21-23 Hui-tanguru (February)
Korou Kore Marae, Te Taitokerau
Nga Kaupapa

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The Hui Fono is a unique space that brings together Māori and Pasifika working in adult and community education. The purpose of Hui Fono is to provide a space for professional learning, for and by Māori and Pasifika.
Theme

Te Ao Mātauranga, Our World, Our Wisdom
The theme for the eleventh hosted event is Te Ao Mātauranga, Our World, Our Wisdom.

Hui Fono 2018 invites participants on a learning journey with our hosts in Te Taitokerau, to explore effective learning spaces and consider how they have changed. Increasingly, learning spaces are flexible and networked, bringing together formal and informal activities in a seamless environment that acknowledges that learning can occur any place, at any time.

We will experience community learning practice through exchange. This will involve applying the principle of ako and a strong learner-centric philosophy beginning with mutual respect, and emphasising interchangeable roles, shared learning and embedded literacy. Our learning journey will also take us to Te Oneroa a Tōhe (90 Mile Beach) and Te Rerenga Wairua (Cape Reinga).

Hui Fono 2018 will explore how every environment is a learning space of significance. We will also explore the notion that design is a process, not a product, involving all stakeholders – particularly learners.
Hui Fono Whakatauki
proverb

He Waka Eke Noa
This whakatauki (proverb) is about an experiential journey which everyone may embark upon. This relates to a waka not being owned by one person but used by all within the whanau and hapu. In this context, it also relates to a means of transportation of knowledge, whakapapa, taonga, tikanga, kawa, kai and tangata (living and dead).
Powhiri formal welcome
Korou Kore Marae

Tēnā koutou katoa e nga hoa o Te Moana-nui-a-Kiwa.
We trust the following guidelines will help you become familiar with the pōwhiri process that observes the kawa (protocol) of mana whenua (local people) of Te Rarawa.

1. **Manuhiri** (visitors) are to gather at Korou Kore Marae, Ahipara. All mobile phones should be turned off at this time, or be on silent.

2. **Kaikaranga** (local host female caller) begins the pōwhiri with a karanga (call) to welcome you. The manuhiri kaikaranga (visitor’s female caller) will reply and lead you onto the marae atea (courtyard) and into the wharenui (meeting house). Wahine (women) are required to lead at the front of the procession, and tane (men) to follow behind. The karanga exchange will continue as the group moves forward, acknowledging those who have passed away and extending the welcome to the group. Please move as a group staying close behind the manuhiri kaikaranga (visitor’s female caller).

3. **Hau kainga** (the home people) kaikaranga will direct the manuhiri to the front of the wharenui where there will be a minute’s silence to acknowledge those that have passed (manuhiri will remain standing). Then they will be directed to sit on the right side of the wharenui. Kaumatua responding to the welcome should sit in the front seats in order of reply.

4. **Whaikōrero** (male speaker) from the local host will welcome you. It is usual to start with a karakia (spiritual acknowledgement or focus statement). Speakers will also acknowledge the kaupapa (purpose) for
the event. A waiata (song) shall follow each speaker to enhance and support what has been said. The opportunity to speak is then handed over to the manuhiri. The whaikōrero is concluded by the local host.

5. **Hongi** is where two people gently press noses together, an action that symbolises a connection of the breath of life. It demonstrates that the manuhiri has been accepted into the wharenui in peace. You may hariru (shake hands) if appropriate, generally follow the lead from the local hosts. You may acknowledge tangata whenua by saying ‘Tēnā koe’ followed by their name if it is known. After the hongi, make your way to your seat and remain standing. Please note that men are required to sit at the front, and women behind.

6. **Whakanoa** is the process of removing the sacredness in the formalities of the ceremony, by sharing kai (food) with each other. This process will conclude the formal welcome.

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**Waiata written by Pale Sauni**

Pasifika, Tēnā Koutou  
Pasifika, Tēnā outou  
Le Atua, ia faʻafetai

Talofa lava, Mālō e lelei  
Ni sa bula vinaka, Kia orana  
Fakaalofa lahi atu, Mālō ni  
Halo ola keta  
Mauri ora
Hui Fono Organising Team

ACE Aotearoa Staff
Analiese Robertson, Professional Development and Networks Manager
Irihapeti Pitama, Admin Support
Melinive Lui, Admin Support
Tai Samaeli, IT Support
Vivienne Reti, Administrator

Steering Group
Charissa Waerea, Taranaki Māori Adult and Community Education Network
Christine Nurminen, Pasifika Education Centre
Jay Rupapera, Far North Adult Literacy
Kiri Hobson-Sloane, Far North REAP
Leisha Williams, Whitireia Polytechnic
Pale Sauni, ACE Aotearoa Board
Rosina Taueki, He Waka Matauranga

Professional Development Steering Group
Cherie Chu, Victoria University of Wellington
Hauiti Hakopa, True North Research and Mapping Ltd, ACE Aotearoa Board
Nicola Sutton, English Language Partners NZ
Pale Sauni, ACE Aotearoa Board
Rosina Taueki, He Waka Matauranga
Stanley Frielick, Ako Aotearoa
Wendel Karati, Risingholme Community Centre

Photography and video
Our Hui Fono photographer is Kate Whitley and our videographer is Rowena Baines. If you do not wish to have your photo taken or be on video, please let Kate and Rowena know.

Please note that the photo and video footage will appear on the ACE Aotearoa Facebook page, and may be used in publicity materials.
Adult and Community Education (ACE) Aotearoa is the lead body that promotes good practice for adult and community lifelong learning.

ACE in Aotearoa New Zealand is located within the tertiary sector (post-compulsory school level), and includes programmes of foundation skills such as literacy, numeracy and language, and personal interest courses for adults. The ACE sector is where learners who have had little or no previous success in their education come to "learn to learn" and commence a successful education experience; it is also where learners who have had previous success come to refresh and update their knowledge and skills, or acquire new knowledge and skills on matters of interest.

ACE takes many forms including informal education and non-formal education, post-compulsory education, adult learning, lifelong learning, leisure and recreation learning. Through ACE adults may choose to engage in a range of education activities within the community. It provides individual and group learning and promotes whānau empowerment, equity, active citizenship, critical and social awareness and sustainable development. ACE can occur in a range of contexts in both structured and spontaneous forms, all of which have their own value. It may be initiated by individual and group needs which encourage adults to learn to understand their world and to seek change within it.
ACE is offered through schools, specialist non-government organisations such as Literacy Aotearoa and English Language Partners New Zealand, some polytechnics, rural education activities programmes, continuing education departments of universities, workers educational associations, private training establishments, work places, health, justice and social service organisations, community centres, unions, marae and other hapū/iwi and Māori organisations, as well as through a very large number of community, faith-based and cultural groups and organisations.

Because of the diversity of adult learning on offer in Aotearoa and the way it is delivered in communities, it is difficult to accurately determine how many learners might be engaged at any one time. However a recent survey which asked ACE Aotearoa members to provide data on their learners and the range of learning offered by their organisations, indicated that over 60,000 learners were engaged in over 7,500 programmes.
General Information

Name Tags
Please wear your name tag for all sessions.

Venue
Our venue is Korou Kore marae, 79 Foreshore Road, Ahipara, Te Taitokerau (Northland). Accommodation can be provided at the marae at no extra cost for participants who wish to stay. You will need to bring your own blankets, towels and toiletries. The marae will be available the day before for those who wish to arrive earlier.

Smokefree
Korou Kore Marae is a smokefree venue. For designated smoking areas, please ask a member of the Hui Fono team.

Connecting Online
We encourage the use of social media during Hui Fono. Use the hashtag #HuiFono when sharing photos, videos or comments on Facebook, Twitter and Instagram.

Find us online!
Website: aceaotearoa.org.nz  
facebook.com/ACE.Aotearoa  
@ACE_Aotearoa  
aceaotearoa  
aceaotearoa
Master of Ceremony

Pale Sauni

Pale in the Fale is back! No stranger to the Hui Fono MC role, Pale brings over 30 years’ experience working in Pasifika and Māori communities and education.

Pale is currently on the Board of ACE Aotearoa, a member of the ACE Professional Development Steering Group, Lead Facilitator for the ACE Aotearoa Pacific Capability project in Auckland and Northland, and Pasifika Advisor to Ako Aotearoa.
Hekenukumai Busby, known as Hec, is a master waka carver, a tribal leader and an authority on Polynesian and Māori celestial navigation. He’s crafted more than 30 waka, and was awarded an MBE in recognition of his role in the revival of ocean voyaging and navigation using traditional Polynesian double hull canoes. From humble beginnings in the Far North, Hec was inspired to build waka after a childhood visit to Waitangi. At 84 years of age, he’s the subject of a new book by Jeff Evans, called Heke-nuku-mai-nga-iwi Busby: Not Here by Chance.
Mary Autagavaia is the founder and one of the lead facilitators for the Aganu’u Fa’asamo 101 programme delivered by the Epiphany Trust. Mary has developed a way of delivering ACE that is turning learners into trainers and highly efficient marketers. Along with Michael Tanoa’i, Mary established Aganu’u Fa’asamo 101 to make learning the Sāmoan culture accessible. They have delivered across New Zealand, Australia, and most recently in America and Hawaii. They are currently building augmented (technology that superimposes a computer-generated image on a user’s view of the real world) and virtual reality (computer-generated simulation of a three-dimensional image or environment that can be interacted with in a seemingly real or physical way by a person) content to enhance the delivery and access for their learners.
## Programme

**Wednesday 21 Hui-tanguru (February)**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30 am</td>
<td>Board coach (departures to Te Aurere)</td>
</tr>
<tr>
<td>10:30</td>
<td>Wānanga with Hekenukumai Busby</td>
</tr>
<tr>
<td>12:00 pm</td>
<td>Depart for Korou Kore Marae, Ahipara</td>
</tr>
<tr>
<td>1:00</td>
<td>Pōwhiri</td>
</tr>
<tr>
<td>1:30</td>
<td>Lunch</td>
</tr>
<tr>
<td>2:15</td>
<td>Whakawhanaungatanga</td>
</tr>
<tr>
<td>2:45</td>
<td>Setting the Scene</td>
</tr>
<tr>
<td>3:15</td>
<td>Afternoon tea</td>
</tr>
<tr>
<td>3:45</td>
<td>Ako: learning exchange</td>
</tr>
<tr>
<td>5:30</td>
<td>Wānanga / Talanoa</td>
</tr>
<tr>
<td>6:30</td>
<td>Dinner</td>
</tr>
<tr>
<td>7:30</td>
<td>Karakia whakamutunga</td>
</tr>
</tbody>
</table>
### Thursday 22 Hui-tanguru (February)

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30 am</td>
<td>Karakia timatanga</td>
</tr>
</tbody>
</table>
| 9:00 am – 3:00 pm | Board coach for Te Rerenga Wairua (Cape Reinga)  
|               | Haerenga: learning journey*                                             |
|              | Lunch                                                                    |
|              | Te Rerenga Wairua (Cape Reinga)                                         |
|              | Haerenga: learning journey                                               |
| 3:00         | Wānanga / Talanoa                                                        |
| 4:00         | Karakia whakamutungana                                                   |
| 4:10         | Free time                                                                |
| 6:30 – 11:00 | Dinner                                                                   |

### Friday 23 Hui-tanguru (February)

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:45 am</td>
<td>Karakia timatanga</td>
</tr>
<tr>
<td>9:00</td>
<td>Talanoa with Apulu Mary Autagavaia</td>
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<tr>
<td>10:00</td>
<td>Panel of Generations</td>
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<tr>
<td>10:30</td>
<td>Morning tea</td>
</tr>
<tr>
<td>11:30</td>
<td>Poroporoaki</td>
</tr>
<tr>
<td>12:30 pm</td>
<td>Departures</td>
</tr>
</tbody>
</table>
Haerenga: learning journey*
A special feature of the programme will be a full day haerenga (learning journey) to Te Rerenga Wairua (Cape Reinga) on Day Two of our programme. With access to Te Oneroa a Tōhe (90 Mile Beach) and Te Rerenga Wairua (Cape Reinga), these locations will be learning spaces on the journey. Lunch will be provided on the way.

Te Oneroa a Tōhe (90 Mile Beach)
Te Oneroa a Tōhe or Ninety Mile Beach is a taonga to Te Hiku o Te Ika iwi. It is of the utmost historical, cultural, spiritual and physical importance to the iwi. Not only is it a vital resource for food gathering, and an important transport route, it contains Te Ara Wairua, a spiritual pathway between the living and the dead. All Te Hiku Iwi have specific kaitiaki responsibilities associated with Te Oneroa-a-Tōhe.

Te Rerenga Wairua (Cape Reinga)
Te Rerenga Wairua (Cape Reinga) is where the Tasman Sea meets the Pacific Ocean. At the northernmost tip of the Cape is a gnarled pohutukawa tree, believed to be over 800 years old. The spirits of deceased leap from this tree into the ocean to return to their ancestral homeland of Hawaiki. Being a sacred site, eating is not permitted at Cape Reinga.

*Activity order depends on the tides
Low tide route: Brief stop at the Ancient Kauri Kingdom in Awanui, drive along 90 Mile Beach, Te Paki Stream giant sand dunes, lunch, Cape Reinga, return to starting point.

High tide route: Stop at Ancient Kauri Kingdom in Awanui, lunch, Cape Reinga, Te Paki Stream giant sand dunes, 90 Mile Beach, return to starting point.
Setting the Scene

ĀKAU means where the land meets the water – a place of transition. It is a design and architectural organisation in Kaikohe, founded by three wahine passionate about weaving together youth creativity, community and design. Using their architecture backgrounds, Ana Heremaia and Ruby Watson will lead this session to focus our attention on rethinking learning spaces and environments.
The Ako: learning exchange is an opportunity to teach and learn. The marae and surrounding areas will be transformed into learning spaces.

**Raranga (weaving)**
Whiria te tangata ka puta he oranga, whiria nga mahi toi ka puta he tino rangatiratanga. By weaving, people promote well-being, by weaving the arts promote excellence. This session will be an opportunity to learn the traditional art of weaving by the award winning Pareaute (Pare) Nathan.

**Pareaute (Pare) Nathan**
Pare (Tainui, Te Rarawa) spent more than 40 years as an educator working with schools across the Far North to introduce Māori practices in the classroom at a time when there was fear that they might be lost. After retirement, Pare returned to her love of weaving, hosting monthly workshops at Roma Marae leading to the establishment of Te Whare Whiri Toi gallery.

**Whakairo (carving)**
Te Awa Toi introduces rangatahi and adult learners to a Māori world view. Using the skills and learning strategies of toi whakairo (the art of carving) to engage learners: the literacy and numeracy are embedded in the programme. Stan will facilitate a practical learning experience to demonstrate his hands-on approach to reconnecting students with their whakapapa, whānau, hapū, iwi or marae.

**Stan Young**
Stan Young is a talented local tā moko artist, carver and tutor. Stan has a studio located in Awanui, and recently became a trained tutor for Far North Adult Literacy in Kaitaia.
<table>
<thead>
<tr>
<th><strong>Our World</strong></th>
<th><strong>Rongoa (medicine)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Puna Papakainga is a programme that enables people, whānau and community to recognise indigenous solutions to health and wellbeing. What you can expect to learn from Lorinda, is about a system of healing that comprises heritage, genealogy, spiritual, physical and nature dimensions.</td>
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</tbody>
</table>

**Lorinda Pereira**

Lorinda is from Hokianga. She was a Te Reo teacher in Kaitaia, with a background in education, health and social development. A wife, mother, and nurturer, she has a whānau of eight tamariki. Her pathway to rongoa was the result of assessing rangatahi and community wellbeing and looking back to traditional knowledge to revive childhood practices from her tupuna.

<table>
<thead>
<tr>
<th><strong>Our World</strong></th>
<th><strong>Maurakau (weaponry skills)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>This session will introduce you to the ancestral practices, values and protocols of the warrior. Learn stances, positions, body movements, facial expressions, blocks, counters, and engagement.</td>
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</tbody>
</table>

**Chris and Sandra Henare**

Chris Henare (Ngāti Kahu) and his wife, Sandra (Ngāti Kuri) are founding members of the Muriwhenua Kapa Haka group established in 2009 as a vehicle to provide community engagement in Māori Performing Arts for whānau, hapū and iwi living in the Far North area.

<table>
<thead>
<tr>
<th><strong>Our World</strong></th>
<th><strong>Moana (ocean literacy)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Far North Adult Literacy is a local provider in Kaitaia working with adult learners to improve their literacy and numeracy skills. Nadine invites you to embrace Te Oneroa-a-Tōhe as her classroom to teach traditional fishing concepts, learning from Tangaroa, encouraging sustainability and utilising the natural environment.</td>
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**Nadine (Nads) Boynton**

Nadine (Tuhoe, Te Rarawa) moved from the Bay of Plenty to the Far North 20 years ago. A tutor with Far North Adult Literacy, Nadine learnt many fishing concepts from local renowned elder, Ian Gregory. Under Ian's tutelage, Nadine developed a deep respect for Tangaroa and practises the many techniques passed down to her.

<table>
<thead>
<tr>
<th><strong>Our World</strong></th>
<th><strong>Tāonga Tūturu (ukulele)</strong></th>
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</thead>
<tbody>
<tr>
<td>The ukulele has long been an instrument carried through Māori and Pasifika history, accompanying waiata on board waka, bringing peace to travellers and serenity amongst potential dangers of the sea and its environment. This musical experience will look at the history of the ukulele, teach different styles of chord constructs, the difference in rhythm, beat and tempo, and lyric structure.</td>
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</tbody>
</table>

**Sonny Harrison**

Sonny Henare (Te Rarawa) is Kaitautoko Pakeke Education Support for the Community Development team with Far North REAP in Kaitaia. Sonny has been a facilitator for many years in both the formal and informal tertiary sector, and is a long serving member of the national Adult Learners' Week Advisory Group.
Wānanga / Talanoa

Wānanga / Talanoa timetable

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday 21 Hui-tanguru (February)</td>
<td>5:30 pm – 6:30 pm</td>
</tr>
<tr>
<td>Thursday 22 Hui-tanguru (February)</td>
<td>3:00 pm – 4:00 pm</td>
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The wānanga and talanoa is a dedicated space in the programme to discuss your Hui Fono experience. In this session we discuss key learning, ask questions, share insights and offer ideas about how this might be applied in our work and back in our communities. The concept of talanoa builds on the definition that it is ‘a personal encounter where people story their issues, their realities and aspirations’ (Vaioleti, 1999-2003), and wānanga ‘as a doorway into higher learning’ (Turia, 2006).

Wānanga: to meet, talk, discuss, debate, learn

Talanoa: (term used in Tonga, Sāmoa, Fiji) to come together, speak without restriction
Panel of Generations

Panel of Generations timetable

| Friday 23 Hui-tanguru (February) | 10:00 am |

The panellists will give their reflections and perspectives on the theme, Our World, Our Wisdom.

**Peter Jackson**
Peter is one of the Taranaki Whanui spokespeople in Wellington and works closely with a number of central and local government organisations and community groups regarding tikanga related matters. Peter is National Kaumātua and Council Member – Māori for Te Rito Maioha, Early Childhood New Zealand, and has spent time abroad teaching English to adult learners and working with youth in alternative education here in Aotearoa.

**Tessa Temata**
Deputy Divisional Manager: Pacific Thematic Issues, Pacific and Development Group, New Zealand Ministry of Foreign Affairs & Trade. Tessa Te Mata is New Zealand’s Chief Negotiator for the PACER Plus trade and development agreement and is currently a Deputy Divisional Manager for Pacific Thematic Issues, in the Pacific and Development Group of the Ministry of Foreign Affairs & Trade. A qualified lawyer, Tessa’s 25 year career has spanned Pacific development and strategy, international trade law, security and multilateralism in the United Nations as well as assignments in Papua New Guinea (mainly), the Cook Islands, Indonesia, Kiribati and Niue. She was formally the Country Director for the NGO, HOPEworldwidePNG, and the Chief Executive of the PNG Esselars security company. Tessa was raised in Taranaki, her father Tia Toa’s family is from Mauke and her mother is from Asau in Samoa.