

# Adult & Community Education Newsletter



## Māori and Pasifika Professional Development Hui Fono 2019

By Chanel Phillips, Otago University

This year the Hui Fono was held from February 13-15 at Te Wharewaka o Pōneke, Whanganui-a-Tara (Wellington).

The theme was Islands in the S.T.R.E.A.M – Science, Technology, Relationships, Engineering, Arts and Mathematics. These days mainstream educators are stressing the importance of science, technology, engineering and mathematics (STEM). For Māori and Pasifika, Arts and Relationships are also vital parts of an effective education too.

The keynote speakers and workshops were focused on locating each of the subject areas in a cultural context, providing an experience of one of these subjects in action, and encouraging ideas for improved teaching and learning practice.

### Keynote speakers

#### Dr Palatasa Havea

What a privilege it was having Dr Havea come and speak with us. He shared his incredible story of education and the endless setbacks he faced throughout his journey, through no fault of his own. The education system was relentless, trying at every corner to get him to quit. But it was his self-belief and thinking of his family back in Tonga



that made him rise above those who doubted him and beat an education system designed to work against him. He shared six key messages with us:

1. Be inspired to do more. There is always work to do for our people, never become complacent.
2. Compare yourself with the right yardstick.
3. Focus on our vision – not the problem.
4. There is power in being different – see what everyone else sees but think what no one else thinks.
5. Your untold wealth starts from what you have already got. Our culture is entrenched in science, in STEM.
6. Think about the non-negotiables in your mind and in your hearts. This is what will ground you and push you forward when things get rough.

The final message he shared with us was to never be afraid of failure. For to F.A.I.L only represents the 'First. Attempt. In. Learning'.

#### Nikora Ngaporo

Nikora was the first speaker of the panel session who spoke to the 'technology' aspect of STREAM, based on his understanding of digital literacy which he has gained through his extensive experience working for WETA. His passion for growing digital literacy in young people is inspiring and he encourages everyone to



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*Christchurch Terrorist Attack*

***ACE Aotearoa stands with our Muslim whānau in this time of grief: You are us.***

***We are committed to contributing to a society that values inclusiveness, compassion, tolerance and respect.***

think about the role of technology and the digital world for future career paths which can take you all over the world. Māori and Pasifika are natural innovators and creative thinkers, characteristics that make us perfect for this digital and technological space. His take-home message was that we need to show kids that this is a possible (and awesome) career pathway that can take them all over the world.

## Dr Jodie Hunter & Dr Bobbie Hunter

The next speakers for our morning panel were mother and daughter duo Dr Bobbie and Dr Jodie Hunter. These amazing wāhine showed us that mathematics, a subject that many Māori and Pasifika don't like to engage with, is embedded in our culture and language; we just have to teach maths according to our cultural norms and contexts. They explained that Māori and Pasifika disengagement is because teachers fail to use problem-solving examples that reflect the lives of the students. They discussed their philosophy of maths education – one that reflects the lives, contexts and cultures of our Māori and Pasifika learners. Using the geometric pattern of the tīvaevae for example, Jodie and Bobbie had the audience solve algebraic formulas, highlighting that math can be fun, engaging and easy when the context makes sense to the learners. Their take-home message was that we must redefine mathematics as a cultural being.



## Other speakers

### Paora Ammunson

Deputy Chief Executive at Tertiary Education Commission Paora Ammunson gave an opening address about some of the work his team at TEC has been doing in and around Māori and Pasifika education. One of the key issues he raised involved data analysis and data knowledge; what data is being captured and how important is that data for understanding Māori and Pasifika student success. He noted that a lot of the data collected is concerned with the broader context, when in reality, the things that become important for Māori and Pasifika are nuanced, are smaller, things like being first in the family for example. Paora also spoke about the importance of reaching our tamariki when they are in Year 10. This is the time when our students are choosing to not take science and maths, which has a huge impact on where that learner can go in the future. His address resonated well with keynote speakers Dr Bobbie Hunter and Dr Jodie Hunter who stressed the significance of making maths relevant to Māori and Pasifika cultural contexts so they continue to study maths into their senior year.



### Jessie Robieson

Hinātoke Learning Lab is a revitalised learning facility at Te Papa Museum that is engaging, conducive to learning, fun and modern. Jessie spoke with us about their new upgraded learning lab and how they changed the traditional learning classroom into a new, modern and fun space for kids to learn. This space is full of taonga that the kids can engage with and learn about, it is designed for others to look in and see what fun learning is going on, and it is resourced with a number of new technologies and tools for learning. Kids are able to learn about virtual reality, augmented reality and other cool tools that are accessible to everyone. What was once a stiff and underwhelming classroom has now transformed into a fun, bright and exciting place of learning. Jessie's take home message was to make learning fun, engaging and enlighten that spark within all of us. This is the meaning of their name 'Hinātoke' – the glimmer, illuminance, fluorescence.





## Te Pā o Rākaihautū: where whānau learn

Te Pā o Rākaihautū in Otautahi Christchurch is funded as a Section 156 designated character school. In practise it is anything but a 'school'. It is a learning village, where there are no walls separating the different stages of learning – from ECE to ACE; where increasingly there are no walls or barriers between all the services and informal learning that are needed to grow whānau wellbeing.

It's only been open for four years so it's very much a work in process.

Rangimarie Parata Takurua, chair of the board of trustees, explains Te Pā philosophy, how the whānau learning works in practice, and the way Te Pā changes lives.

### Whānau engagement

"Our philosophy is very much grounded in the the whakatauki, Tamaiti akona I te pā, tū ana ki te ao – a child raised in the village, strong in their culture and identity, will stand confident in the world. We know from our own experience of growing up in the mainstream education system that a lot of Māori parents did not have a good time at school and so don't engage with their children's school. They drop the kids at the gate and run. At Te Pā we are engaging the whole whānau because we know that parents are the key to their children's success. We are aiming to break the negative cycle.

"We have a multitude of ways to engage whānau. We don't call it a school, we call it a pā wānanga. We are re-languaging. Students are called pononga, which means to be true to and serve the community we are a part of and we are teaching them to be true to

who they are – to their kaupapa and values – to make high levels of commitment to be who they need to be. Our teachers are called kaiārahi. They are guides, coaches and mentors.

"This re-languaging plays a big part in shifting the paradigms about what we think and feel a school and education looks like.

"We are restoring and reinventing Māori learning environments for the 21st century. We have whānau friendly spaces. People of all ages can come into our central whānau room and make a cup of tea or sit in our learning spaces alongside their tamariki all day if they want. We are currently located in an old school in Linwood, (it is our second disused school location as we have grown so quickly). It is not an ideal environment for a pā wānanga but we have no closed doors and the students move seamlessly from their ECE environment into year one. Each pupil has an individual learning plan which they and their whānau design. And they are able to celebrate their Māori identity all day long.

"Relationships are a big part of engaging whānau. Kaiārahi welcome whānau in the morning and parents have multiple ways they can participate. For example we have two big gardens. We feed our pononga breakfast and lunch, getting as much of our food as we can from our gardens. It is the parents who drive the gardening project. They also come in (and so do the pononga) and help in the kitchen; work in the gardens; make kapahaka uniforms, coach sports and support their tamariki where they can.



Rangimarie Parata Takurua



## Adult classes

“Over the last few years we have had adult classes, responding to what parents are asking for. To date demand has been primarily for te reo. At first our classes were run by Te Wānanga Aotearoa, now one of our own kaiārahi takes the classes.

“Parents also asked for financial literacy. We were running a financial literacy class for our senior students and they were going home and telling their parents about it – and they asked us, can we have that too? It is taught by one of our whānau who have been on their own financial literacy journey and they teach them how you can become your own generator of wealth – not just helping to get a job – but how to save and invest. We are still in the early stages of that programme but it is already having a significant impact on shifting mindsets.

“Last year we also ran a workshop for parents of kids struggling with their reading. We wanted to give these parents the skills to help their children. It was an emotional journey for most of these parents because we found for some of them, they and their parents before them, had suffered from the same learning challenges. Reading had become a negative experience. We know that some of them are undiagnosed dyslexics who have often been written off by the system as bad kids. We have helped one of our students who was 11 years in the school system and never diagnosed. Now we are looking at ways to help the parents.

## Informal whānau learning

“The informal learning goes on all the time as parents become active partners in their children’s education.

“With the gardens and kai preparation they also learn about healthy food. We know that many of our whānau are eating too much of the wrong kai and not looking after themselves. If we thought Māori education statistics were dire, our health statistics are even worse. Health and nutrition are core to our curriculum. We are in Linwood and surrounded by every kind of fast food outlet. At Te Pā we have a strict policy on no fast foods, fizzy drinks, lollies and chips 24/7 including weekends and holidays and including all visitors. It is possibly the one place in the world that these foods are not an option. More importantly we want them to experience what wholesome, healthy kai tastes like – the vegetables grown in our own gardens by them. There is nothing like watching a five year old pulling a new carrot out of the garden, thanking papatuanuku for the kai, brushing off the dirt and eating it like it was the sweetest thing they had ever tasted.

“And we have a Whānau Ora Navigator working with us all the time, so when we become aware that a whānau needs help we can work with them to address a lot of the underlying housing,

health, social and financial challenges they face and in the process help build stronger resilient whānau. We are in the early stages of supporting their learning journey towards wellbeing – taking down the walls across sectors, breaking down the silos between housing, health and social services. All these things have a big impact on education and we need to undo those silos.

## Outcomes

“When we remove walls our students can learn at their own pace in their own way. As a result they experience success a lot earlier. They have no anxiety about being moved between classes. We look after the whole child, mentally, physically, emotionally and spiritually the whole way through. They start with te reo immersion and by the time they get the senior school level they are taught in both languages. Parents tell us that they want their children to be proficient in both languages.

“Last year was the first year we had classes to year 13. We make sure that all our students have clear pathways when they leave and all nine of them who finished last year planned to go on to university. That is pretty amazing when you look at their back stories.

“For our parents I think the biggest change is finding hope. Often when a whānau arrives for their enrolment session, they are already wary of schools. Te Pā inspires them to seek more for their tamariki and their whānau. As they see their tamariki start to blossom we see a shift in their participation and an excitement about where their kids are going.

“While we are very much in our early days in terms of gathering evidence around social impact, anecdotally we know that it is not only our students but also their parents, grandparents and siblings that have started on a learning journey themselves. They are learning about their identity, their whakapapa, their place, who their whānau are. We are now starting to work with researchers to find out how Te Pā is changing the lives of whānau.

## Becoming a learning village

“Last year we finally, after a long battle, were approved to build a new pā wānanga and in January we had a staff retreat to start planning what it will look like. We are looking for a site that suits a pā rather than a school because we need to build a village with all the services on site – education, health, cultural, social and community services – all on one site. A full learning village.

“At the moment our role sits at 255 and we plan to double that, but not to become too large. Our growth strategy is to support other communities to build more pa wānanga. With the changes in regulations and the curriculum any school can now do what we are doing.”

# Manaakitanga and the power of informal learning



*Hurimoana Dennis making bread for whānau.*



*The research team working with Hurimoana at the marae. Left to right: Rihi Te Nana (back to us), Prof. Jenny Lee-Morgan, Rau Hoskins, Hurimoana Dennis, Wayne Knox, Dr Mohi Rua.*

In mid-2016 Te Puea Memorial Marae in Māngere was in the news when it opened its doors to the growing number of homeless people in Auckland. Three years later and the marae's Manaaki Tāngata Programme is now working in partnership with the Ministry of Social Development: The marae has become a Transitional Housing Provider with some of its many voluntary kaimahi now paid – at least for some of the many hours that they work.

To begin with the marae took anyone who was homeless. This has since changed: now they only take whānau – people with children. Today most of the whānau coming to the marae have been living in motels.

Since 2016 over 350 people have stayed at the marae for an average 4.9 weeks before moving into a home. And they then have the skills to stay in their new home. It's not just housing that the programme aims to solve, it wants to support whānau to become fully self-determining.

A research report<sup>1</sup> published in September 2018, described the extent to which the programme changes lives. In this report Jenny Nuku one of the hau kāinga and leaders of the programme describes the programme as an 'awhi package'. Through manaakitanga and awhi people learn, not as one person said through being 'told' but being 'guided'.

Manaaki Tangata Manager, Hurimoana Dennis talks about the learning process.

## Learning process

"Ours is an indigenous model. People learn tikanga Māori and the principles of the marae. They come with all manner of issues apart from housing – mental health, suicide, domestic violence, drug and alcohol addiction, child abuse... most can't read or write. Most can't cook, they are not bathing their children and getting them to school – and they all have trouble in engaging. Generally they are very immature parents, they are just kids, but they have kids themselves. Most of them have made many very poor decisions. It makes their homeless situation worse.

"By coming here they are going to learn a few things.

"When they first arrive they are exhausted. We offer them a safe place to put their head down and rest – something they haven't had for a while. We look after the kids and we provide them with comfort, reassurance and safety. From then on we only get cooperation.

"We have a lot of community networks and government agencies to call on and we help the families to put together their own care plans. These are an agreement between them and us and it describes the issues that we need to focus on. Finding a house turns out to be the easy bit – very much so.

"From then on we work really hard with them. Their care plans include referral to all the agencies – teen parent programmes, domestic violence, literacy – whatever they need.

"Our information is far superior to the agencies. Whānau are prepared to listen, they trust us. I wake them up in the morning and we eat with them so they end up trusting you. For some it takes a bit longer, but you slowly break down the barriers.

<sup>1</sup> *Ahakoā te aha, mahingia te mahi; In service to homeless whānau in Tamaki Makaurau. A report of the Manaaki Tangata Programme at Te Puea Memorial Marae, by Jenny-Lee Morgan, Rau Hoskins, Rihi Te Nana, Mohi Rua and Wayne Knox in collaboration with Te Puea Memorial Marae, September 2018*

“The issues they are facing are now becoming a lot more complicated. I’m not sure how they have survived for so long. Because we have HNZ and MSD on site you can do a lot of things very quickly. What takes an agency three weeks takes us three days.

“So what do they learn? They learn to cook, to bath their children and get them to school. They learn about marae protocols.... They learn to communicate. The learning just goes on and on. It is a natural part of the conversation here. We provide them with information about Māori lore and the laws of the land in one place. It’s more efficient and it gives them confidence. Their cultural social, and financial needs are being met.

“We use our hui whānau sessions to have some very important and realistic discussions.

“St Vincent de Paul comes in and does a budget for each whānau. That is part of the care plan.

“We also have an employment strand; we find them work. We’ve put a few into construction, some have become drivers – we have a driver licence training programme here. Not having a driving licence is a big issue for these families.

“When they leave they have trust and confidence in our relationship. We sometimes have challenging conversations with some of the parents. They get a good telling off, but they are still our friends. When they are housed we make announced and unannounced visits to their homes so we can see for ourselves

whether their care plans are actually working.

“You can see that they change how they feel about themselves. They are more confident, more aware of what they can and can’t do, more aware of where they can go for help. The main thing is the relationship and the trust that goes with it. We are now getting invited to birthdays and weddings....

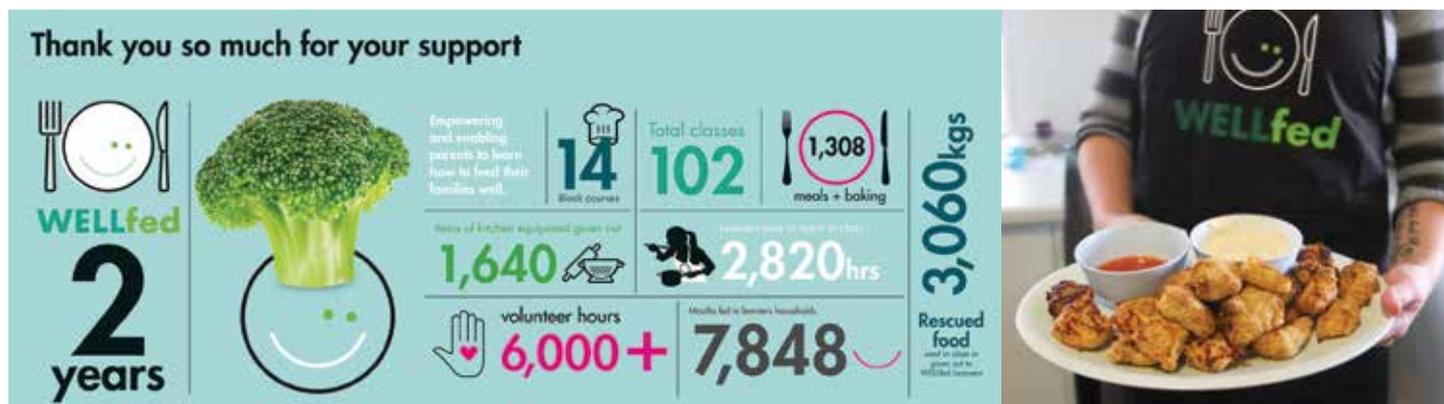
“Manaakitanga is about the ethics of care and reciprocity. It enhances mana on both sides of the relationship. The whānau that come here teach us as well, and when they leave the marae they are still connected.”

“Pip Lototau, is our co-located MSD Service Centre manager at the local Māngere office. She is now based at the marae. Having Pip here just means we are adding real value real time to the needs and aspirations of the whānau. No longer do whānau have to make a trip to the office, often having to wait for a long time, before leaving frustrated. Pip now does home visits with our staff, which means she can deliver the MSD service from their couch. This is ground breaking and really extends the reach of MSD as an agency. As Pip is on the marae all the parents and their kids know and respect her.

“We are grateful that MSD support us in this way, otherwise we would not have a good law and lore working model on a marae. This should be a model for other marae wanting to help.

“We are very proud of what we have achieved so far and it is a blessing and honour to be able to give service to those in need. Paimaririe.”

## WELLfed: Cooking as a vehicle for social change



WELLfed was established in Porirua East in August 2016 by two women, Rebecca Morahan and Kim Murray. Both have considerable experience in the business and financial sector and had been volunteering in several local organisations including Bellyful, a nationwide community organisation providing food for families with new-born babies or serious illness.

Over the years, these two women heard from some families they met that they wanted to learn how to cook and feed their families well. So Kim and Rebecca, along with eight women, started a free 8-week cooking class at Holy Family School in Cannons Creek, Porirua East. The goal was to learn how to cook nutritious, cheap, easy family meals.

Very quickly it became apparent that one block course was not going to be enough. All the mums wanted to keep learning and most felt they needed more to be confident enough to go it alone. And of course, through word of mouth, many more women and men wanted to join in.

In October 2017 a second daytime WELLfed class started at Corinna School in Waitangirua, followed by evening classes hosted by Pacific Health Services Porirua in November. Up until that time all the costs involved in running the programme had been met through local business donations. In November 2017 WELLfed became a charitable trust, eligible for grants, to fund expansion.

Now WELLfed is all set to grow into something much bigger.

## Approach

“We intentionally started classes at primary schools,” says Rebecca, “working alongside parents from decile 1 schools, supporting them to feed their families well.”

WELLfed doesn't focus on problems. There is no labelling and it is always a non-judgmental environment. Parents come to learn how to shop well and cook healthy food, all while having fun and making friends.

When they started Kim and Rebecca pulled out their Nana's family favourite recipes for simple seasonal kiwi food, adapted them and had them reviewed by a dietician.

Each week the learners make a meal to take home, and learn some basic baking too.

The feedback from partners and children is extremely positive. Families enjoy being introduced to new tastes and flavours and they love the homemade food. What the learners ask to learn drives the programme design. Every element is co-designed and in-class behaviour is led by learners, who set the tone for mutual respect.

There has been a big shift in some families' diets, a move away from takeaways to fresh fruit and vegetables, and chat during the sessions is often about what's on special at the supermarket that week.

One of the learners said – Before we never had any food in the pantry, now friends come along and look and say, Wow! You're rich!

To make the programme successful Kim and Rebecca have identified and removed barriers to people coming along to learn.

Volunteers are important in this process.

Currently WELLfed has over 50 volunteers who help out in many ways, including picking up food rescue, cleaning, recipe testing, external communications, and support in the classes.

A lack of kitchen utensils also may need to be addressed. Some learners arrive at WELLfed without basic kitchen equipment at home – such as graters, peelers and measuring cups and spoons. WELLfed helps equip these families for successful cooking at home. Most equipment has been donated (new or second hand), and some items purchased using grant funding.

Course recipes are simplified and WELLfed has created graphic teaching materials, for accurate measurement. Graphics also help explain things like how three quarters of a cup is made up of one half and one quarter. In WELLfed's supportive environment learners open up, asking when they need help, or can't understand.

Costs have been structured down to a minimum. Kim and Rebecca still work on an almost voluntary basis, and venues are usually free or very low cost. Kaibosh and other food rescue organisations supply some of the ingredients and food banks donate other non-perishable items. Tawa College's TEC ACE funding helps to provide payment for some tutor time and the WELLfed Trust is now working towards other funding avenues.

Getting grants must be made easier by the systems approach



these two ex-corporate women bring to the organisation.

Rebecca and Kim have built systems including a process mapping and management system in Bedrock to document how WELLfed is run. This includes the roles, the processes, procedures and policies. They use Xero to manage accounts and other technology tools to manage tasks, workflow, website and other supporting functions.

## Life-changing

“For many, WELLfed is life changing for the whole family,” says Rebecca. “One mother with a large family shares openly that her weekly food costs went from \$500 down to \$300. And our learners take their new-found knowledge home and practise their cooking with their children. We are enabling changes which embed and ripple through a whole family.

“Many learners become leaders. They stay with WELLfed, and volunteer their time in class as a ‘Senior’ Learner, mentoring and supporting newcomers.

“We are bringing people together to cook, which is not only improving nutrition, wellness and finances – it has improved mental health too. Many become more confident. They make friends and experience a sense of community. There is always lots of hugs and laughter.

“Some come to realise that they can learn, or as one woman put it: I now see that I have a brain and can use it! Some have signed up to other courses. Lots are doing that. Some into nursing and one woman has plans to become a social worker. Others have gone into paid employment. One family has saved for a deposit for a house, and they never dreamed that would be possible.

“There have been some amazing dads with WELLfed as well. One solo dad said, I used to have no idea what to cook for my kids, now when I have them we cook together.”

## Now a hub and testing the model

WELLfed has moved into the premises of an old bowling club in Cannons Creek, leasing it from the Porirua City Council. There they plan to convert the bowling green into a community vegetable garden where the learning will continue: composting, planting, caring for the vegetables and harvesting – to eat! The club rooms will be fitted out as learning spaces.

Another change is that WELLfed is now in Hamilton. Facebook and an excellent website is making the organisation digitally visible and a group in Hamilton asked if they could use the model. The Bedrock resource means that Rebecca and Kim feel confident the organisation can be successfully replicated in other centres, (with their support and assistance), so they are proceeding with the set-up on a trial basis before planning any future expansion.

After winning Porirua awards in both 2016 and 2017 WELLfed went on to win the Regional Rising Star 2017 award from the Wellington Community Trust.

You can read learner stories at <https://www.wellfed.kiwi/learner-stories> ; and watch WELLfed's promotional video, made for the opening of the new hub at 'A Taste of WELLfed' For further information about WELLfed visit their website [www.wellfed.kiwi](http://www.wellfed.kiwi) or Facebook page 'WELLfed NZ' or email [contact@WELLfed.kiwi](mailto:contact@WELLfed.kiwi)



*Creative SKWAD after the Dance Pop Up*

## Do Good, Feel Good: a movement for Pasifika wellbeing



It was started in South Auckland in 2015 by the Alliance Community Initiatives Trust (ACIT) to connect young Pasifika people to health services. Since then Do Good Feel Good has developed into a movement for Pasifika wellbeing and it is in the process of expanding from a strictly youth focus, to one that involves older adults too.

Chillion Sanerivi is the Youth Mobiliser for Do Good Feel Good. He told us their story:

### Philosophy

“In 2015 the Trust wanted to come up with something innovative and creative that would help young Pasifika people manage their health. We are not good at doing that. Take rheumatic fever for example: Young people just think it is a sore throat and never go to the doctor. It is their mind-set. So the Ministry of Health funded us to develop a preventative health programme for young people, to try to help shift their behaviour.

“When we started we held events which included a health education topic and we completed over 200 health surveys to find out if there was any increase of knowledge to help shift that behaviour and to also triage them to services for their immediate needs. What we found was that the key messages weren’t sticking with young people, and they weren’t interested in health education. They think they are OK. It’s not relevant and it’s not a sexy topic

for them. So we decided, why don’t we just experience health and wellness and learn to talk about it? Instead of being a health promoter, why don’t we involve young people to co-design a movement that is youth-led to promote health and wellbeing? We wanted to find a way that young people could make health relevant.

“The underpinning philosophy of Do Good Feel Good is – you will feel good in the long term if you are proactive and manage your health and wellbeing. ACC had a great message a few years back, ‘Prevention is better than cure’. This wasn’t any different. You need to look after yourself and be empowered to do so. This also applies when we serve our community too. We know that if we do that, we come away feeling really good. So we have transitioned away from health and we are now more focussed on wellbeing – holistically. Everything we do is to improve a person’s wellbeing which will help enhance community wellbeing and our neighbourhoods.

“Do Good, Feel Good is about young people leading change in South Auckland.

### Four SKWADS

“In our movement we have about 50 people organised into four SKWADS – an acronym for ‘Serving Kindness with Acts and Deeds’. There is a Creative SKWAD. The Active SKWAD; Youth Voice SKWAD and Top SKWAD.

“The Creative SKWAD is about creating positive spaces for young



TOP SKWAD after cleaning the Alley Way

people to connect through creative activity. We host dance pop-ups, where we hire a space and we invite a well-known dancer and make a call out to people in the community to come along. Social media helps with that – we can reach up to 50,000 people and have over 1000 followers. In 2018 there were over 100 young people attending our pop-ups with a few consistently attending which allowed us to recruit them into our family. The spaces we create give youth positivity and a sense of belonging: that is crucial to our movement. Focusing on connection fosters positivity and meaningful connection. We use creativity to do that.

“Active SKWAD is about creating positive spaces for young people to connect through activity. In the weekend just gone they hosted a tag tournament, pulling in over 120 young people together for a day. Again, through social media, it brings a variety of people together, and they feel connected and it encourages the movement. Physical activity is an important part to help improve health and wellbeing.

“Youth Voice SKWAD is about amplifying the voice of young people in South Auckland to create change. This SKWAD was established in October last year. There are about 12 in the group at the moment and they are planning a hackathon in April. It will be a youth conference led by youth for youth in the Mangere Otahuhu Local Board area. Not only are we inviting young people to talk about local issues and concerns, we want to give them the tools – we want to build the capacity of young people to design some solutions or starting points that they can test their assumption and learn by doing.

“The final one is Top SKWAD. For the last 2-3 years, Do Good, Feel Good have been working in four streets in Mangere. The vision created by Top SKWAD is that these four streets they live in will be the cleanest and safest streets in Mangere. There’s a reserve in the neighbourhood that is underutilised and the SKWAD want to change that. Top SKWAD adopted an alley-way where heaps of rubbish is dumped and is felt to be unsafe. They designed a 10 week challenge to change that. Collectively the SKWAD completed over 500 voluntary hours, removed over 200 items of rubbish including a lounge suite, a car radiator and a queen sized mattress. They have observed that a lot of this rubbish is dumped by people from outside their neighbourhood. To date they have adopted a second alley way and are about to monitor and remove rubbish.

“The young people in Do Good, Feel Good are sick of the same narrative, the South Auckland stereotype. The leaders across all the SKWADs are interested in changing that narrative so they are taking action on things that are important to them, to role model to other young people that they can create change. Young people have a right to contribute to their communities and society.

“We also work in partnership with One Love Mangere, another Alliance Community Initiative Trust programme also supported by

## Two of Do Good Feel Good’s young volunteers supporting Chillion talk about the movement

### KJ Hundal

I’m one of a small team that supports Chillion so I work across all the SKWADS, mostly working on team-building and leadership programmes, reinforcing our values and mentoring. We also run a number of leadership workshops throughout the year: goal setting and skill building and getting people focused on what we are trying to achieve.

I see a lot of changes in the young people. They like to take ownership of their own communities. For example the alley-way challenge – they stepped up and managed it. I also see their sense of pride in themselves and their community grow. Their identity is strengthened: these are my people! I see them take pride in where they come from and becoming leaders in their community.

I think one of the highlights for me is seeing the families get on board. The families come along and encourage their kids. In the alley-way clean ups they came along and helped out. And they come to sports events and get involved. The movement is building a more positive environment; it is encouraging a personal drive to get things done and work hard and support each other.

### Emily Luatua

I was originally part of Active SKWAD but now I am also part of the small team that supports Chillion. I have a full time job, and I work 10-20 hours a week behind the scenes, helping Chillion with administration and organising events.

The young people who are involved in the movement – you can see they are more motivated in their everyday life, whether it is studying, or with their families. They are a lot more positive and up-beat. Some of them come from unfortunate households, and I encourage them – there is a way out – life is tough at the moment, but it can get better!

In our Top SKWAD, I can see their families getting alongside their children. They are proud that their children are making a difference and that is really motivating for them too.

For me as a leader, I have seen myself grow in terms of public speaking. I want to talk, connect and make a difference.

I am now a more open person, more transparent I don’t hide behind what people see in social media. I step out of my comfort zone to make people feel comfortable and help them understand – they have a voice.



government, which is engaging residents living in challenging situations and working on increasing their social capital. Do Good, Feel Good's involvement helps to build a youth feedback loop on their neighbourhood. What this association has found is that young people influence their parents. They are an important part of identifying the social changes that will improve the health and wellbeing of their families. Their parents are inspired to be active in their neighbourhood too.

### A transformative movement

"So we are about wellbeing, and wellbeing is improving. The young people who are part of Do Good Feel Good didn't used to know how to say how they feel, how they feel about where they are at. I can now see that they can stand up in front of others and talk about how they feel and the changes they want to see in their community. Their voices are being heard in the design of these activities. I see them smiling a lot more, they now have a voice to contribute to the meetings. They are finding confidence and are becoming more self-managing. There has been a shift in the way they present themselves, and part of that is to role model in the movement.

"These little signs show the transformation that is happening slowly. This is not a short term project or programme, this is a movement. We want to embed it in our community, so our young people can find their place in the world. To be the best they can.

"Our young people are influencing their families: they are very proactive and informed about what is happening in the community. So now we have a group of Mamas who have seen their kids doing good, taking ownership and designing their own challenges and they are inspired and want to do something similar – focusing on their concerns and issues. They are discussing establishing a zumba class which is about connection as much as health. The need for connection and relationship building in our community is high. It's part of our human nature to connect, the process of whakawhanaungatanga is highly important."

Do Good Feel Good's purpose is to revolutionise the way social change happens – one person, one family, and one community at a time. Recently the Ministry of Health evaluated the movement so there is now increasing evidence to show that this innovative model is working.

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## No slowing down for Auntie Nana: CIDANZ's Super Gold club

By Janet Akai, Manager Business Improvement, Cook Islands Development Agency New Zealand (CIDANZ)



Nana Kamo-Mataroa

**"E lamepa taau tuatua no toku nei vaevae ei turama no toku nei arataa" – "Your word is a lamp to my feet, a light to my direction" (Psalms 119).**

At 77 years old, there's no sign of slowing down for Nana Kamo-Mataroa, lovingly known as 'Auntie Nana'. Hailing from Rarotonga, Cook Islands, Nana holds many hats in the Mangere community including volunteering as a JP at the Mangere Citizens Advice Bureau, being the community's voice every Monday on Radio 531pi, and sitting on the Health and Safety Committee for the Cook Islands Presbyterian Church, where she is also a Deacon. Her most significant achievement includes leading a life of servitude to her community and people. She does this in her role as an Ambassador for the Cook Islands Development Agency NZ (CIDANZ), being one of the founders and member of the Cook Islands Takotai'anga

Vainetini Collective NZ (CITVNZ), and founding the Pa Metua Super Gold Club.

Before the formation of the Pa Metua (elders) Super Gold Club, Nana often paid home visits to Mamas and Papas she would meet at church or in the community. "Sometimes they don't have someone to take them to the shop, and they need someone to because most of them can't walk far or for too long. So, when I go to visit, I take with me one bottle of milk, a loaf of bread, and some fruit. But most of the time they just want someone to talk to." The Pa Metua Super Gold Club, supported by CIDANZ, was created to bring together the elders that Nana visited, and elders who wanted to do something different on their Tuesday's.

The Club was officially launched on October 2, 2018 with twelve new members pledging three things: to share and

preserve their cultural knowledge for future generations; to document in a journal their insights and experiences; and to guide and nurture new and existing leadership in the community.

"This club is for our 65+ year olds because like Auntie Nana, we value our elders and their place in our communities. We wanted to create a space where they were able to come and be among others, to share their cultural knowledge, experiences, insights, and mostly just to connect with those who understand them. During the time since the group's formation, we've learned that most of them are at home alone. Their children have either moved on to raise their own families, or their partner has passed away.

For some it's a very lonely time in their lives," says Rouruina Emil'e-Brown, CE of CIDANZ. "There are treasures within



their lives that we want to learn from and to preserve, like our language and the 13 different dialects we have in our small nation alone. Most of these dialects have been taught through songs, dances and legends. Through the simple act of transcribing their thoughts in their dialect in a journal, they're taking a step towards preserving those dialects."

When they're not sharing from their journals or singing traditional hymns, they're taking part in workshops with positive social enterprise outcomes. One of those workshops was upcycling pillowcases donated by the University of Auckland's Student Accommodation team. The members were able to screen print traditional Cook Islands motifs onto pillow cases that were then packaged and sold in the Kia Orana cooperative community store. The store is stocked by locals and because of this, the store's policy is to ensure that profits go back into the community. In this case, profits went back to the club where they were used to support the groups next outing – a trip to the pictures.

In all the years that club members had lived in New Zealand, 70 percent of them had never been to the cinema before: "I

remember taking my children to the Civic in the city to watch the Sound of Music when it first screened. That was a long time ago! They didn't have the fancy seats like they do now, and ice cream inside the movies wasn't done. The other Mamas had never been to the pictures and at first, they were worried about it, but were then amazed at how easy it was to get from the carpark, up the stairs to the picture room where they were served their popcorn, ice cream, and drink. Then after the movie we were picked up, taken back to CIDANZ where we had fish and chips for lunch," says Nana.

Mama Kura Rasmussen also recalls having a wonderful time: "It was my first time going to the movies! It made me feel young again, like I was going on a school trip with my friends." Mama Rasmussen also comments: "I look forward to my Tuesday's. I like coming to the shed, to sing and be around others."

Nana's work also extends to the Cook Islands Taokotai'anga Vainetini Collective NZ (CITVNZ) which has seen the small group grow from four members, to 56+. A vainetini is a group of skilled women who come together to share their creative skills in making traditional Cook Islands crafts.

Aged between 40-80+ years, they spend their time working on crafts such as quilts, cushion covers, pillowcase covers, flower crowns, woven hats and many more.

"The group has gained a lot of attention from the media for the work that we have done with the Takani Sikh community, and most recently our work to become a craft supplier for the Wellington Te Papa Museum. Like the Pa Metua Club, the vainetini first started in the one COMMUNITY S.H.E.D with myself, and three other Mamas. There are many vainetini groups across New Zealand who do the same thing, but none as big as ours or more focused on social enterprise. We enjoy what we do but being able to provide for our families through what we enjoy doing is a big achievement for our collective."

Both the Pa Metua Club and CITVNZ's aim is to bring together our community to be part of something that not only makes a difference to its current members and wider community, but also recognizes that what they share, learn and preserve will have lasting effects on our future generations.

With all the good that she is currently doing for our people, Nana parts with one cheeky comment, "I need to do a lot more work."

# ACE Aotearoa hosts ASPBAE's BLDC

Every year ASPBAE (Asia South Pacific Association for Basic and Adult Education) holds a Basic Leadership Development Course (BLDC) to give adult and community education emerging leaders the skills and knowledge required to foster transformative adult and community education in their own countries and regions.

In November 2018, for the first time, the course was held in Auckland, hosted by ACE Aotearoa. The theme was Advancing the SDGs and the Education 2030 Framework for Action. The objectives were to provide information and foster discussion on: the global context for developing transformative adult and community education; the principles of adult learning and lifelong learning; gender and rights-based education; policy and advocacy; engaging youth; and leadership.

Participants came from as far away as Mongolia, India and China, as well as the biggest ever group from the South Pacific, which included three New Zealand ACE practitioners. Each writes about their experience of the BLDC.

## Jason Tiatia: Senior Academic, Sāmoan Language Educator & Pasifika Advisor, Ara Institute of Canterbury

My experience at the ASPBAE leadership course was amazing. I felt enriched. I was humbled to know that there are so many educators and advocates from around the world who may look and sound different to me but who have similar issues or who share the same challenges and triumphs.

It was inspirational to learn about ASPBAE – why it is important to keep doing the fantastic mahi that we are doing here in Aotearoa NZ and how our mahi impacts generations of learners of all ages.

All aspects of the programme were brilliantly constructed and also organically deconstructed, from the warm welcome of the pōwhiri to the keynote speakers and workshops. We also had fun time building strong relationships.

The opportunity to listen, observe and participate in such a forum has given me more confidence and self-belief. Now I am even more determined to keep on pushing the envelope and stand up for the rest of the 90% who don't own the wealth of this world.



## Melissa Lama: PYLAT (Pacific Youth Leadership And Transformation)

My experience of ASPBAE was one close to home as we were able to showcase the rich Māori and multicultural country that is Aotearoa, NZ.

Meeting people from Asia and the South Pacific who are working in our sector ignited my passion for adult community education. Hearing the things that work in their countries allowed for rich practice sharing and genuine passions to be passed on amongst the group. It was clear that we were all there for the love of education and our communities.

My growth in awareness about the struggles and successes in other countries has encouraged me to do more reaching out and learning from others.

The highlight of the course for me was seeing how other groups from around the world work in such pragmatic spaces, where they do not let their limited resources limit their service delivery. Inspiring and thought-provoking is what I took away from it all. Malo 'Aupito!

## Richard Hape: ACE Kaitautoko Mātauranga, Far North REAP

We learned about the 17 United Nations Sustainable Development Goals and how to embed these goals into SDG 4 – Quality education: all SDG's link together. The focus was on how to use these SDGs and quality education to create resilience. The next step for ourselves was to identify how we implement the SDGs in our own community.

We discussed topics such as gender equality, youth and adult education and global citizenship. We also shared our Māori tikanga values including powhiri, whānaungatanga, manaakitanga and poroporoaki.

We were put in groups and visited organisations around Auckland like Do good, Feel Good Mangere, the MATEs programme at AUT, Deaf Aotearoa, and E Tū Whānau.

The conference was such an awesome learning space and it confirmed for me – Education is for Everyone – and that is the kōrero we need to encourage.



# Send in your news

**We want your contributions and ideas for articles.**

**If you have a story to tell please contact the editor, Jo Lynch: [jolynch@xtra.co.nz](mailto:jolynch@xtra.co.nz)**

*If you want to change your address or be taken off or put on our distribution list please contact: [admin@aceaotearoa.org.nz](mailto:admin@aceaotearoa.org.nz)*

# Learning culturally safe practice at Central Plateau REAP



Kim Eriksen-Downs, supported by her husband Brendon, has been training trainers in indigenous safe practice for 13 years. She's been doing it nationally. But she noticed that when she came home to Tuwharetoa she found that there were a lot of social, health, welfare and education practitioners who wanted to learn culturally safe te ao Māori practice. So with others, she set up a forum – a space where people could come together and learn. The difficulty was that it required her attention to keep the forum going, and it started to falter. Then two years ago Linda Moss, the ACE coordinator at Central Plateau REAP said that they would manage the forum as a way of supporting their commitment to te reo Maori. The result – a year-long, monthly, two hour session at the REAP for people wanting to learn Tuwharetoa culturally safe practice.

Kim talks about Kaimahi Tuwharetoa Ora.

## The need

“A lot of practitioners don't get cultural supervision so we have a lot of mainstream professionals and NGOs with contracts to work with our people who don't know about Tuwharetoa tikanga and kawa. There's not much supervision available out there because there just aren't enough people. So I decided to be proactive, and said, let's get together to find out what safe practice looks like and find solutions to issues and situations that you are working with. Let's get some cultural context around your practice. If you are working with other cultures, any culture that is not your own, it is imperative that you see things from their world view as well as your own. “My belief is that if you gather in collective consciousness this will lead to collective action, which creates a socially inclusive community, open to diverse thinking and behaviour.

“We call it a wānanga – a space with a good feeling that draws people back together to learn. It's a place where people can come along and they are not afraid to ask questions. They can then come to an understanding that enables them to put things into practice that upholds the culture of the families they are working with. For some it also enables them to fulfil their contractual responsibilities.

“It's during the day as people use it as professional development time. We share kai together. Each session is based on what practitioners want to discuss. We have a paediatrician who comes regularly, we have day-care teachers, Whānau Ora Navigators, mental health workers, business people and sometimes our kaumatua. The numbers vary. There's usual about 6-10. If we have a lot we need to increase the time by an hour.

## Content

“We talk about how to work effectively amongst our people and within a te ao Māori environment. About how to engage with whānau and hapū. Many people want to learn the tikanga or kawa of Tuwharetoa. They also want to learn their practices and protocols.

We create the kaupapa together – it's a co-designed process.

“We might discuss how to apply Matariki in day-to-day practice. Matariki is a time of rejuvenation – clearing away the weeds, storing food. It is a metaphor for people to clear the old debris away. That will have an impact on your practice.

“I always bring it back to the inner vision. Self-care is really important because if you are not well as a practitioner how can you be giving well-practice to others? It is a challenge to them. If you are in the darkness, what do you do to assist yourself to see the light, and share the light? The self-analysis is done through cultural constructs. People reflect on why they are sitting in a space of darkness and they then plan how to make changes – to map a pathway to success, so they can achieve their wellbeing again. They have to look at themselves as a whole being that is coming into contact with other whole beings.

“We explore and use many tikanga, iwi korero, and models for understanding Māori well-being including te whare tapa whā: taha tinana (physical health), taha wairua (spiritual health), taha whānau (family health) and taha hinengaro (mental health). They can then examine themselves in a different way and adopt strategies to uplift their wellbeing. This leads to their creation of ara poutama – their self-care plans. This might involve things they can do, like going to the moana or lake, or the ngahere, the bush. They can do this alone or with their family.

“Delivery is bilingual. I speak in te reo, translate and write it on the white-board. It is an interactive way of learning te reo. It is called kōrero awhi. People learn both the language, iwi traditions and stories of home and how this can transform practice.

“We also share cultural networks. For example if someone wants to hold a national hui at a marae we create open contribution and guidance on how to do that – both the cultural side and the business practice so they can work alongside Māori culture and not impose their own cultural beliefs in te ao Māori spaces. Or if a person is working with a Tuwharetoa whānau who want to know about their whakapapa, we encourage them to explore all the options. Networking helps practitioners to be able to fulfil their practice.

“The advantage of coming to the wānanga is that they get to meet with other people. Whakawhanaungatanga is important.

“About half the participants are Māori. I encourage people to look at their own cultural context first.

We share resources too. For example from Kaupapa Mana Kaha o te Whānau (family violence) and E Tu Whānau.

“It is a challenging environment, but a safe environment to explore yourself and others in a bilingual context. It is a place where people can start to notice their own prejudices and start to see how they might be treating people when they are working with them.”

## Two members of the 2018 Kaimahi o Tuwharetoa Ora Forum

### Emma O'Brien: Kindergarten Teacher

I work in a very diverse community. Our kindergarten has a kaupapa of biculturalism and I went along to Kimi's course thinking I was going to increase my bicultural knowledge so it surprised me to find that it was not about that, it was about my cultural inner vision, building myself up so I could do the best for my family and the children I work with. It was very aspirational, very real. We had a lot of conversations and you felt you could open up and talk about your practice. I've definitely been able to apply some things. For example whaka watea – how you go in and out of relationships, from home in the morning, to kindergarten, and the harmony that is flowing through you. It was a lot about your mental well-being and Kimi showed us lots of ways to maintain that. We also learned how to understand Māori words through learning what the different syllables meant. The 'ha' of aroha, for example is the breath that flows from you – so my reo is not tokenism any more. Another thing I learned was storytelling, how to retell the stories Kimi told us in a way that keeps me culturally safe.

Overall – I think that now I have a much greater understanding of genuine biculturalism. That is helping me be with the children, using strategies to connect with and support them. Our obligation is to the Treaty – and part of that obligation is to foster the principles of that Treaty. I can do this through my everyday practice – doing the best I can for the people of Tuwharetoa.

### Maria Hoko: Whānau Ora Navigator

The reason I went to Kaimahi Tuwharetoa was so that I could get supervision. I had been to Kimi's Te Korowai Aroha o Aotearoa, Mauriora Wananga in 2011 and she was the only one I could think of who had the capacity.

Kaimahi Tuwharetoa Ora is culturally inspired. It gets down to the nuts and bolts of culture in action.

Being a Whānau Ora Navigator is about networks – collaborating with and working in partnership with other services to uplift the quality of life for our families and our whānau. I don't need workshops to learn about whakawhanaungatanga but I do appreciate sitting with mainstream workers and seeing how our value system can work in a mainstream environment, how a cultural approach does work with Māori families. Emma, for example. She works directly with our moko and I watch her getting excited when an understanding comes to her and she is able to impart that knowledge to the moko. That's huge. It takes a lot of courage when you are willing to put this culture in place. I believe Emma understands the importance of identity – what identity can do for the babies she works with.

My own practice has changed through validation and appreciation. When you sit with others who share the same work environment, listening to their views and experiences and finding solutions to challenges – it is always of benefit.

And I get a lot of validation, a lot of appreciation.

I would recommend every kaimahi to attend, Māori or non-Māori, because to me it is what is needed. That is the approach that is needed. That is the discussion that is needed right now. If kaimahi really want to work with Māori whānau and make a difference, this is the sort of wānanga they need to be at.



## International: The development of China's continuing education in the 40 years of reform and opening up

By Professor Hualing Xue, Standing Director and Executive Deputy Secretary-General, Chinese Adult Education Association.

2018 marked the 40th anniversary of China's reform and opening up. Over this time education in China has undergone an earth-changing change. It is also an extraordinary 40 years in the history of reform and development of adult and continuing education in China. The tremendous social and economic growth and progress in China has proved that "a nation that is rich in education is a very strong and solid nation". The Chinese literary giant Xun Lu said that "Originally there was no path in this world, but after many who have walked upon it, a path came into being".

Deng Xiaoping rose to power in 1977. The first decision he made was officially resuming China's National Higher Education Examination (known as Gaokao).

It was a good rain after a long drought, but it couldn't dampen every piece of land. Gaokao resulted in tens of thousands of soldiers and horses crossing a single log bridge. Deng Xiaoping very soon noticed this situation. In the opening ceremony of the National Education Working Conference in April 1978 Deng Xiaoping emphasised that economic development requires both Gaokao and the vigorous development of adult education.

During Jiang Zeming and Hu Jintao's administration adult education in China developed rapidly, becoming part of a troika – qualification education, continuing education and community education – all moving forward together.

In 1998 the State Council of China approved the Ministry of Education's Action Plans for Revitalizing Education for the Twenty-first Century. This is a very important document which clearly points out the importance of lifelong education. The document affirmed that adult education must be focused on workplace training and continuing education. This Action Plan also launched experimental work on community education, with the aim of gradually establishing and improving a system of lifelong education.

In the year of 2000 the Ministry of Education published Notice on Launching Experimental Work for

Continuing Education in Some Regions. This document started a new phase in developing a community educational experiment. In 2004 the Ministry of Education issued Opinions on Promoting the Educational Work in the Community, which became the first important policy document for guiding China's community education development.

The main features of the community education in this phase were: managed as a whole by the governments of different levels; used community education experimental areas as the basic models; used streets, towns, residential villages in urban and rural areas as basic experimental units; focused on educational experimental projects; based on strengthening the construction of basic security conditions; led by educational administrative departments; coordinated by various relevant authorities; implemented by communities in urban and rural areas; and participated in by residents in an organised way.

Some experimental and demonstration community education projects have been evaluated. Civil society organisations have played a role in working with communities along the Yangtz River Delta, the Bohai River Rim and the western region of China – to build platforms for non-governmental exchange and discussions.

### Lifelong learning platforms

Under the leadership of President Xi Jinping, adult and continuing education aligns ideological and strategic blueprints with the construction of platforms for lifelong learning – with the goal of building a learning society.

The Outline of the National Medium and Long Term Programme for Educational Reform and Development Plan (2010-2020) issued in 2010 proposed that by 2020 China will have a modern education system where all people will have the opportunity to engage in lifelong learning. This will partly be achieved through increased participation in continuing education.

The China National Open University, which was developed from the Central Radio and TV University, was formally opened on 31 July 2012.

In 2016 nine departments including the Ministry of Education China published “Opinions on Further Promoting the Development of Community Education. This document proposed a community education development model, with Chinese characteristics, to facilitate access to lifelong education.

Education for the elderly is an important part of China's educational objectives. The Notice of the General Office of the State Council on Printing and Distributing the Education Development Plan for the Elderly (2016-2020) recognised the importance of having a strategy for an ageing population – satisfying the diverse learning needs of the elderly, improving their quality of life and promoting the social harmony.

The Notice of the 13th Five Year Plan for the National Education Development issued in 2017 by the State Council of China promotes the construction of learning cities.

In 2013 the Ministry of Education of China and UNESCO co-organised the first International Conference on Learning Cities and published Beijing Declaration on Building Learning Cities.

In 2014 seven departments including the Ministry of Education issued Opinions on Promoting the Construction of Learning Cities clarifying the objectives and tasks required, with indexes for assessing and evaluation. A series of activities was also provided to support the development of learning urban districts (counties and cities), learning organisations, learning communities and learning families across the country. These activities accelerated the construction of learning cities in China.

### National Education conference 2018

China's National Education Conference was held in 2018. China has made historic achievements in education reaching medium to top rank



internationally. Changes have happened in four aspects:

The first is the change of educational perception: understanding the importance of education is getting deeper and deeper. A strong country must have strong education nurturing rounded young people who can engage in the socialist cause.

The second is the provision of education. China now provides nine-years of compulsory education, has made high school education basically universal, and has achieved leap-frog development in postgraduate education.

The third is the gradual improvement of education laws: Compulsory Education Law, Higher Education Law, Vocational Education Law, Teachers Law, Non-state Education Promotion Law. All have now been established.

The fourth is the prosperity of education science. Over the 40 years the theoretical system of socialist education with Chinese characteristics has been set up and educational theories have developed significantly. The research outputs have been fruitful.

China needs to walk its own path and tell its own story in developing its education. The National Education Conference 2018 proposed that China will prioritise the development of education in alignment with the Nine Adheres:

1. Adhere to party leadership over all work of education
2. Adhere to taking fostering integrity and promoting rounded development of people as the fundamental task of education
3. Adhere to giving top priority to developing education
4. Adhere to running the schools in the socialist direction
5. Adhere to developing education on the land of China
6. Adhere to the people-centered development of education
7. Adhere to deepening the reform and innovation in education
8. Adhere to seeing serving the rejuvenation of the Chinese nations as an important mission
9. Adhere to building the teachers' ranks as fundamental work.

The environment that today's adult and continuing education is facing is very different from that of 40 years ago. China's socio-economy is growing stronger and stronger and international position and international influence are gradually increasing. Adult and continuing education is closely related to the socio-economic development, and its interaction with market demand is more and more obvious. People are in urgent need of continuing education and lifelong education because it is the engine of their lifetime development.

China will continue its reform and opening up, drawing on advanced educational concepts and experience from all over the world, and make every effort to develop the provision of continuing education and a learning society.

## Our people

### Katherine Peet recognised with Christchurch Civic Award

The Christchurch City Council presents annual awards to recognise substantial service, usually of a voluntary nature benefiting the City of Christchurch and its people.

Katherine Peet was given an award for services to education.

Here is the citation: "For forty years she has been a tireless advocate for social justice, bringing to bear her very considerable educational, analytical and administrative skills to a wide range of agencies in the non-governmental organisation, not-for-profit and voluntary sectors.

"She has been a member of the Canterbury Workers' Educational Association since 1977, and has served as Canterbury President, National President, and Special Representative at UNESCO conferences. She is the driving force behind the organisation in matters of both governance and day-to-day administration.

"She is an organiser and workshop leader with Network Waitangi Otautahi, and is Tangata Tiriti co-chair of One Voice Te Reo Kotahi. She has been an active member of Adult and Community Education Aotearoa since 1977, and of the Council of Social Services [now the Social Equity and Well-being Network].

"She has spearheaded many more causes and groups as diverse as the Women Against Violence Centre, the Christmas Without Commercials Campaign and the Addington Railway Workshops Male Voice Choir.

"She has committed over four decades to the enrichment of the lives of the citizens of Christchurch through the provision of a wide range of educational opportunities and experiences. Hers has been a life spent fighting for social justice, empowerment of the powerless, and positive social change."

Warmest  
congratulations,  
Katherine.



## ACE News

### ACE Sector Strategic Alliance

The Strategic Alliance met jointly with the Capability Steering Group on March 19. The focus of this meeting was input to the new Tertiary Education Strategy and a workshop on the future direction of Adult and Community Education in New Zealand.

### ACE Conference 2019:

**Christchurch, 11 – 13 June 2019**

The ACE Conference 2019 will be held at the Quality Hotel, the Elms, Christchurch, June 11–13. The theme is **Kai Ana i te Mātauranga Let's Get Learning!**

Submissions are invited for workshop presentations at our 2019 ACE Conference, June 11–13. The conference theme Kai Ana i te Mātauranga Let's Get Learning! invites us to look at what we need to do as a sector, to offer the most responsive and accessible learning to our learners wherever they are. The workshop programme will focus on innovative teaching & learning practice.

For more information on how to and to register please go to <https://www.aceaotearoa.org.nz/events/ace-conference>

### Festival of Adult Learning Ahurei Ākonga 2019:

**2 – 9 September 2019**

Adult learning can take place at many different places and levels of the community. The Festival of Adult Learning Ahurei Ākonga celebrates adult learning wherever it is happening - at home, at the local library, community centre, sports club, private training organisation or university.

*Funding is available for individuals and organisations who would like to run an event to celebrate or promote learning or learners in their community. To apply please contact Mary Gavigan: [marygavigan5@gmail.com](mailto:marygavigan5@gmail.com)*



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