

Mentoring / Tuakana -Teina: Recipes for Meaningful Connection

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Background image (Horner, 2017)

What is mentoring?

KEY POINTS

- ◇ A partnership
- ◇ A 'nurturing process' where a skilled person guides a less-skilled person
- ◇ The mentor is 'experienced / trusted'
- ◇ They may broker or advocate
- ◇ A tuakana (senior) fosters learning with a teina (junior) in a reciprocal relationship

FROM THE LITERATURE

- ◇ Mentoring is a learning partnership (Allen & Eby (2010).
- ◇ It is a "nurturing process in which a more skilled or experienced person... teaches, sponsors, encourages, counsels and befriends a less skilled or less experienced person" (Anderson & Shannon (1998, p. 40, as cited in Wakeman, 2013).
- ◇ A mentor is "an experienced and trusted advisor" (Wakeman, 2013, p. 169).
- ◇ They may deliberately broker or advocate for the protégé (Mertz 2004, as cited in Allen & Eby, 2010).
- ◇ In tuakana/teina, the tuakana (senior in role, experience or age) fosters the learning of a teina (junior in age, experience or position) in a reciprocal kaimahi/ākonga, mentor/mentee relationship (Smith, 2007, as cited in Tahau-Hodges & Kōkiri, 2010).

Mentoring: Contexts

Context of Difference

- ◇ Generational, cultural, sexual orientation, gender, race...
- ◇ Power differences, e.g., LA / ākongā
- ◇ Identities (ability, health, socioeconomic, beliefs...) creating unique perspectives and experiences

- ◇ 'Truth telling' across difference is crucial
- ◇ Trust building and **reflection** foster truth telling

Context of Connection

- ◇ Face-to-face/online
- ◇ Formal/informal
- ◇ One: one/many: many/group: one/one: group
- ◇ Supervisory, peer-to-peer, complementary

(Zachary & Fain, 2022)

Mentoring: The Recipe

The mentor is

- ◇ Self-reflective
- ◇ Is clear on their motivation/purpose
- ◇ Skilled in facilitating adult learning
- ◇ Selects the most useful approach
- ◇ Creates optimal conditions (support, stimulation, challenge, trust)
- ◇ Holds the mentee 'front and centre' and helps them meet their objectives

The mentee is

- ◇ More engaged when they choose who to collaborate with and what to learn
- ◇ Feels trust and closeness in the relationship
- ◇ Self-reflective
- ◇ Holds objectives and is actively involved
- ◇ Motivated and committed

(Holland, 2009; Jones, 2008, as cited in Kobeleva et al., 2010; Levinger (1979, as cited in Allen & Eby, 2010).

What do mentors gain?

KEY POINTS

- ◇ Cameron, 'Why do we stay?':
 - ◇ 'Making a difference', watching ākongā "grow in confidence and ability", transform.
 - ◇ Satisfaction in supporting Māori and Pacific ākongā success
 - ◇ Interpersonal connection with ākongā.
- ◇ Exposure to new perspectives and ideas
- ◇ Joy in helping others

FROM THE LITERATURE

- ◇ Wight (2009) asked why so many of us provide 'informal learning', even at personal cost.
- ◇ Singh uses the term "affection dynamics" to sum up how humans interact and learn (Singh, 1990, as cited in Wight 2009, p. 32).
- ◇ Cameron (2018) investigated tertiary learning advisors' mahi and reports the rewards for LAs of facilitating learner success in Part Three: Why Do We Stay? Rewards and Challenges.
- ◇ Cameron's participants wrote of: 'making a difference', observing 'development', 'progression' and 'transformation' and watching ākongā "grow in confidence and ability" (p. 53).
- ◇ Further, a number of Cameron's participants revealed that impacting Māori and Pacific ākongā success was hugely satisfying to them, as was the interpersonal connection with ākongā.
- ◇ Mentors also gain exposure to new perspectives and ideas alongside the joy of helping others (Gillard & Okonjo-Iweala, 2020, p. 219).

Ākonga (mentee) perspectives (Ruth's research)

- ◆ An ākonga Māori wanted their world view to be understood:

“I'd honestly, just want a Māori (LA)... It's not anything against anyone else... I feel more comfortable... [with] them being able to... relate to where I'm coming from.”

- ◆ International ākonga hoped for a learning advisor 'like them' who would understand their perspective

HENCE:

For LAs reflection is core to understanding our mentees; we are open to possibilities and constantly reflect:

- ◆ Experience  Critical reflection  Our self-directed learning / development

- ◆ We grow our emotional intelligence: self-awareness, self-management, social awareness, and relationship management skills (Zachary and Fain, 2022)

Connection preferences: Individual, face-to-face

Ruth's research - 62.1% of respondents used individual face-to-face appointments

- ◇ "I prefer face-to-face, one-on-one support."
- ◇ "Love face-to-face contact."
- ◇ P4 "There's something about face-to-face connection. There's no doubt. There's no mixed messages. It's... face-to-face. You know what's going to happen... it's hard to explain."
- ◇ P7 It "just seems better to me, more personal and we can actually ask questions, more questions. When face-to-face, if they walk off, you can say, I've got another question..."

Individual attention was valued:

- ◇ "I learn better from one-on-one sessions as I focus better and all my attention is on them."

Online: 'Face-to-face-like'

Since COVID, learners are now more willing to use online support and find it practical:

- ◇ "Post-lockdown, I have got more used to using online services."
- ◇ "Easy to access."
- ◇ "I found this service helpful when I could not attend due to being unwell. It has saved time and petrol to not have to physically come to campus."

Connecting authentically:

- ◇ Simulate face-to-face - cameras on, virtual eye contact (look into the camera occasionally)
- ◇ Hide your own image – lets you concentrate on the mentee
- ◇ Consider showing your actual background - ask questions, share stories
- Approach interruptions with humour and grace
- Model openness and vulnerability
- If possible plan for occasional in-person connection (Zachary and Fain, 2022)

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*Mā te tuakana ka tōtika te teina, mā te teina
ka tōtika te tuakana*

Recipes for Meaningful Connection

Tuakana-Teina

nā Tania Oxenham
ChatLAANZ 25 August 2023

Ō Mua | Of Times Past

- **Whakapapa** (genealogy) and **mana**-based practice (Hook et al., 2007)
- **Older** male to male; older female to female in the whānau (Mead, 2003)
 - Holding and passing down whānau knowledge
 - Carer / support for members
 - Advisor | Decider for actions going forward
- **Mana** determined who would be tuakana and who would be teina (Buck, 1949)
- **Tuakana obligations** | Teina freedoms (Winitana, 2012)
- **Culturally contextualised practice** (Rawlings & Wilson, 2013)
- Teaching | Learning was **holistic** | **inclusive**



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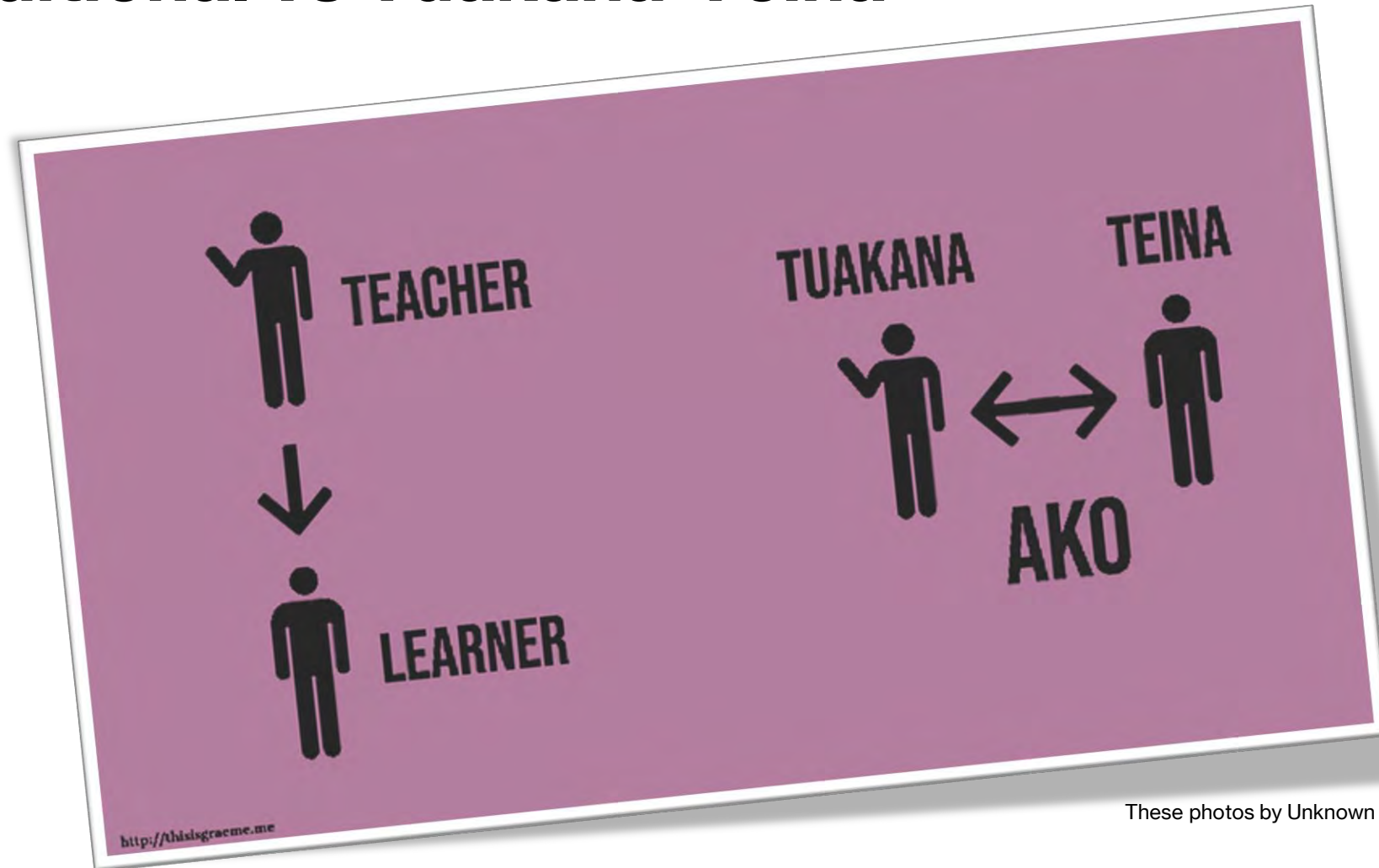


Ō Nāianeī | Of Times Present

- **Peer to Peer** (*Ākonga to Ākonga; Staff to Staff, Staff to Ākonga, Ākonga to Staff*)
- Younger to Older, Older to Younger
- Abled to Less Abled | Less Abled to Abled (Smith, 2017)
- **Flexible dialogic spaces, places and time** (Hook, 1994)
- **Holistic** approaches (Mental, Physical, Spiritual, Community)
- **Culturally grounded and inclusive**
- **Mana enhancing, and defined by teina** – aligned to self, community, work and environment (Berryman, 2014; Metge 1995)



Traditional vs Tuakana-Teina

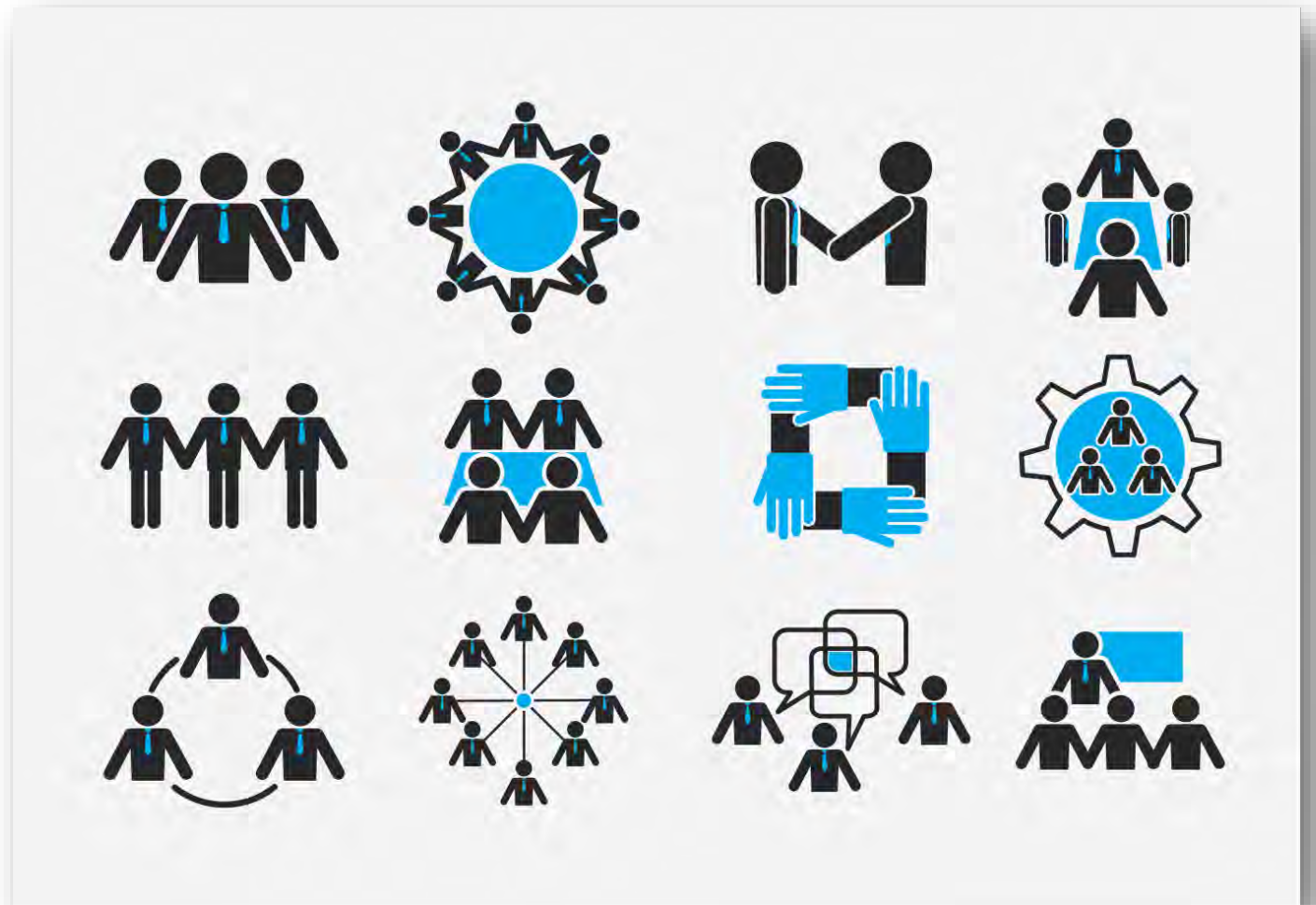


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Tuakana-Teina Pedagogy

Ako, underpinned by Māori principles and values, provides the framework to engage ākonga in meaningful teaching and learning.

Tenets include: Whanaungatanga, Tikanga, Reo Māori, Wānanga, Mana, Rangatiratanga, Whānau | hapū | iwi, Tapu, Mauri, Taonga tuku iho, Whakapapa, Manaakitanga, Auahatanga, Tuakiri, Karakia, Waiata, etc. (Nepe, 1991; Pihama, Smith, Taki & Lee, 2004; Smith, 1997; Metge, 1995)



This image speaks to me; it reminds me that in most cases we cannot identify the Tuakana as they seamlessly integrate into the learning | teaching space with their teina. Another way of saying, the tuakana is not the focus, but a peer with extended knowledge.

Tuakana responsibilities

- **Foster | Nurture relations** with Teina (Whanaungatanga)
- Create and/or uphold **mana enhancing opportunities**
- **Communicate regularly**
- **Agree on boundaries** (Rangatiratanga)
- Be **culturally competent, responsive and effective** (Mātauranga Māori, Mātanga Māori)
- **Build teina pūrākau** (Whakapapa, Mana Atua, Mana Ao Tūroa)
- Be **knowledge sharer and grower**, problem-solver



Key Tuakana approaches

- **Mentoring (Individual or Group)**
 - A long-term relationship focused on supporting and guiding the growth and development of the mentee
- **Role-modelling**
 - Where teina observe / listen to Tuakana practices and learnings gained
- **Peer support / guide**
 - Support from a Tuakana with a higher level of knowledge from the same pathway of study
- **Role-reversal**
 - Teina is creator | director of the space, place and time on what is to be learnt | taught
 - Tuakana is observer, participant, learner, guide
- **Cultural advisor | carrier | supporter**
 - Together focus on Tikanga, Tiriti o Waitangi, Mātauranga Māori, Kaupapa Māori, Rangahau, Karakia, Waiata, Te Reo Māori
- **Wānanga 1**
 - Inquiry-based Learning / Teaching
 - Deep context related discussions
 - Socratic questions allowing for deeper and critical examination
 - Debate | Tautohetohe
- **Wānanga 2**
 - Individual, Group
 - Traditional (Marae), Classroom
 - Video | ZOOM | Teams
 - Off campus (e.g., Hamilton Gardens)
- **Workshops**
 - Facebook
 - ZOOM | Messenger
 - Other devices (Kahoots, KuraCloud, etc.)
 - On campus
- **Whakarongo – Titiro – Kōrero**
 - Listen – Look - Speak
- **Mana | Pūrākau**
 - Mana atua, mana tangata, mana reo

Tuakana Programme Flexing to Covid-19

Pre-Covid

All **face-to-face** training

Touch base with Tuakana Co-Ordinator **if needed**

On campus Tuakana **workshops**

Hardcopy handouts / registration & employment forms

During Covid

Online training

Regular touch base sessions instigated by Co-ordinator

Online Tuakana **workshops**

All **forms** now **online**

Post Covid

Mixed training (self-directed, 1:1)

Peer email continues

Tuakana & Teina **choose mixed workshop approaches**

Most forms stay online although available hardcopy

Feedback - Tuakana

DURING TRAINING

- meeting other Tuakana
“got to meet the other tuakana and hear about how they ran their sessions and what they did”
“great broadening our network of peers”
- sharing and broadening Tuakana networks
“listening to other Tuakana and their experiences”
“having feedback on potential concerns/issues, looking at other perspectives of how to handle them”



Feedback - Teina

SUCCESSSES DURING COVID

- Support and guidance with learning.
- Connecting with others. Comfortable experience.
- Multiple communication modes (email, Moodle forum, Facebook, text, face-face).
- **Group support** (via physical setting or Zoom) is valued over one-to-one support.
- High regard for Tuakana attitude & teaching practices.

... ” I got more 1-1 support in my home; Zoom support made me feel confident to ask for help”

... “lock-down was [my] first time learning through Zoom; got a little harder near the end of semester”



Tuakana-Teina

BENEFITS

- Intergenerational
- Reciprocal teaching and learning
- Formal and informal
- Mana enhancing
- Culturally responsive
- Past | Present | Future perspectives
- Flexible
- Allows for ākonga | kaiako to
 - ‘be’
 - ‘belong’
 - ‘benefit’
 - ‘bestow’
- Inclusive of
 - Cultural being
 - Whānau, hapū, iwi | community

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Kōrerorero | Talk time

- Current tuakana-teina / mentoring contexts and practices
- Your particular context
- As kaimahi, what to look for in a tuakana-teina / mentor
- Important aspects of a tuakana-teina / mentor relationship
- ATLAANZ support of member tuakana-teina / mentoring practices
- ONE thing you can apply from today's session

ACTIVITY

This is a useful activity to get tuakana to do. Under the traffic light colours

- Red = Can't do
- Amber = Grey area
- Green = Can do

...discuss the boundaries of a Tuakana (what they can do, what they can't do).



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