



HUI FONO
2020

PROGRAMME

*26–27 Hui-tanguru (February)
Arahura Marae, Hokitika*

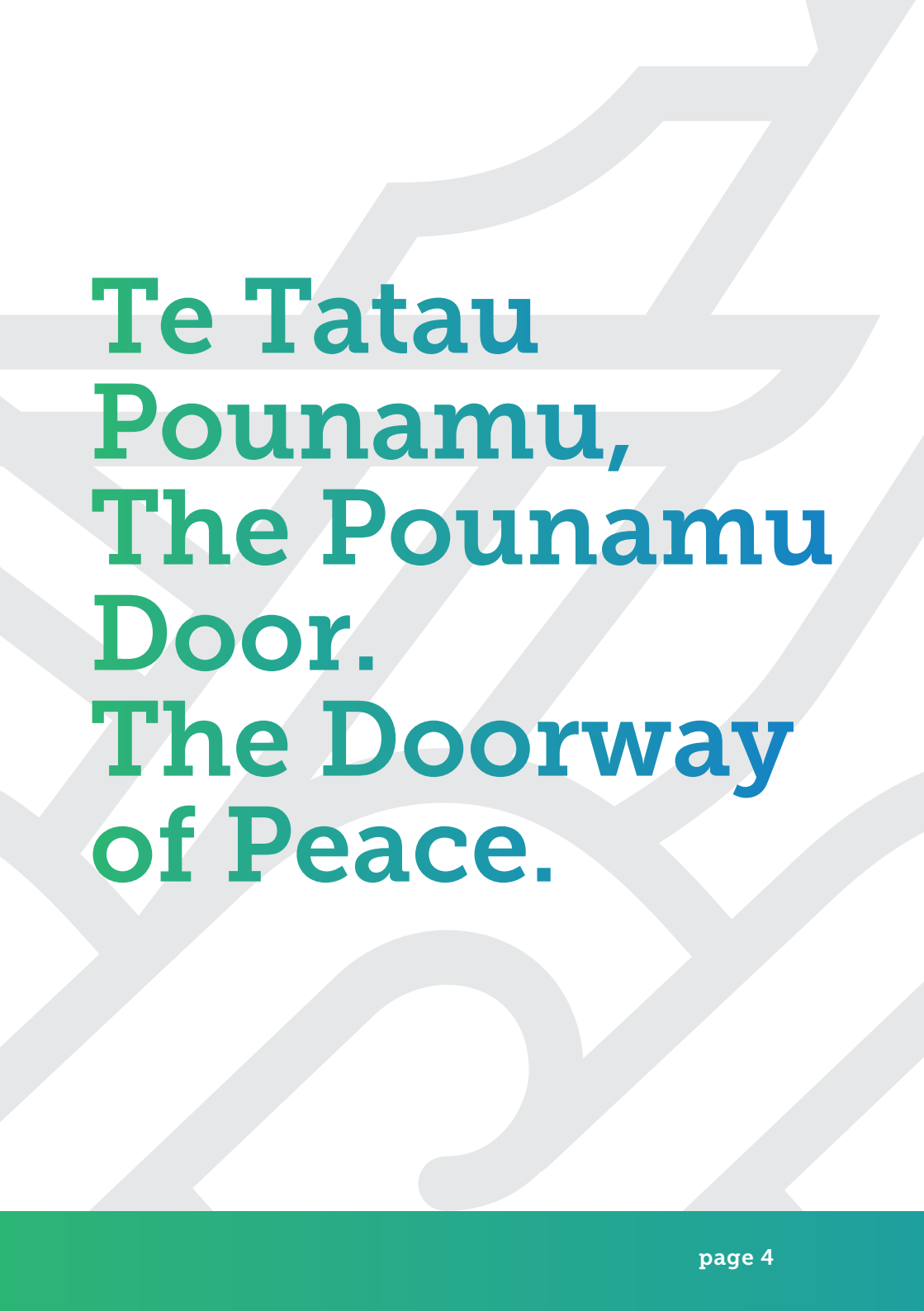
HUI FONO 2020 PROGRAMME

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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.

The background of the page features a large, light grey watermark of the Te Tāwhiri Māori logo, which is a stylized representation of a Māori koru. The logo is composed of several thick, curved lines that spiral outwards from a central point, creating a sense of movement and growth. The lines are arranged in a way that they appear to be part of a larger, repeating pattern.

Te Tatau Pounamu, The Pounamu Door. The Doorway of Peace.

THEME

Te Tatau Pounamu, The Pounamu Door. The Doorway of Peace.

The theme for Hui Fono 2020 is *Te Tatau Pounamu, The Pounamu Door. The Doorway of Peace*. The theme was gifted by mana whenua of Ngāti Waewae and is underpinned by the history of Te Wai Pounamu (South Island) and the significance of pounamu. At a time when battles were rife, pounamu was used to create instruments, was carved, and was a symbol of peace. *Te Tatau Pounamu, The Pounamu Door* represents an opening or passage through which all learning and creativity has visibility and opportunity. We will discuss how we as influencers, and disruptors are challenged within the education system, to create *The Pounamu Door* restoring peace through lifelong learning.

The theme is underpinned by the values and fundamental nature of Māori and Pasifika knowledges, realities, and practices, especially when considered as an academic discipline in adult and community education.

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 whānau and hapu. In this context, it also relates to a means of transporting knowledge, whakapapa, taonga, tikanga, kawa, kai and tangata (living and dead).

PŌWHIRI (FORMAL WELCOME)

Pōwhiri is the custom of mana whenua (local people) welcoming and hosting manuhiri (visitors). The kawa (protocol) at Arahura marae observes the customs of Ngāti Waewae.

- 1. Manuhiri** (visitors) are to gather at the entrance gates to Arahura marae. All mobile phones should be turned off at this time. An envelope will be circulated for those who wish to give a koha (monetary gift) that will be presented to the marae.
- 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 wharenuī (venue). 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. Karanga whakatau** – after this final call of welcome, you may be seated.
- 4. Whaikōrero** (male speaker) from the local host will welcome you. It is usual to start with a karakia (spiritual acknowledgement or focus statement). They 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 respond. The koha will be laid in front of tangata whenua by the last speaker, usually followed by an acknowledgement response by the tangata whenua kaikaranga. 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 wharenuī in peace. You may hariru (shake hands) if appropriate, generally follow the lead from the local hosts. You may acknowledge tangata whenua by saying 'Tēna koe' followed by their name if it is known. After the hongī, make your way to your seat and remain standing.

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.

TIKANGA

Tikanga can be described as general behaviour in Māori culture for daily life and interaction. The concept is derived from the Māori word 'tika' which means 'right' or 'correct'. For Māori, it is a way to behave that is culturally appropriate. Tikanga is generally behaviour and practices that have been passed down through generations. Tikanga is somewhat general across te ao Māori, however it is important to note that each iwi and hapū may have variations of tikanga specific and special to them.

KAWA

Kawa refers to the appropriate customs and protocols that serve to support or enhance tikanga, and just like tikanga, can differ between different iwi throughout Aotearoa.

Pasifika, tēnā koutou
Pasifika, tēnā outou
Le Atua, ia fa'afetai

Talofa lava, mālō e lelei
Ni sa bula vinaka, kia orana
Fakaalofa lahi atu,
Taloha ni, halo ola keta
Mauri ora

ORGANISING TEAM

ACE Aotearoa Staff

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Peter Jackson
Te Ataahia Hurihanganui
Tracey Shepherd

ADULT AND COMMUNITY EDUCATION IN AOTEAROA

ACE is part of an international movement of lifelong learning, a way to sustainable prosperity and liberation for all. ACE in Aotearoa New Zealand is located within the tertiary education sector.



GENERAL INFORMATION

Name Tags

Please wear your name tag for all sessions.

Venue

Our venue for Hui Fono 2020 will be Arahura marae, 1 Old Christchurch Road, Arahura (located in Hokitika on the West Coast). Parking is available at the entrance gate to the marae, and available at the rear of the marae after pōwhiri. The marae is a smoke free venue.

Social Media

ACE Aotearoa and your local hosts encourage the use of social media during the Hui Fono. We kindly ask that you use the hashtag **#HuiFono** when sharing photos, videos or comments on Facebook, Twitter and Instagram. This will help us to follow the online thread.

Find us online!

Website: aceaotearoa.org.nz

Facebook: Like us – www.facebook.com/ACE.Aotearoa

Twitter: Follow us – [ACE_Aotearoa](https://twitter.com/ACE_Aotearoa)

MC



Pale Sauni

Pale in the Fale is back! Pale has a background in social development, health and the tertiary education sector with a focus on Pasifika transformative teaching and learning. Pale brings over 30 years' experience working in Pasifika and Māori communities and education, and in the MC role, an expert 'weaver' of knowledge and learning.

KEYNOTE SPEAKERS



Jerry Pu

Jerry Pu has worked as an historian for Poutini Kai Tahu, since 2003. From the age of 15, he has followed the path of his ancestors in the teaching and learning of mau rakau; the ancient art of Māori weaponry. As a Poutini Kai Tahu warrior, his role within the whānau is one of kaitiaki, protector, advisor, strategist and most significantly; as the voice of his tipuna. In today's physical world, Jerry has seen the potential and opportunity for his whānau to bring the traditions and heritage of the past into the present.



Steven Gwaliasi

Steven has seen much success as a pounamu carver, a sculptor and jeweller, as well as an educator. He has taught at Tai Poutini Polytechnic, Greymouth and community programmes at Westland High School. He also runs workshops out of his Hokitika based studio. His Solomon Islands heritage features prominently in his work, alongside the heavy influence of the West Coast environment that surrounds him. He frequently incorporates Solomon Island motifs, particularly those from the island of Malaita, including the frigate bird and references to ancestors and voyaging. "Rediscovering my own cultural identity seems an inevitable experience when struggling to make sense of a confusing new environment. Isolated from my roots I needed answers. Melanesian features are expressed and embraced into sculptural works of cultural importance to me. Often I tend to bring out strong and figurative Melanesian symbols – they all have a story to tell."



Horiana Tootell (Aunty Jo)

Horiana Tootell lives in the Arahura Valley and is, like many of her cousins and whānau a committed kaitiaki of pounamu. She has spent her life collecting pounamu, advocating for its protection, sharing its value through korero and hosting manuhiri so that they may enjoy its power. Aunty Jo has accompanied pounamu mauri internationally and represented our people's stories at the World Expo in Japan. She is committed to exploring our traditional knowledge through whakapapa, karanga and kapa haka, and is keen to see the next generation engage, learn and continue her legacy.

PROGRAMME

Wednesday 26 Hui-tanguru (February)

9:30 am	Pōwhiri
10:00	Morning tea and registrations
10:30	Whakawhanaungatanga
11:00	Keynote speakers: Jerry Pu, Steven Gwaliasi
11:45	Haerenga (learning journey): Horiana Tootell
2:30 pm	Afternoon tea
3:00	Wānanga / Talanoa
4:30	Conclude day one programme / free time
7:00	Dinner
11:00	Close

Thursday 27 Hui-tanguru (February)

8:45 am	Karakia timatanga
8:50	Reflections from Day One
9:00	Panel
10:00	Morning tea
10:30	Ako: learning exchange
11:45	Lunch
12:30	Ako: learning exchange
1:45	Wānanga / Talanoa
2:45	Afternoon tea
3:15	Evaluation
4:15	Poroporoaki
5:00	Dinner

AKO: LEARNING EXCHANGE

The interface of Māori and Pacific culture: The Pounamu and Kava door through lifelong learning, Edmond (Ed) Fehoko

Both previous research and anecdotal evidence have found the commonplace activity of kava-drinking to be ‘a recreational activity for older males’ and a complete ‘waste of time’. The *faikava* is a well-known ceremonial cultural practice that in recent times has been adapted as an informal and recreational activity embedded in the activities of some churches and other agencies in New Zealand. In line with ‘The Pounamu Door’, a symbol of peace, this cultural practice includes aspects of socialising, sharing and talking, social bonding and fostering camaraderie. This presentation will explore how I have used this social practice as a hub for informal and formal talanoa whilst building and transmitting cultural knowledge. To that point, through the depth of understanding and value of traditional forms (Pounamu and Kava), lifelong learners will gain a strong sense of cultural identity and an understanding of who they are. Further, this will provide a foundation for the development of further skills and knowledge bases, contexts and understandings for life in the 21st century.

Te Kura Tuatahi Kapa Haka o Hokitika

Mō tātou, ā, mō kā uri ā muri ake nei – For us and our children after us.

Te Kura Tuatahi Kapa Haka o Hokitika (Hokitika Primary School) are the reigning champions of Te Hui Ahurei Kapa Haka o Te Tai Poutini, since it began in 2012. Kapa haka (Māori performing art) is a fundamental medium, connecting Hokitika school to tamariki (children), their whānau (family) and hāpori (community), helping Māori learners achieve educationally as Māori. It also provides them with a platform for expression, giving them the opportunity to experience success, gain confidence through performance, and step up as leaders and role models. Through kapa haka, our whānau are able to experience a holistic way of learning, contributing to cultural, spiritual, physical and cognitive wellbeing. This workshop will be a showcase of our tamariki and whānau kapa haka.

WestREAP

WestREAP is one of 13 rural education activities programmes (REAP) in Aotearoa. REAPs have evidence-based research to show that their social capital approach develops communities: that networks, trust, social context, and brokerage are key to all they do. As lifelong education specialists, this means REAPs improve skills for individuals in a way that shows real impact in communities. WestREAP provide educational pathways to local communities across the Westland and Grey districts (from Jackson Bay in the south, to Punakaiki in the north and east to Otira), connecting learners to opportunities, filling gaps in education across early childhood education, schools and ACE.

Mahi Toi

Tukutuku is a traditional art form. Tukutuku panels are an integral component of whareniui. In most whare, we admire tukutuku panels in between poupou; the interpretation of each tukutuku design complements and reinforces the stories told in the whakairo and kōwhaiwhai of each whare. It is a time-consuming craft that demands patience and persistence. The tāua (nannies) in Hokitika will be sharing their work of revitalising this art form as they create tukutuku to adorn Tuhuru, the whareniui of Arahura marae. Weaving more than symbols, the nannies have turned this into an education programme for whānau as a way of coding their histories into the structure of their own lives.

Garlands of Love, Ei Katu

In the Cook Islands, the word ei (lei, hei), is derived from the art of making garlands using natural resources of the islands, to create adornment head and neck pieces that signified homage, reverence and beauty. Like pounamu, the ei making process and wearing is linked to peaceful practice and passage, as a visible artefact in cultural ceremony such as the gathering of Ariki (chief). In today's contemporary context, the ei katu (head garland) has been influenced through globalisation and diaspora, use of new materials and appearance on different occasions, connecting people and place. In this workshop, our Wellington based māmā will facilitate a practical experience of making your own ei katu, explain the different types, history and importance of this art.

AKO: LEARNING EXCHANGE PROGRAMME

Thursday 27 Hui-tanguru (February)

10:45 am – 12:00 pm and 12:45 pm – 2:00 pm

PRESENTER	TITLE
Edmond Fehoko	The interface of Māori and Pacific culture: The Pounamu and Kava door through lifelong learning
Te Kura Tuatahi Kapa Haka o Hokitika	Te Kura Tuatahi Kapa Haka o Hokitika
WestREAP	WestREAP
Diana Panapa	Mahi Toi
Mii Tupangaia	Garlands of Love, Ei Katu

WĀNANGA / TALANOA*

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 definitions 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**

Our panellists will share their perspectives on how they identify as “influencers” and/or “disruptors” in education and lifelong learning, and give examples of how they practise these roles.

Ali Leota

Ali Leota is the co-leader of The Brown Caucus – Māori and Pasifika rangatahi amplifying the youth voice in Porirua. He is the National Pasifika Liaison for the New Zealand Union of Students' Associations serving a 36,000 strong Pasifika student voice across Aotearoa, and Pasifika student voice on the Academic Quality Agency Cycle 6 Academic Audit Enhancement Theme Steering Group and Ako Aotearoa Pacific Peoples Caucus. Ali is now pursuing further education with a Bachelor of Health in Population Health, Policy and Service Delivery at Victoria University of Wellington.

Helen Lomax

Helen Lomax (Te Aitanga-a-Mahaki) is Director of Ako Aotearoa, New Zealand's National Centre for Tertiary Teaching Excellence. Ako Aotearoa hosts the Tertiary Teaching Excellence Awards and provides funding and services to build sector educational capability. Helen was a judge for the Global Teaching Excellence Awards in 2017 and 2018 for Advance HE, United Kingdom. Helen has also supported projects on international quality peer review benchmarking with universities and institutes from New Zealand, Australia and Pacific countries including Samoa, Fiji and Papua New Guinea. For the Tertiary Education Commission, Helen led major sector projects for priority learner groups, literacy and numeracy and funding for centres of research excellence.

Teremoana Yala

Māmā Teremoana Yala, is previous NZ High Commissioner to the Cook Islands and respected elder and leader living in Wellington. Mama Teremoana holds significant experience in community, and a diplomatic role working in Aotearoa and the Cook Islands. She is ancestrally qualified in the Cook Islands language and culture, and most recently has delivered pre-post training to the NZ Head of Mission and diplomatic staff posted to the Cook Islands.

Ivan Wharerimu Iraia

West REAP CEO, Ivan Wharerimu Iraia, is known as simply "Whare". Whare moved from Rotorua as a teenager and attended school in Greymouth, then qualified in law, te reo Māori, and Spanish. Whare lived and worked in Auckland as a property lawyer before spending 10 years in the Middle East where he worked as a projects lawyer in the renewable energy sector, Whare moved back to Hokitika to raise his children, and was teaching te reo at West REAP prior to becoming CEO.



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