collective, communal responsibility approach. Rather than seeing induction as an isolated, workforce-driven intervention, which creates a level of fragmentation, their collective wellbeing-orientation is an holistic, interconnected view of the world and informs the place of pia within the kura, and the wider community.

**Lessons learned:** This pilot illustrates that manaakitanga as a holistic, integrated, community ethic of care response, works well to support the induction of pia into the kura and kura community. While not necessarily scalable, there are some insights and principles which provide guidance about how to think about inducting pia into kura, within a Māori world view, informed by tikanga. Further, it raises the question of how can the Ministry, kura and other Māori medium kura settings also explore the philosophical approaches used by Rakaumangamanga.

7. Te Whatukura pilot: Te Puna Wānanga, Auckland University

**Conclusion:** Te Whatu Kura successfully identified, targeted and engaged tumuaki, pou tautoko and pia. The pilot provided professional support across a large geographical area, and to the largest number of pia and pou tautoko.

**Key challenge:** lack of capacity within kura and Māori medium settings to implement a kura led induction and mentoring programme.

**Lessons learned:**

- Having a strong project team who are individually competent, work well as a team and have a clear line of sight to the outcomes is crucial to successful implementation.
- Securing the active engagement of the tumuaki at the outset is critical as tumuaki prioritise time and resources in kura. Leveraging off existing relationships with tumuaki, a clear well planned programme, helps to secure their trust and engagement.
• An online platform is an important part of the programme offering. It helps to address issues of geographical and professional isolation. It makes resources and support more accessible and has a self-sustainability aspect which is driven by its users and their needs. Once developed, it is less costly than face-to-face kura visits.

• Te Whatu Kura is a valid and necessary support mechanism to the overall PLD induction and mentoring process. As a result of the quality of the programme some kura who have struggled to develop their own systems have defaulted their responsibilities to programme staff. It raises the question about what the necessary minimum kura size is to develop and deliver induction and mentoring; and whether below that minimum, should it be fully delivered by external providers?

8. Wharekura pilot: Massey University

Conclusion: The aim of creating strong induction and mentoring systems in wharekura to better support pia was largely unrealised.

Key challenge: securing tumuaki engagement

Lessons learned:

• The concept for the wharekura pilot was developed by Massey. Wharekura-led, or a co-design process is suggested to increase tumuaki and kura engagement and uptake; and for the pilot to focus on the needs or solutions as identified by tumuaki and kura.

• The wharekura pilot was strongly conceptual in nature and took an iterative development approach. More detailed planning to support delivery and manage risk was needed.

• This pilot was commissioned in the second round of contracting by the Ministry and Massey was highly responsive to the programme submission timeframes. This pilot would have benefited from more time to develop its model and the accompanying implementation plan, and a stronger review process by the Ministry (as noted in the Massey iwi pilot above).

3.11 Across-pilot implementation learnings

Looking across all of the Māori medium pilots, the key factors that supported effective pilot implementation were:

• Engagement of the tumuaki

• Flexible delivery

• Use of technology to support access

• Utility of the theory of change/model – was it a good idea?

• Strong project management and team leadership
- Ministry oversight of pilots.

**Engagement of tumuaki**

It is apparent that securing tumuaki engagement is a critical factor in the effective and efficient implementation of the pilots. As the professional leaders in kura, tumuaki have the responsibility to ensure pia are supported towards certification. They have the ability to elevate the importance of induction and mentoring and give it priority in the kura’s overall annual plans.

Engaging tumuaki and kura leadership within a PLD approach could strengthen current systems and inevitably be advantageous for pia and pou tautoko who would have scheduled time together and allocated non-contact time for study and portfolio work; and to attend development sessions.

**Flexible delivery and content options**

The pilots used a range of delivery modes to engage pia, pou tautoko and tumuaki, these included one day hui, regional 2-day cluster hui, after school sessions, in-school visits, classroom relievers and the use of technology.

Flexible modes of delivery were critical to supporting pia to registration as they offered several points of access to support. Hui offered face to face time with participants where overall needs were assessed and implemented in to PLD planning schedules; specific topics were delivered; and PTC’s could be discussed, planned and signed off. Time in hui also offered a space to share and grow with other participants. Regional hui that catered for separate needs of pia, pou tautoko and tumuaki were highly successful and useful to their participants. In addition some pilots specifically catered for parents by catering and organising childrens’ programmes within the hui mode which made attending the hui realistic for parents. However, hui were less successful when participants were time poor, schedules were not clear, or tumuaki were not engaged.

In-school visits released logistical pressure on kura to travel and accommodate participants and provided contextual on-site support. Data suggest successful implementation occurred because the PLD was relevant and practice based. Less successful iterations of school visits occurred when the PLD was not prioritised within kura planning and release time was not possible for participants to attend. Understanding that release time was an issue, one pilot ensured they had a qualified teacher in their team to relieve pia from the classroom.

On-line forums overcame geographical location issues and provided 24 hour access to practice examples and tools.

**Use of technology**

The development of an online platform helps to address issues of geographical and professional isolation. Cloud based technology and software such as google docs facilitates the sharing of information and resources and also supports collaborative online and offline engagement.

Pia and pou tautoko can access information at a time and place that suits them and can review or download examples or templates for their individual use. An online platform also supports the creation and sustainability of communities of practice. Pia can connect with other pia, and obtain
advice or support from facilitators. Once developed, it is highly accessible and less costly than in-person kura visits.

**Theoretical proposition**

The programme was an opportunity for providers to trial new ideas, adapt existing models and to think innovatively about retention in Māori medium in developing their respective pilot programmes. Pilots with a strong theory or body of knowledge underpinning their model, detailed implementation plans accompanied by pilot-specific research and evaluation, were more likely to lead to successful implementation. It was evident that some pilot concepts, while novel and innovative, suffered from a lack of detailed planning, a robust theory of change and programme logic, failed to adapt quickly or call a halt earlier; as a result these pilots experienced challenges in implementation.

**Project management**

Strong project management supported effective and efficient pilot implementation. This included pilot leaders who: articulated a clear vision; encouraged team autonomy and responsibility yet maintained project oversight; and responded proactively to issues and opportunities as they emerged. Project monitoring and reporting systems were more flexible and took a ‘finger-on-the-pulse’ approach. They variously provided information about uptake, engagement and delivery and any issues could be responded to or fined-tuned as needed. Larger pilots benefited from being able to draw on the skills, expertise, and energy of the team. They could exchange ideas and collectively generate new ideas and strategies. In contrast, smaller pilots with one FTE or less, at times simply lacked workforce capacity; and were not in a position to be able to achieve the economies of scale or the collegiality and sharing of information with a team of one.

**Ministry oversight of pilots**

Some of the pilot proposals and implementation plans were less well developed and thought through than others. Timing of proposals, for those invited in the second round, is likely to have been a contributing factor. All of the pilots were to some extent exploratory, and the Ministry was responsive to changes as they emerged. However, a clear set of risk factors, and mitigation strategies, would have enabled the Ministry to make more timely decisions in response to pilot issues as they emerged, e.g. leadership changes and changes in pilot criteria and scope. Future pilots would benefit from a more considered provider contract reporting template, tailored to capture important project and outcome data (e.g. numbers of pia, pou tautoko, kura, retention and certification data, challenges and learnings) across pilots, as well as the presentation and accessibility of this information.

### 3.12 Conclusion

In summary, pilots that had a clear intent, a well developed theory of change, effective pilot leadership and strong project management were more effectively and efficiently implemented. Pilot size was also a contributing factor to success, with smaller projects being more susceptible to lose momentum where there was only one or less than one funded FTE to manage the project. Larger
pilots had the opportunity to leverage off the efficiencies and capabilities of a larger project team and pilot with more resources.

Transferable learnings for the future delivery of effective PLD in Māori medium include the importance of securing tumuaki engagement, having flexible delivery options and the use of technology which address or mitigate kura and Māori medium sector context factors.
4 Pilot responses to pia needs

What pia need to support them to complete certification and to become an effective teacher is largely known to the sector through research, pedagogical theory and, kura and sector feedback. The intent of the programme was for pilots to test out new ideas, approaches and ways of working and for the evaluation to identify which elements, if any, were critical for improving retention and the teaching capability of Māori medium pia.

This section discusses how the pilots responded to pia needs. It begins with a brief description of the certification requirements and induction and mentoring expectations of kura. It then goes on to discuss Māori medium setting factors that impact on pia certification followed by a discussion of the the ways in which pilots’ responded to pia needs.

4.1 Teacher certification pathway

On graduating from an approved initial teacher education institution, pia have provisional certification to teach while they work towards attaining their full certification. Over a two-year induction period, pia are expected to participate in a broad induction and mentoring programme run by their school/kura. They are required to provide evidence of their professional learning and growth and demonstrate they have met the Education Council’s Practising Teacher Criteria.

4.2 Induction and mentoring expectations of kura

Kura are expected to have a programme for inducting new and beginning teachers. However, there was variability in the implementation quality of induction and mentoring programmes, across kura in the pilots.

Kura receive funding to release pia for 20 percent of a week or the equivalent of one day. However, schools are not funded to release senior staff to supervise and mentor pia; although senior staff may be granted extra pay through the allocation of management units or allowances. To support pia

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45 The Practising Teacher Criteria (PTCs) are being replaced with the Standards for the Teaching Profession. In this report we retain the use of PTCs.
therefore, requires kura to expend their operational grant and this impacts negatively on kura budgets.\textsuperscript{46}

4.3 Māori medium setting factors impact on pia

There are a range of factors and pressures in Māori medium that impact on the kura setting; and therefore on the pia. This can include for example:

- initial teacher education poorly preparing pia for teaching and kura roles and responsibilities
- reo Māori proficiency being challenged by the fluency of students
- the wide range of te reo Māori proficiency of learners, challenging the ability of pia to provide an appropriate curriculum
- lack of relievers which affects non-contact time for all staff resulting in pia and/or pou tautoko not able to be released from class.

Kura capacity is also a factor. One of the structural issues affecting many kura is the typically small kura size and teacher numbers. This means there are fewer senior and experienced teachers available to take on the role of pou tautoko; and they often have multiple roles and responsibilities in the kura, heavy workloads and are time poor. This makes it difficult for them to find time to work regularly with pia.

4.4 How pilots responded to pia needs

All of the pilots asked pia what they need to support their teaching practice. Pia identified a range of professional needs with the majority relating to support for teaching practice, an effective mentoring relationship with their pou tautoko and, having time to complete necessary tasks and participate in mentoring sessions. Other needs identified by pia included help to complete certification requirements and having the support of the tumuaki and senior leadership. Mentioned less often were personal requirements of pia such as the need for encouragement, settling into the kura community and achieving a worklife balance.

Supporting teaching practice

Pia move from a largely theory-based initial teacher education programme into a daily, applied practice space. The most common area of need identified by pia (and others) was in relation to support for teaching practice. Pia identified needs were largely classroom focused i.e., what they need to plan their teaching as well as developing the skills and resources to teach. Having effective working relationships with their pou tautoko was also important. Other identified needs included support for teaching in immersion settings, completing certification and the support of the tumuaki and kura leaders.

Response of pilots’ to supporting teaching practice

Support for teaching practice included: a combination of information, advice, access to resources, demonstrating effective teaching, observing and providing feedback, facilitated learning conversations, supporting communities of practice, and linking and connecting pia to kura, hapū and iwi knowledge holders.

Across the pilots there were common sets of teaching practice that pilots tended to focus on, this included:

- Lesson planning – helping pia to plan effective learning programmes and to develop teaching resources
- Assessment – helping pia to assess learner progress and the use of assessment tools
- Pedagogical knowledge – guiding pia in supporting the needs of different learners, with different abilities and reo Māori proficiency
- Classroom management – sharing and demonstrating strategies and instructional techniques
- Behaviour management strategies – sharing and demonstrating procedures, strategies and techniques

Professional wellbeing was also about providing pia with timely information, support and resources including:

- administrative support for aspects such as payroll, housing and teacher registration
- comprehensive kura information as part of pia induction, e.g. mission statement, how to access kura policies and procedures, and suggestions on classroom teaching
- informal professional guidance by other teachers to ensure pia are not left to “figure it out themselves”.

Teaching in immersion settings

Māori medium includes students who are taught in the Māori language for at least 51 percent of the time (Māori Language Immersion levels 1-2) and teachers require specific language skills in order to successfully facilitate learning in Māori medium settings. Teachers in Māori medium need to role-model and provide access to the type of language that learners require to support their learning. Pia enter and graduate from ITE with varying levels of reo Māori proficiency.

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Response of pilots’ to supporting teaching in immersion settings

Pilots variously responded by providing:

- access to Māori language resources to support the development of lessons plans
- support to understand the Marautanga o Aotearoa and the language of the marau
- Māori language proficiency strategies to strengthen their own reo proficiency
- facilitating and encouraging access to iwi dialect knowledge, resources and people.

Completing certification requirements

Beginning teachers have provisional certification to teach while they work towards full certification over a two year period. During that time provisionally certified teachers (pia) participate in an induction and mentoring programme run by their school/kura. Pia are required to provide evidence of their professional learning and demonstrate they have met the Education Council’s Practising Teacher Criteria.

Response of pilots’ to completing certification requirements

Pilot facilitators variously worked with pia by:

- encouraging and assisting pia to develop an individual certification plan
- providing a detailed plan or guide which sets out the pathway and timeframes for collecting evidence, within specified timeframes
- ensuring pia had a clear understanding of the respective PTCs, what they needed to demonstrate, and what evidence they needed to collect e.g. Te Hāpai Ō folders had examples for each āhuatanga
- checking in on the progress of pia, providing follow up support largely through technology options (e.g. email, online forums, Facebook, feeding into community of practice exchanges) and referral to information and resources
- providing access to resources, templates and exemplars which support the collection of evidence and the development of an evidence portfolio
- providing experiential learning and teaching environments
- providing encouragement and guidance to stay on track, and strategies for responding to challenges and issues.

Allocation of time for induction and mentoring

Having sufficient time is an essential need for pia if they are to complete certification requirements. Pia need regular release time to attend PLD and mentoring sessions, complete PTC collection, develop an evidence portfolio and meet with their pou tautoko and other kura staff and whānau who maybe supporting them. Pia also need ‘space’ to reflect on their practice and not have the
burden of additional responsibilities. For example, in some kura, year two pia were given additional kura and leadership responsibilities, impacting on the time they had available to complete certification requirements; and in some instances, delaying completion.

Response of pilots to allocation of time for induction and mentoring

Tumuaki and kura leaders are responsible for decisions about the scheduling of induction and mentoring, the appointment of pou tautoko, and ensuring pia and pou tautoko have the time they need to work together. Pilots variously aimed to influence these decisions by:

- working with tumuaki to develop a kura induction and mentoring programme and to engage them in the process – with varying success
- providing flexible delivery modes (e.g. in-school visits, cluster hui, use of technology) to assist kura to plan for PLD
- providing a range of timing options (e.g. in school time, after school and during the school holidays) to assist kura to plan for PLD and reduce the need for relievers. Sessions out of school times could be difficult to achieve because of other PLD provision and kura activities
- having a planned programme of PLD (i.e schedule of dates and time requirements) so that tumuaki can factor these into the kura, pia and pou tautoko timetables and the availability of relievers.

Effective pia pou tautoko engagement

The pia, pou tautoko relationship is critical for effective induction and mentoring. Pou tautoko need to have the necessary knowledge, capacity and capability to engage effectively with pia. Relational trust and effective ways of working are pivotal as is sufficient time to carry out the mentoring role. There are significant expectations placed on mentors as outlined by the Education Council.  

Pilot facilitators worked with both pia and pou tautoko to support them to develop an effective mentoring relationship.

Response of pilots’ to supporting effective pia pou tautoko relationships

For both pia and pou tautoko they:

- outlined or restated the steps and requirements for certification
- helped them clarify their respective roles and responsibilities

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Figure 1 The role of a PCT mentor

The role of a PCT mentor includes:

- Providing support to the PCT in their new role as a teacher with full responsibility for their ākonga
- Demonstrating effective teaching
- Facilitating learning conversations with the PCT that challenge and support them to use evidence to develop teaching strengths
- Assisting the PCT to plan effective learning programmes
- Observing the PCT and providing feedback against specific criteria and facilitating the PCT’s ability to reflect on that feedback
- Assisting the PCT to gather and analyse ākonga learning data in order to inform next steps/different approaches in their teaching
- Guiding the PCT towards professional leadership practices to support learning in the unique socio-cultural contexts of Aotearoa
- Supporting the PCT to become part of the wider learning community
- Providing formal assessment of the PCT’s progress in relation to the Practising Teacher Criteria
- Suggesting suitable professional development for the PCT
- Advocating for the PCT if needed, particularly in accessing high quality induction and mentoring
- Listening to and helping the PCT to solve problems.

Education Council (2015), p.18

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• encouraged and supported them to develop clear kaupapa (guidelines), setting out expectations and agreed ways of working
• helped them to develop a plan including blocks of work and suggested timeframes to complete certification requirements (normally two years)
• provided a planning tool, template or guide, that increased their understanding of PTCs, what is needed to meet them, how to present that evidence and to develop a personal plan.

For pou tautoko they helped them to:

• plan their session with pia
• deepen their understanding of induction and mentoring programmes i.e. Te Hāpai Ō
• increase their understanding of key elements within each of the āhuatanga
• work more effectively with pia by coaching them on how to give feedback to pia, and how to support pia to reflect on feedback
• stay committed by providing encouragement and practical assistance (e.g. modelling learning conversations and reflective practice).

(See response of pilots’ to supporting teaching practice and completing certification requirements, earlier in this section, for pia examples.)

**Kura leadership and systems**

The tumuaki is responsible for the design and implementation of kura policies and systems. As such they are also responsible for ensuring that provisionally certified teachers, in their kura, are supported towards certification. Some pilots therefore intentionally sought to influence tumuaki (and kura leaders), and kura induction and mentoring capacity, policies and systems.

**Response of pilots’ to kura leadership and systems**

Pilots responded to kura leadership and kura induction and mentoring systems, and lack of capacity by:

• working with tumuaki to:
  o ensure they understand their roles and responsibilities
  o develop or strengthen kura induction and mentoring programmes
  o ensure there are robust processes for making assessment decisions for full certification.
• seeking to actively engage the tumuaki in the induction and mentoring process and staying connected to pia and pou tautoko, so tumuaki are familiar with the evidence collected by pia, facilitating timely checking, validation and sign off of evidence folders
• seeking to embed kura-based induction and mentoring programme where the needs of pia and pou tautoko, particularly release time, and the provision of relievers are systemically addressed as part of the overall kura priorities and timeframes
• taking on the pou tautoko role where there was no pou tautoko or the pou tautoko (or a replacement) was not available due to illness, or on leave; or where the pou tautoko was under stress or underperforming and pia, pou tautoko or tumuaki had requested assistance

• maintaining oversight and staying connected to pia and pou tautoko, and offering advice to respond to issues or challenges as they emerge, when asked

• reviewed and signed off PTC evidence for pia (at their request) instead of their pou tautoko.

**Pia wellbeing**

The first two years of teaching are challenging for pia. There is much to learn with respect to teaching practice as well as the pragmatics about how the kura operates, its systems and policies, fitting into the kura community and teacher certification requirements. Pia wellbeing therefore is about their social, physical, spiritual and cultural wellbeing.

**Response of pilots’ to pia wellbeing**

- Research carried out by two providers found a strong alignment between wellbeing and retention
- Based on Te Whare Tapa Whā (Durie, 2007), the Massey research team developed Te Whare Manaaki, that looks at wellbeing across five dimensions; te pou whānau (whānau and social wellbeing), te pou tinana (physical wellbeing) te pou hinengaro (mental wellbeing), te pou wairua (personal and spiritual wellbeing) and te pou ako (professional well-being). Although not fully tested with pilots, Te Whare Manaaki provides some practical guidance to consider the wellbeing needs of pia as part of an induction and mentoring process.
- NKAI developed the Uri Circle which is based on the premise that pouako who understand and are involved in the social and cultural contexts of uri, their whānau and iwi will be equipped to nurture strong uri within kura
- The University of Canterbury developed Te Pā Harakeke, its induction and mentoring model, Te Pā Harakeke, to symbolise their approach of wraparound support for pia
- Rakaumangamanga employed manaakitanga; a tikanga based model that encompassed the personal and professional needs of pia and supports the retention of pia in kura.

**4.5 Conclusion**

Pia have both professional and personal wellbeing needs. The majority of the pilots responded to the professional wellbeing needs of pia with a common focus on supporting teaching practice, providing guidance about pia/pou tautoko engagement and supporting the completion of certification requirements. Some pilots sought to impact kura leadership and systems through engaging with tumuaki and developing school induction and mentoring capacity, with varying success. Some pilots intentionally responded to the social, cultural, spiritual and physical wellbeing of pia.
Pilot facilitators took on tasks, over and above their specified PLD delivery, filling a perceived gap in kura capacity and capability. They brought their own relievers, provided access to pilot staff outside of in-school visits and school hours, and took on tumuaki and pou tautoko roles and responsibilities.

One of the unintended consequences of delivering effective PLD was that some tumuaki saw the programme as a way to relieve themselves of the need to develop and resource their own induction and mentoring programme; and some tumuaki became further disengaged from pia, abdicating their responsibility to the pilot project teams.

There is an apparent tension therefore in providing external induction and mentoring support to kura. On the one hand, it is necessary and needed. On the other hand, it also allows tumuaki to default to external provision, undermining the expectation of a kura-led and embedded induction and mentoring programme. In part, the deferral to external providers speaks to pragmatics; tumuaki simply taking advantage of high quality effective support, reducing their workload and stress and the cost to kura. In part, it also speaks to tumuaki and kura capability and capacity, or lack thereof.
5 What works in induction and mentoring in Māori medium settings

In this section we discuss the practice of manaakitanga, a uniquely Māori approach to induction and mentoring, and how tikanga enables retention of beginning teachers. We then talk about the emergence of two other models – educative mentoring, and contextualised PLD – and the enablers, unique features, and transferability of these approaches/models. We then discuss the importance of a culturally grounded indigenous induction and mentoring framework and approach and its fit with Māori medium settings and context. The section concludes with a discussion about what we have learned regarding the induction and mentoring of pia in Māori medium settings.

5.1 Manaakitanga: a tikanga based model to induction and mentoring

All Māori medium kura would consider themselves kaupapa Māori in nature, guided by the tikanga and kawa of the particular iwi/hapū. They are very aware of the dual responsibility they carry in serving two masters, one being tikanga-based, and the other the overarching institution they are located within, the Ministry of Education.

Manaakitanga is an ethic of care which assumes both collective and individual responsibility. It emanates from a Māori worldview, informed by tikanga. Key enablers for kura include collective responsibility that underpins a ‘whole of community’ approach to induction, and acknowledging the whanaungatanga of pia enables the kura to better meet their personal and professional wellbeing needs. In contrast, English-medium PLD appears to have a narrower focus on teaching, and employing a more individualised or one-to-one mentoring model.

Māori take a holistic view to welcoming people, including new and beginning teachers. To induct a pia into a kura, therefore, is not only the responsibility of a single individual or event, but also of the wider community of whānau, hapū and iwi. Pōwhiri is the initial vehicle by which formal manaakitanga is extended. Throughout the pōwhiri, pia are recognised as multi-connected beings and those interconnections are acknowledged first and foremost - their whakapapa, their landmarks, their tupuna, their marae, and their communities of whānau. The pōwhiri is also an opportunity to share with the pia the appreciation of the added value they bring to all, in having them live amongst the hapū.

Within kura-ā-iwi and kura kaupapa Māori, once the pōwhiri is over, the day-to-day obligations of manaakitanga are then taken up by the wider community, as the pia continues to develop new relationships and connections. Evidence of this includes: the provision of accommodation, child care support, lawnmowing, help with relocation, being shown local fishing spots, invitations to events, and the sharing of food.

We saw elements of manaakitanga in how the pilots responded innovatively in their delivery. Providers increased the relevance and relatability of kura appraisal and performance systems to induction and mentoring by linking them to various aspects of tikanga-ā-iwi. For example, kura and pia support systems are both dovetailed to pepehā, local stories, mōteatea, and whakapapa. Pia benefit from a reciprocal system of manaakitanga where policies and practices are established right
from board level and integrated throughout the kura. Maintaining the wellbeing of pia is easier when they feel understood for being Māori (i.e. accommodating personal whānau and hapū commitments).

Applying their own solutions to maintain a pool of qualified teachers within their ranks, these kura had a deliberate policy of identifying and handpicking potential teachers from senior learners in the kura and/or from within the community. They were nurtured and encouraged to enrol in ITE, supported through their tertiary studies and once they graduate are welcomed back into the kura. Potential teachers are therefore ‘inducted’ and mentored long before they might achieve a formal teaching position in the kura; and the relationships and knowledge maintained and developed over this time, eases their transition into a beginning teaching role and retained within the kura.

Manaakitanga as an approach to induction and mentoring, has a broader remit than a focus on certification. It responds to the social, physical, cultural, spiritual and whānau wellbeing needs of pia. At the same, having a community of mentors who align themselves to a pia, allows greater access to both professional and pastoral support when they need it. Although this approach may not be easily transferable as a ‘model’, many kura already operate within a tikanga-ā-iwi paradigm and manaakitanga approach as an inherent part of simply being Māori.

5.2 Applying a general induction and mentoring model in Māori medium settings

It was evident that when kura attempt to use mainstream models of induction and mentoring, philosophical differences are evident and kura capacity impacts on their induction and mentoring capability.

**Philosophical differences**

On the one hand, there is a body of research scholarship about the effectiveness of induction and mentoring in non-Māori medium contexts; and induction and mentoring is a specific component of the prescribed process for teacher certification. On the other hand, tikanga such as manaakitanga, whakawhanaungatanga and tiaki tangata, emanates from a Māori body of knowledge, history and practice. Some of the kura look to these practices in all aspects of kura life, because they give effect to, and align with kura values and principles. As a result, there is a surface commitment to induction and mentoring from some kura, for accountability and compliance reasons; and because of an underlying preference to simply be Māori. Tikanga principles therefore guide their actions with manaakitanga and the linking of tikanga-ā-iwi as a uniquely Māori approach to inducting pia into the kura whānau and community.

**Kura capacity impacts on induction and mentoring capability**

Most kura are small, therefore the number of staff who have the necessary skills, experience and disposition to be a pou tautoko is also likely to be small. This mean less experienced teachers are sometimes appointed as pou tautoko, and are not well equipped to deal with the role, requiring

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49 Insert average and modal kura size data
greater levels of support to be an effective mentor. Where experienced teachers are appointed to be a pou tautoko, they often lack time to commit to the role. The outcome for the pia is usually the same with both options. Disappointment, dissatisfaction and pia end up struggling on their own.

The typically small size of kura also means there are fewer staff available to provide release time for pia and pou tautoko, and this is compounded by the acknowledged lack of relievers for Māori medium kura. 50 Further, as a function of size there are fewer opportunities, for all kura staff, to collaborate, support and learn from one another; and even fewer opportunities to leverage off efficiencies and capabilities, in the same way larger kura and schools are able to.

5.3 Educative mentoring and Contextualised PLD

Educative mentoring

An educative mentoring model for inducting and mentoring pia has a mixed-mode approach to delivery, which includes: regional cluster conferences; in-school visits; and a robust technological strategy. What we have learned is that an effective programme design requires:

- a well planned programme with a clear theory of change
- strong facilitators, administrative capacity, and sufficient personnel
- established relationships with tumuaki and kura
- a well-constructed online learning package.

Participants from smaller kura appreciated and benefited from pilot PLD programmes and facilitators when their own kura struggled to allow them classroom release time, support, and timely feedback. Pia state that accessibility to support systems is key to keeping them engaged towards certification. The ability to access 24 hour online learning tools, allowed pia to work at their own pace. In addition, cluster hui delivered by professional Māori in the field provided timely feedback and support regarding PTC’s, and the signing off of evidence.

Engaging the leadership/tumuaki of a kura is key to acquiring continued commitment from pia and pou tautoko. However, securing tumuaki commitment to a induction and mentoring programme relies heavily on a number of relational and time factors as mentioned earlier in this report. Educative mentoring utilises established relationships, whakapapa, and whānau connections, as well as the highly regarded reputations of key pilot personnel. A kaupapa of trust is therefore engaged right from the outset of implementing the programme.

The educative mentoring model has strong potential and is both transferable and scalable if the above components are taken into consideration when applied in other contexts.

Contextualised PLD

The value of a contextualised PLD in te reo within a kaupapa Māori framework, was tested in one pilot. Contextualised PLD supports the real-time needs of pia and pou tautoko, providing them with what they need, when they need it. For example, pia asked to learn practical strategies to help

manage classroom behaviour, and an external facilitator/programme were brought in to lead workshops on the issue. Responding and adjusting as necessary to the needs of pia and pou tautoko throughout the programme, places them at the centre of their PLD.

Key to the success of this approach was having a leader (tumuaki) who is highly regarded in the community; being responsive to pia needs as they arose; funding resources placed specifically in the hands of the local facilitator; a scheduled delivery of PLD (so that kura could prearrange participation); and a localised community of practice where the sharing of learnings and insights could occur post-pilot activities.

There is merit in resourcing contextualised PLD, as beginning teachers, in effect, control the content of delivery by placing their needs at the centre. However, whilst the model is both transferable and scalable, it relies heavily on the capacity and ability of the facilitator(s). Although the tumuaki in this pilot was well-connected in the community, they were unable to secure continued engagement from other tumuaki in the area. This suggests a need for the Ministry and key leaders in the Māori medium sector to reinforce and communicate messages that affirm the value and importance of induction and mentoring for pia, and for learners in Māori medium kura.

Further, one tumuaki managing the programme largely on their own is not sustainable in the long-term. This suggests that this model of contextualised PLD should not only focus on meeting the needs of pia and pou tautoko, but also take account of the needs of the tumuaki and facilitator(s).

**Culturacy: iwi identity, language and culture**

Nga kura a Iwi joined the programme approximately nine months after the other pilots. Despite the late start they made good progress in integrating induction and mentoring within unique iwi identifiers and kura contexts. Based on utilising key iwi/hapū history such as mōteatea, whakatauki, whakapapa and ngā kōrero–ā-iwi to embed an induction and mentoring and appraisal system this pilot was gaining momentum, but outside of the evaluation timeframe. Given the attendance levels of pia, pou tautoko and tumuaki, and the traction that NKAI enjoys with affiliated kura, it would be good to support NKAI to embed the purakau model across kura systems. In addition the regular national/regional hui which NKAI hold would enable some key monitoring and support mechanisms to be facilitated.
5.4 Culturally grounded induction and mentoring frameworks.

In Māori medium settings and contexts, Māori philosophies, principles and values are the norm. In each kura and setting, Māori principles, values and practices are the foundational platform underpinning and guiding ways of knowing, being and doing. Their legitimacy is taken for granted and they make sense in the kura context.

When Māori worldviews and knowledge systems encounter non-Māori/western world views there is a clash of cultures; and misunderstandings occur because of the different philosophical and values base which underpin each cultural knowledge system. As a consequence, imposed frameworks or systems often don’t work, resulting in Māori having to ‘contort’ themselves to fit.

What works for Māori in Māori contexts and settings are tikanga and kawa. What works for pia, pou tautoko and kura in Māori medium settings - are Māori principles, Māori philosophies, Māori practices and Māori resources. Most pilots therefore utilised Te Hāpai Ō as part of their delivery model or were developing an induction and mentoring model that affirmed Māori ways of being, seeing, knowing and doing. Underpinned by Māori cultural values and seven ahuatanga (interrelated elements) Te Hāpai Ō is a natural fit with the philosophical and cultural values of kura and enables culturally responsive contexts for learning.

<table>
<thead>
<tr>
<th>Te Hāpai Ō</th>
<th>Induction and Mentoring in Māori medium settings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ako</td>
<td>Underpinning the model is the notion of ako. Teachers as learners and learners as teachers within a philosophy of lifelong learning. The inclusion of seven ahuatanga (interrelated elements) which, collectively, enable culturally responsive contexts for learning.</td>
</tr>
<tr>
<td>Nga Ahutanga</td>
<td>- interrelated elements</td>
</tr>
<tr>
<td>1. Whanaungatanga - the ability of individuals and groups to relate with each other in ways that are collaborative, supportive, and effective within teaching and learning environments.</td>
<td></td>
</tr>
<tr>
<td>2. Manaakitanga - a spirit of caring and sharing where the idea of reciprocity becomes firmly rooted in practice.</td>
<td></td>
</tr>
<tr>
<td>3. Kaikōtanga - culturally responsive strategies to embrace and protect what are seen as taonga. The guardianship of such treasure is the practice of kaikōtanga.</td>
<td></td>
</tr>
<tr>
<td>4. Rangatiratanga - the leadership qualities of a person.</td>
<td></td>
</tr>
<tr>
<td>5. Whakauraanga - ethical responsibility guiding the way one sets and cares for others.</td>
<td></td>
</tr>
<tr>
<td>6. Kotahianga - 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 inimoes (dreams/aspersions) of the people concerned.</td>
<td></td>
</tr>
<tr>
<td>7. Matarauranga - the acquisition of knowledge and skills in order to engage in effective teaching interactions which are culturally responsive for Māori.</td>
<td></td>
</tr>
</tbody>
</table>

5.5 Conclusion

Valuable insights regarding induction and mentoring have been gained through the divergent pilot approaches. In summary:

- Manaakitanga – as an ethic of care – is an effective and authentic Māori approach to welcoming and inducting pia into the kura.
- PLD programmes that influence kura leadership, systems and policies are necessary to create an enabling environment to support induction and mentoring.
- PLD that is responsive and “fit for purpose” within a region has merit where there is strong kura leadership.
- Culturacy: using iwi identity, language and culture to develop and embed a kura and iwi relevant and connected model of induction and mentoring.

This evaluation signals the importance of culturally grounded induction and mentoring frameworks and approaches that emanate from a Māori world, that are a natural fit with the Māori medium kura and settings enabling a culturally responsive context for learning.

This evaluation confirms that capacity and capability challenges that small kura face in implementing a kura led induction and mentoring model; and raises the questions about the feasibility of requiring small kura to run their own induction and mentoring programme given the impact on the quality of delivery. What the optimal school size is for a kura-led induction and mentoring programme is...
unknown. However, we know that small kura struggle to deliver and resource induction and mentoring.

Further, pilot learnings suggest infrastructural capacity can be overcome, to some extent, by models like Te Whatu Kura using external provision on a regional scale, or Matapihi using local provision on a smaller scale.
6 The retention of pia in Māori medium

The impetus for this programme was the identification of retention as a significant and pressing issue in Māori medium, with approximately four-out-of five pia who started teaching in Māori medium leaving the kura after three years or less; compared to around one third of beginning teachers in the English medium sector.

Providers responded to the question of retention by implementing programmes to navigate and support pia towards full registration; the implied theory of change was that all of the learning, professional development and growth leading to the achievement of certification, would positively impact on the retention of pia in the kura and/or the sector.

6.1 Programme retention data for pia

Pia certification and retention data across the pilots was not consistently collected or reported (see Table 9 below).

<table>
<thead>
<tr>
<th>Pilot</th>
<th>Number of pia</th>
<th>Number of pia certified</th>
<th>Number of pia still in Māori medium (2016-2017)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort</td>
<td>6</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Iwi</td>
<td>24</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Matapihi</td>
<td>24</td>
<td>no data</td>
<td>no data</td>
</tr>
<tr>
<td>Ngā Kura-ā-iwi</td>
<td>17</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Rakaumangamanga</td>
<td>na</td>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>Te Pā Harakeke</td>
<td>17</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>Te Whatu Kura</td>
<td>108</td>
<td>47</td>
<td>103</td>
</tr>
<tr>
<td>Wharekura</td>
<td>21</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>217</td>
<td>69</td>
<td>174</td>
</tr>
</tbody>
</table>

Of the 217 pia who participated in the pilot 69 (32%) achieved certification and 174 (80%) were still teaching in the Māori medium sector at the end of the programme. Expressed as reduction in the Māori medium teaching workforce, the programme reported a 20% loss of beginning teachers compared to the ‘expected’ 70% loss of beginning teachers to the sector, in their first three years of teaching, reported in the Ogilvy research. Acknowledging the programme data limitations, the data does suggest an indicative link between high quality induction and mentoring and retention.

Pia reported that through the pilot providers they gained understanding and confidence about certification requirements. Importantly, pia note that the resources pilots’ employed supported
them to be independent learners who could access support, tools, pedagogy and examples of good practice, helping them to gather evidence and complete their portfolios.

**What have we learned about the retention of pia in Māori medium?**

Pia express a genuine intent to stay teaching in Māori medium. They have a strong commitment to the kura and community and see teaching as more than just a job. Teaching in Māori medium was a calling, a vocation an opportunity to make a difference and positively contribute to tamarki, mokopuna, whānau, hapū and iwi; and to the revitalisation of te reo Māori. In the Massey survey findings from three pilots[^51], the majority (90 percent) of pia indicated they were ‘very likely’ or ‘likely’ to teach in kura for as long as they could.

As stated earlier, the 24% reported loss of teachers from the programme compared to the ‘expected’ 70% loss of beginning teachers to the sector is a positive movement in the right direction in terms of retention of pia in Māori medium.

Kura employing a manaakitanga approach reported experiencing no issues with retention. They stated that pia do not want to leave the kura, and tend to stay if there is a position available. This was confirmed by evaluator interviews with pia, who expressed their commitment and desire to stay within the kura or Māori medium sector. For these kura the issue was one of vacancies, and the extent to which they could offer employment to pia.

Teaching positions are often held by experienced teachers who have no desire to move; and in small rural communities they offer stable, well paid work, that can otherwise be difficult to find. These teachers tend to stay in these positions, rarely moving on from them. Further, in the Massey survey findings, nearly half of the pia were employed in non permanent positions; and their retention in the sector therefore was dependent on them finding a job in Māori medium.

The Ogilvy analysis reports nearly a quarter (23 percent) of immersion teachers as working in rural settings and an annual Māori immersion teacher retention rate of 91%; noting the implications of strong annual teacher retention, means lower turnover and fewer opportunities for new teachers. Further, the analysis also reported a trend of fewer new teachers being hired on the general payroll, (over the 2000 to 2012 period); indicating that it had become more difficult to secure a new MITA[^52] position. In addition, an aging workforce that is staying put in senior positions; and demand being filled by slightly less permanent-fulltime roles, rather than more flexible roles, made it harder for new and beginning teachers to get a start in Māori immersion teaching.

Teaching vacancies therefore appears to be one of the factors impacting on pia retention. At the same time, the nature of employment contracts and how these are configured (permanent or temporary, part-time or fulltime) also appear to impact on teacher employment – and thus retention in the sector.

[^51]: Massey survey of pia in the Cohort, Iwi and Wharekura pilots.
[^52]: MITA stands for Māori Immersion Teaching allowance and is paid to teachers who take classes with a high level of immersion in the Māori language.
Why do pia leave?

Like any career, there are push-pull factors for changing jobs. People both go away from the challenges or issues of their current position and/or go towards the opportunities and rewards of a new position. Pia expressed their reasons for leaving their Māori medium teaching position as either a push or a pull factor.

Table 10 Reasons pia give for leaving their Māori medium teaching position

<table>
<thead>
<tr>
<th>Push factors : pia moving away from ...</th>
<th>Pull factors: pia moving towards...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Professional wellbeing factors</strong></td>
<td></td>
</tr>
<tr>
<td>Teaching not being what they expected</td>
<td>New (non teaching) career opportunities</td>
</tr>
<tr>
<td>Inadequate preparation at ITE</td>
<td>Access to better resources and support</td>
</tr>
<tr>
<td>Lack of induction and mentoring support</td>
<td>Access to regular, induction and mentoring support</td>
</tr>
<tr>
<td>Lack of support, resources and guidance to complete certification</td>
<td>Increased support, resources and guidance to complete certification</td>
</tr>
<tr>
<td>Lack of support and resources in current role</td>
<td>Increased support and resources in new teaching role</td>
</tr>
<tr>
<td>Temporary, part-time or non permanent position</td>
<td>Fulltime or permanent position</td>
</tr>
<tr>
<td><strong>Personal wellbeing factors</strong></td>
<td></td>
</tr>
<tr>
<td>Lack of support.</td>
<td>Being closer to whānau and other support networks</td>
</tr>
<tr>
<td>Missing whānau</td>
<td>Being closer to whānau</td>
</tr>
<tr>
<td>Social, cultural, spiritual and physical wellbeing needs of pia and their whānau not met</td>
<td>Manaakitanga encompasses the personal and professional needs of pia</td>
</tr>
</tbody>
</table>

Best practice suggests that a high quality, kura-led induction and mentoring model will address or mitigate the factors that ‘push’ pia away from kura and out of the sector. However, this may not necessarily apply in Māori medium settings where philosophical and structural challenges were barriers for kura implementing a general model of induction and mentoring.

Some kura are applying their own strategies to maintain a pool of qualified teachers. Employing a grow-your-own approach, these kura had a deliberate policy of identifying potential teachers from within the kura or the community; who were then encouraged to enrol in ITE, supported through their studies and on graduating, welcomed back into the kura.
This is akin to the kura hāpai, identified in the Māori medium Workforce Reference Group report (p. 40) where kura/schools, iwi and communities would become more involved in mentoring Māori medium student teachers. In the kura hāpai model, it is envisaged that student teachers would be based in a kura hāpai to observe the practice of teaching while studying to be a practitioner. Whānau members and graduates of the kura could enrol in an initial teacher education programme and remain in the bosom of their whānau. This is essentially what the grow-your-own models being employed by some kura do, albeit without a formal link to an ITE provider. Kura hāpai would need to engage closely with the initial teacher education provider, and providers would need to be resourced to support pou tautoko to effectively support and mentor the students.

6.2 Conclusion:

The assumption implicit in the programme was that provision of high quality induction and mentoring would support teacher quality, certification and retention of pia in the sector. The focus was on understanding pia retention within the context of induction and mentoring. Acknowledging the data limitations, the 24% reported loss of beginning teachers from the programme compared to the ‘expected’ 70% loss of beginning teachers to the sector, in their first three years of teaching, is a positive movement in the right direction; and to some extent also supports the underlying programme assumption that provision of high quality induction and mentoring supports retention.

This evaluation also suggests there is scope to look to beyond a general model of induction and mentoring, and to consider the strategies employed by some kura to identify, nurture and retain pia. These models are based on tikanga, and draw on the expertise and aroha of the kura community i.e. whānau, hapū and iwi.

Our current understanding of retention has been focused on pia at a kura level. This evaluation suggests a systems level of analysis is needed to increase our understanding of retention in Māori medium; with a particular focus on understanding teacher vacancies, and how employment is configured in the sector and why pia leave.
7 References


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