

Adult & Community Education Newsletter



Janice Lee, founder Koha Kai

Finding a life of purpose through Koha Kai



Six years ago Janice Lee (Ngāti Porou, Ngai Tahu) was employed as a support worker for a disability NGO in Invercargill – watching their clients receive some support but then just moving on to another disability organisation: there was no road to independence. So she decided to do something about it.

Today Koha Kai has a charitable training and development arm, a social enterprise organisation operating a food cart, and 8.5 fte staff along with a team of about

36 people with disabilities, and a group of volunteers working in 8 schools (7 in Invercargill and 1 in Tuatapere), cooking healthy koha lunches for children in low decile schools. Since 2015 over 100 people with disabilities have been provided with a recognised qualification in cooking and for some, horticulture as well – with all of them moving confidently on into further training, employment or independent living. And there's more development planned.

The route to independence, Janice

decided, was cooking: “So I just started showing a few of them each time how to cook a meal. But mostly I was doing the cooking. I thought, I need to change that. I want them to be able to do everything themselves. And I want to change a lot of things about their lives. People who live in poverty, as people with disability mostly do, can't afford food that leads to a healthy lifestyle, so their diets are poor. They need to learn how to shop on a budget and make nutritious meals, so they are not a burden

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Whakatauki:

**Tohaina ō
painga ki te ao**
**Share your gifts
with the world**

Who would have thought that people who were once thought of as being non-verbal can now speak two languages?

on the health system. I wanted to change all those things.”

As most of the trainees were illiterate, with a few able to sign their own names but maybe not even able to recognise their address, Janice set about a process that would allow all of them to function independently and eat well.

The lessons had first started in a shed. Then after a few weeks, as she was dropping her grandchild off at Newfield Park primary school, she walked past the school kitchen and noticed that it was being used as a storage room. Ever open to a possibility, she asked the principal if they could use it and make school lunches for the children. The answer, of course, was Yes.

“The koha lunches were an instant success,” says Janice. “I had one mother coming to me in tears, thanking us for helping to feed her children.” The menu was always based on one meal that could be cooked on top of the stove, and one that could be cooked in the oven.

And the training programme quickly evolved so that all the trainees could succeed. This was cleverly facilitated by an app that some young men, just fresh from school and starting their own business, offered to provide.

The training process goes like this: Small groups of trainees attend a cooking class and work with Janice to make a new recipe. They are given the ingredients and emailed the recipe. Their homework is to make the

recipe at home. If they can't read it there's a voice option on the app – but many, says Janice, quite quickly learn to recognise some words. Counting skills, too are acquired in this specially designed teaching programme. Their homework is to make the meal, taking a photo of each stage and sending it to Janice so she can see they are on the right track. “Their photos all turn up on our dashboard,” says Janice, “so we can check them off.”

There is also a colour-coded roster and a voice option on the app so that trainees can find which school they are meant to be at that day. For people who may have never made a phone call, these trainees are now comfortable using up-to-date technology.

The teaching process that Janice has developed has now been written down into a training manual, Teina Pukapuka Mahi, setting out the values, knowledge and skills for each level of the training programme. There are 6 levels: an induction which sets standards of work expectations, the Koha culture and a code of conduct. Level 1 is about personal presentation pre-start tasks, personal hygiene, emergency aids and first aid; Level 2 is all about blade skills; Level 3 mixing skills; Level 4 cooking with savoury; Level 5 cooking with sweet; Level 6 best practices; Level 7 health and food safety; Level 8 interpersonal; Level 9 technology; and Level 10 homework. The training manual is also a workbook and provides spaces for observations/feedback, as well as the signature of both the trainee and the team leader. By the time a trainee has completed all 10 levels they will be working independently and with confidence.

“Early on,” says Janice, “I could see that we were getting phenomenal results. For some people, such as those with high



Taylor Ward – trainee

“I started with Koha Kai four to five years ago, and I love it, I really love it. It has made my life easier. I'm 27 and until now I've never had a job. Now I've learned cooking skills and I've reached Level 6. It's helped with my reading and writing, I've made a lot of friends, and I have more confidence. It is a great place – it gives you a purpose in life. You get up in the morning and do koha kai! I will just keep going and hope that I can get full-time employment one day. It's given me heaps.

functioning autism, the next step has been another training course to give them the qualifications they need for their chosen career. One woman, for example has started a full-time nursing course.”

The trainees are also now helping to grow a lot of the food. At first it was the gardener at Newfield Park who offered to help. Now Koha Kai gets vegetables from three of their school gardens and one market garden. The market garden has been established on a paddock owned by some Dominican nuns. Trainees interested in employment in horticulture can work there, and study for a NCEA NZ Certificate in Horticulture Foundation studies, provided by the SIT. The gardens also provide employment opportunities for the trainees, because in Invercargill, Janice says, they can't find work easily.

In May 2017 Koha Kai got their first funding, it was from the Southland Community Trust, and not long after that Te Pūtahitanga o Te Waipounamu, the commissioning agency for Whānau Ora in the South Island, gave them a contract.

That funding has proved to be transformative, because working with Te Pūtahitanga o Te Waipounamu, connected Janice, who was adopted, to her culture for the first time: “We have always been Koha Kai but it was frustrating to me that the only Māori thing about us was our name. Now the work we do is guided and supported by the wairua of manaakitanga, whānaungatanga. That's why so many of us have chosen to learn te reo Māori and to speak it and sing it in our workplace. Trainees have now chosen to join kapa haka, to learn karakia, waiata. Who would have thought that people who were once thought of as being non-verbal can now speak two languages? I am so grateful for Whānau Ora for the opportunities which came with it for us.”

A recent evaluation of Koha Kai for with Te Pūtahitanga o Te Waipounamu, found that the programme had immense impacts on the trainees, whānau and the wider community.

And soon it may have positive impacts in other communities. Currently a local primary school is getting Koha Kai curriculum approved by NZQA. Then the manual will be translated into te reo Māori and the model will be ready for any other community to use.



The Muse – creating connections and community

The Muse Community Music Trust in Otautahi Christchurch is challenging people's view of themselves as musicians. Many of the people who join classes and choirs often believe they are too old, too young, or not talented enough to be real musicians. When you look at the Trust's website, it says that they believe that music is not a question of talent, rather it is lack of opportunity that divides 'musicians' from 'non-musicians'. They believe competition doesn't belong in art, and that we learn best when we are having fun and we feel safe.

When we talked with Nikki Berry, who is the Musical Director and founder, we discovered that the philosophy goes even further. She says that providing people with the opportunity to participate in music can be life-changing for both individuals and communities. “Music has historically been a motivator for communities. In times past, the function of music has always been to help us do our work together. We get a great sense of cooperation when people play music together and a great sense of connection as well. It is comforting to us. Making music cooperatively helps us face the big questions that we as a society need to face – like the climate crisis for example. And being

Given the right supports, music builds learning resilience.

connected with each other helps us become more hopeful and optimistic. Also there is evidence that when people are encouraged to break out of a mindset that limits them to the things they think they are good at (as our education system does), they are much more likely to be open to fresh ways of thinking. Given the right supports, music builds learning resilience.”

The Muse currently provides classes in music theory, drumming, vocal and performance skills, as well as the opportunity to sing in a choir, play in an African Drumming group or participate in a casual singing group. All the groups are open to



everyone, but some have a particular focus. Keepsake Singers is structured to meet the needs of people with memory loss or learning disabilities. The Rockers of Ages choir aims to meet the needs of older singers of all abilities. The West African drumming and dance class attracts people of all ages and levels of experience, and Random Acts of Music is a pop-up event that offers a musical experience to anyone who happens to join in.

The Rockers of Ages was set up in response to an urgent community need. Both Nikki and long-time member, Jacinta O'Reilly, live near Aranui, an area which was severely damaged in the 2011 earthquake. The Muse worked with the local Aranui Community Trust to manage an area-wide doorknocking, listening, helping and bringing in resources project. They could see the isolation and stresses of a community cut off by damaged roads and discontinued services. After the crisis eased the Muse decided to offer a local, affordable and accessible daytime singing experience, which was soon extended to other areas. The Rockers of Ages is still going strong and the community choirs join for performances.

The repertoire offered is definitely not the usual music of the war era or the shows that many people associate with older singers. Rock songs that celebrate life or challenge stereotypes, songs from around the world in many languages, classical and original songs are all on offer, with most of the originals and the arrangements in four-part harmony.

When the project started the Muse had some support from the DHB's Community and Public Health department and Hagley College's adult education programme. The DHB has done two evaluations of Rockers of Ages which have consistently shown that people's wellbeing has improved through participation in the choir. Singers have made friends and formed support networks, establishing bonds and helping each other. The cognitive benefits of learning a new language, though not measured by the evaluators, are well known. "And people tell us how great they feel," says Jacinta. "How their lives have changed since joining the choir."

Random Acts of Music usually happen when there are people gathering for a community event. A selection of carefully chosen instruments is arranged for easy access, with a team of

skilled musicians establishing the framework. With some simple instructions, people who thought they would be the audience become the 'band'. "They find themselves to be fully part of a beautiful and surprising event," says Nikki. "Many people are shy at first, and it is very rewarding to see people gain confidence as the event unfolds." Recently, the R.A.M. team joined a project where the latest IPCC report was being read and discussed in front of the art gallery. The people expecting to be the audience, became the orchestra, as Nikki sang and spoke the report.

Getting people to 'join in' and become their own small community is what happens with the West African Drumming classes. Maganui Stewart leads the classes, with the support of Ghanaian Master Drummer Koffie Fugah, a musician with an international reputation. "The thing I love about it," says Maganui, "is that it is inclusive. We hold our classes in Phillipstown, but people come from all over the city. We have people from eight to 70 years, and from a diverse range of backgrounds. We become a family. It is an environment where people can come and be themselves."

And the same might be said for KeepSake singers, led by Steve Langelly, who also sings in the Rockers of Ages choir. This old-time music singalong supports, (but is not limited to) people with memory loss or some disability. "The research is clear," says Steve, "singing familiar songs from your youth activates your memory and that happens with us – often quite dramatically."

Nikki sees herself as an educator and a musician. There is plenty of research to back up her pedagogy. She has a strong interest in the Kodály approach to music education, developed in Hungary by Zoltán Kodály during the mid-twentieth century. Wikipedia notes that "Studies have shown that the Kodály method not only improves music skills, but it also improves perceptual functioning, concept formation, motor skills, and performance in other academic areas such as reading and maths." The Muse has hosted Kodály teacher training, and is currently working with others to make this training more accessible to New Zealanders.

Most programmes at the Muse are by donation, with current financial support coming from the Rata Foundation and the City Council.

ĀPŌPŌ – a cultural community with a global pathway

When ĀPŌPŌ established their premises in Wellington eight months ago, they chose the place carefully: it is on the site of the old Te Aro Pa, opposite what is becoming Wellington's big new event centre, across the road from Te Papa, and alongside Xero and Trademe. "We are beside New Zealand's best," says Miriame Barbarich (Tamahaki – Ngāti Hinekura, Ngā Puhi – Ngai-tū-te-auru), one of the co-founders, "And we have a maunga to raise our aspirations towards, the moana to draw on its kaha and mana to drive initiatives over the line."

ĀPŌPŌ is an indigenous creativetech hub, and as their website says, "a place where Māori and Pacific people, passionate about creativetech, can collectively learn, work, collaborate and thrive. . . We are here to grow Māori and indigenous peoples' participation, success, leadership and innovation in the creativetech industry and provide mentors, community, space and tools to solve tomorrow's problems."

The other two co-founders are Dr Johnson Witehira (Tamahaki – Ngāti Hinekura, Ngā Puhi – Ngai-tū-te-auru), and John Moore (Ngāti Pākehā).



It is a kaupapa Māori space, set up by IDIA (Indigenous Design & Innovation Aotearoa) with funding from Te Puni Kōkiri. There are 30 shared workspace desks available with hot desk and resident options. The whānau friendly place is relaxing and inclusive.

As with their location, the founders spent time thinking about their name. The one they chose embodies the idea of propelling Māori forward, and that includes both teaching te reo (they host beginner and intermediate courses every week and are currently heavily oversubscribed) and creating a pathway for young Māori interested in design to get mentoring and a chance to learn and develop their indigenous design skills and knowledge.

ĀPŌPŌ recruited their first intake of seven interns last year. Because at that time they had no easy way of linking into prospective learners, they contacted students through their colleagues at the university or through people they knew. Those interested were then contracted to complete a three-month paid internship, assigned a mentor, and given a non-commercial project to work on, such as a start-up or social enterprise.

Tori Kaihe became part of the first internship programme through a friend who knew Miriame. At 29 she had already done a coding

course, had some reo Māori and was looking for full time work:

"The whole process of working at ĀPŌPŌ was easily one of the most rewarding experiences I have ever had. When I first went in to talk with Miriame we had breakfast together and spent a lot of time on whakawhanaungatanga. It was the same when I met John. The internship at ĀPŌPŌ is not like other internship programmes. It is more like an apprenticeship. I had a lot of autonomy. On my first day there we spent a lot of time with whakawhanaungatanga, not in the way it is often done, where you can feel it is a bit disingenuous, that no one really cares about you as an employee, but building genuine relationships with everyone there. Then when it came to my project, they didn't tell me, "this is how you do this". I had the freedom to define my own role. It was learning by doing and they were there for guidance and support. The way we are taught in schools is not created for Māori and Pasifika students. They don't teach the way we naturally learn."

To educate future cohorts of rangatahi, ĀPŌPŌ has developed a short training programme designed to reach students early in their

"With the training programme, what we are telling rangatahi is – your indigeneity is your superpower – your world view has value!"

secondary schooling when career decisions are often made. The idea is to break the stereotype. "When you look at the statistics," says Miriame, "only 2% of graphic designers are Māori. We know that Māori are often creative, so if they want a career using these talents they are usually channelled into the more traditional arts, not the commercial side of art where the money is. The other 'default' pathway for Māori is the trades, and we want to provide some alternatives.

"With the training programme, what we are telling rangatahi is – your indigeneity is your superpower – your world view has value! We are building cultural integrity, specifically in the design industry, so it can be applied appropriately."

A pilot programme was offered to schools in Wellington last year. Tawa College picked up the opportunity. Toni Tippet, the school's



Head of Technology Faculty and Head of the Design & Materials Technology was already on a mission to do something about the fact that so few Māori and Pasifika students see design as a career pathway, so she jumped at the opportunity. “We took about 20 Māori and Pasifika students, from Years 9 to 11 to ĀPŌPŌ and spent the day there. They explored what ‘design’ was with students and the different types of design fields and things the students could ‘be’ if they wanted. They also spoke to the students about appropriateness and appropriation in design using Māori contexts, narratives and imagery, and set the students a short design task for them to solve.

“Our students responded very positively to the day and especially enjoyed being in an all Māori and Pasifika group, with Māori mentors. We have seen five of those students currently opt to study our Visual Design & Communication course this year, and three have decided to continue their studies in Product Design & Manufacturing.”

ĀPŌPŌ is reviewing the pilot training programme and they are still to decide where it might be offered in the future, and how that might be done. What they are already clear about is that their model is freely available for other communities to use.

Awatea Tuhura Mita (Ngāti Porou, Ngāti Pikiao, Ngāti Whakahemo, Ngai te Rangi) is the CreativeTech Hub Manager at ĀPŌPŌ. She thinks the time is right. “IDIA lead the implementation team for the global ENRICH programme (in partnership with New York University and Waikato University), enabling indigenous communities to connect and maintain sovereignty over both collected and future taonga. As a leader in innovation ĀPŌPŌ is capturing a fundamental shift in society towards kaupapa Māori approaches, in this instance in design and innovation, and part of the value of a kaupapa Māori approach is, as Miriame says, connecting young people to their indigenous superpower. When we look at the achievements of people like Taika Waititi we see we definitely have a place on the global stage. These are the pathways that we are wanting to develop for our rangatahi.”

The UMMA Trust – building relationships and pathways

Auckland’s UMMA Trust, which was established in Auckland 17 years ago, provides services for former refugee and migrant communities, with a focus on the wellbeing of Muslim women, children and families who are socially and economically disadvantaged.

UMMA is an Arabic word that means – a world Muslim community. And while the Trust supports former refugees and migrants by reaching them through their own cultures and languages, their programmes are designed to support the challenging process of settlement.

The Umma Trust board is made up entirely of trustees from refugee backgrounds and employs staff from the refugee communities. All work together with community leaders to create a happy family life as well as success in education and work – for each family.

One of the programmes, started just two years ago, is a school holidays programme for mothers and children.

Anne Lee, a manager at UMMA says that a big problem for former refugee women is isolation. Eighty percent speak minimal English with some preliterate in their own language when they come here, and without support most are confined to their own homes. It takes many years to learn English and learn how to access information about where they could take their children. Their fear of driving on motorways (even if they have been helped to get a licence) just increases their isolation.

Added to this, a communication gap grows between parents and children, who are usually rapidly learning English and becoming comfortable in our culture. “Research shows,” says Anne, “that in refugee families with school-aged children, interaction between parent and child is often less than eight minutes a day, and it is mostly directional – ‘eat your dinner’, or ‘go and clean your teeth’. It is not interactive. There is also the problem that in many cultures, there is no awareness of the value of talking to children. So the aim



UMMA Women Leaders at International Women’s Day

of this holiday programme is to build relationships between parents and their children through common mainstream activities.”

The Trust organises shared cars or picks the families up in vans and takes them to places like Kelly Tarlton’s, ClipNClimb or Chipmonks, all places with an entry fee but one that is paid for with Foundation North funding. Everybody has fun, takes photos on their phone, then when they get home there is a shared experience, looking at the pictures and talking together about what they have seen or done. “It gives them a richer language,” says Anne “something they can share with their children, in both languages.”

When the programme started last year there were 80 children under 12 years and 28 parents taking part.

Staff say that after a while you can see a real change in the mothers, they are driving their children to parts of Auckland that they have never been to before and getting to know other women. The impact is particularly noticeable for solo mothers, who are often not well accepted into their community, so without support some families become especially isolated.

The second programme, the Mother’s Lunch Group, is run every

There’s a ripple effect amongst our ladies,” says Anne, “When one succeeds, others feel – well I can do that too.

opportunities that former refugee women can look forward to. The Trust has a relationship with Selwyn College, which has an ECE centre for refugee families studying at the college’s special Refugee Education for Adults and Families (REAF) programme. This means that women studying for their ECE certificate can get volunteer work, giving them the experience they need to get a paid job.

Umma Trust supports students from the refugee communities throughout their social work degrees. Once again there is a ready-made internship available at the Trust then, once they are registered, they are helped to move onto other agencies – leaving a space for another trainee at UMMA.

Others have decided to study for a Mental Health Diploma or Business Studies.



UMMA Youth Leadership Programme

Wednesday for 40 weeks a year, from 12.00-2.00pm at the Wesley Centre in Mt Roskill. The women can be picked up by van or share rides, and the Trust’s staff, along with some of the 20 plus UMMA volunteers, representing all the countries from which the refugees come, provide translation services. It is an informal session where women can chat, share food, and make friends. There is always an invited speaker to run workshops on subjects such as parenting, pregnancy, education, employment, housing, training, safety in your home, basic first aid and budgeting. All the women are also helped to pass their driver licence, both restricted and their full licence.

The UMMA Trust works in partnership with other agencies. For example, there is a close relationship with English Language Partners, the Puketepapa Community Driving School provides restricted driving practice in dual controlled cars, and all the speakers on the lunch programme who come from specialist agencies such as the DHB.

Getting training and employment is just one of the new

“There’s a ripple effect amongst our ladies,” says Anne, “When one succeeds, others feel – well I can do that too. A Somali lady who came to our lunch had only been in New Zealand for two weeks, and within three weeks she had her licence. She told me – well I saw that a black lady from Ethiopia was running the programme, so I thought if she can do it, so can I, so I stayed up night after night learning it!

“A whole lot of work goes into supporting families, talking through issues and giving support to their own communities. For example, if a family wants to buy a car, our social workers help them, saving them from bad buys and loan sharks. All the staff have themselves been refugees. They have all walked in the shoes of refugee families that we work with. They understand it right to the bone and in their hearts what it takes to settle in New Zealand, and they can help them achieve it.”

When the March 15 event happened in Christchurch last year, the Muslim community called UMMA Trust staff and volunteers to Christchurch so that they could help.

Hui Fono 2020

Analiese Robertson, Professional Development Manager, ACE Aotearoa

Up to 150 Māori and Pasifika adult and community educators came together in Hokitika 26-27 Hui-tanguru (February), celebrating 13 years. Hui Fono continues to provide professional development to a workforce that has the least access and yet represents the highest proportion of a population underserved in education. Hui Fono 2020 was held in collaboration with the iwi of Ngāti Waewae at Arahura marae, supported by WestREAP.

The theme for Hui Fono 2020 was Te Tatau Pounamu, The Pounamu Door. The Doorway of Peace. The theme was gifted by mana whenua of Ngāti Waewae as an opportunity to learn the history of Te Wai Pounamu, and explore this metaphor in terms of our roles as educators and restorers of peace.

The theme embodied 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.

The programme included a haerenga from Ōtautahi to Hokitika for early arrivals. Jamie Whittle, our local tour guide shared the history of Ngāi Tahu, explained the significance of local landmarks and events, and their connection to people. At the same time he provided a context for the theme along the ponamu trail.

In my summary of the main sessions, I am including some comments made by participants.

Our opening keynote speaker, also from Ngāti Waewae, Horiana Tootell (Aunty Jo) presented an exhibition on the significance of pounamu, by location and ceremonial use. This included a journey

to Mahinapua and Kaniere awa. For participants, having mana whenua curate the learning about the environment provided a model of place-based learning for educators.

“The things I adopt more of from this experience to my work is the importance of linking physical space with talanoa, it adds that extra feel to it to make you appreciate the whakaaro and mātauranga much more, and I believe haerenga is a perfect way to help get messages across.”

Another highlight and first for the hui fono was our Pasifika keynote speaker and learning exchange facilitator, Steven Gwaliasi. Steve is an educator and now pounamu carver from the Solomon Islands, currently working with young people.

“From Steven’s story, it reminded me that you make do with what you have and he’s built a legacy in an unexpected place to find someone of Melanesian heritage on the West Coast. Steven’s practice encompasses his Pasifika way (humble and giving). Attributes that should be part of an educators practice. I loved hearing Steven and how he navigated a Māori kaupapa as a Pasifika person. His understanding of his relationships with mana whenua was obviously very special. I plan to put this into practice with our shared kaupapa both in our programme delivery at work and my work within the community.”

The ako: learning exchange sessions are designed to decolonise the learning space, using cultural practices. This year we did away with PowerPoint and got back to socialising through interactive activity.





“I was reminded that many of our arts and crafts on a deeper level serves many functions and purposes. Learning, development, communication, wellbeing, building relationships, shared learning.”

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

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. This presentation explored how Edmond has used this social practice as a hub for informal and formal talanoa whilst building and transmitting cultural knowledge.

Edmond described his session: *“My talanoa was the use of kava and how that is an effective tool for social and educational learning. The beautiful history of kava allows this to be an alternative tool and space to connect and share knowledge especially for our Pacific people. I was not only sharing my knowledge in my session but I was also listening to people’s stories around the kava bowl, their wins as well as the challenges they experience within their communities.”*

WestREAP

Another ako: learning exchange involved a site visit to the local ACE provider in Hokitika, WestREAP. WestREAP highlighted their work in local communities across the Westland and Grey Districts (from Jackson Bay in the south, to Punakaiki in the north and east to Otira), how they connect learners to opportunities, filling gaps in education across early childhood education, schools and ACE.

“I learnt about the huge range of outreach and learning programmes WestREAP is delivering. I also loved how they are responding to community needs and delivering programmes over such a vast area. This is what my team is currently doing but just in the Christchurch area so it was great to pick their brains over their co-design process. And I will be adopting some of these methods into our process of delivery here.”

Mahi Toi

This ako: learning exchange session was led by the Hokitika tāua and their whānau. They shared the traditional practice of making tukutuku panel, the natural resources, preparation and process, weaving their histories and stories into the panels that will adorn Tuhuru, the whareniui of Arahura marae.

“What I loved most about this session was physically seeing intergenerational learning in its rawest forms, where the tuākana-teina model was prevalent in the running of our kupenga session.”

I would love to share the learning and stories from this session to help widen the scope of many of my colleagues perceptions on what a tertiary student in 2020 looks like.”

Garlands of Love, Ei Katu

In the Cook Islands, the word ei (lei, hei), is derived from the art of making garlands, to create adornment head and neck pieces that signified homage, reverence and beauty. As much as it was a learning activity for everyone, it was a learning experience for the mama to reflect and refine their own generation’s pedagogy and adapting to working with today’s adult learner.

“I learnt how to be patient, don’t concentrate on the beautiful flowers but the greens to fill in the headpiece. This is likened to our spaces of work with community, don’t just focus on the ones that bloom so well, but bring out the best in others that don’t want to shine.”

Through the panel, we discussed the role of “influencers”, and “disruptors” and being challenged within the education system, restoring peace through lifelong learning. Panelists Teremoana Yala, Helen Lomax, Ali Leota, and Ivan Wharerimu Iraia, shared their perspectives on how they identify as “influencers” and/or “disruptors” in education and lifelong learning, giving examples of how they practise these roles.

“Listening to the panel discussion gave me more appreciation for the opportunities Hui Fono provides our people. The safe space and opportunity to listen, express, network and have conversations with each other which actively supports the education and healing of our people from colonialism and systems that have not been designed to suit our people. This helps me be more conscious of decisions and actions I take in my work and studies. Disruptors, Influencers we can be both.”

It is not just the registered participants who are learning. This year one of our A Team members commented it was the first time she sat in, finding herself engaged in conversation with colleagues working in early childhood education with families. She is considering a career pathway change.

ACE Aotearoa is proud to be the guardians of Hui Fono, tasked with mobilising and maintaining a safe space for Māori and Pacific in ACE.

Te reo Māori translations – for those of us that need it

haerenga	learning journey
pounamu	greenstone
awa	lakes
mana whenua	local people
whakaaro	thinking
mātauranga	knowledge
tāua	nannies

Ngāti Hauai – removing barriers and creating opportunities



KO TE PIKO O TE MĀHURI TĒRĀ TE TUPU O TE RĀKAU – THE WAY THE SAPLING IS BENT IS THE WAY IN WHICH IT WILL GROW

Tema Tuhakaraina left school at 16 and for five years he was unemployed. He didn't even have a job interview: Then last year his cousin Pokere was a student on the first Te Whenua Tupu Ake o Hauā, training programme, a six month Level 3 Landscaping and Construction course, run in partnership with Wintec. He told Tema that a horticulture course was planned for the next semester. Tema was interested, so Tasha Hohaia, the programme's Project Manager for Ngāti Hauai, went to see him and together they filled out the enrolment form.

Six months later, in spite of nearly having to drop out because of financial pressures created by the delay in accessing a student allowance, Tema graduated with a Level 3 General Horticulture Certificate, a driver licence and a first aid certificate. Recently he spoke to a group of 50, telling other young people about the programme: a qualified, confident young man, ready for work.

Te Whenua Tupu Ake o Hauā is an agri-tech learning hub that Ngāti Hauai is developing at the old Mangateparu School eight kilometres north of Morrinsville in the Waikato. The school was part of their 2017 Treaty Settlement. Since then the iwi has been working on creating a positive future, not just for their members but for the region as a whole, making it a place of 'shared prosperity' as their tupuna, Wiremu Tamihana envisioned over 150 years ago.

For many of the local people, achieving prosperity has been a challenge. That's why, Tasha says, the iwi is making sure that they break down all the barriers. "We partner with Wintec in our recruitment process, but we use an iwi model. We don't just hand out a flyer – we hold sessions at the marae and visit their homes, letting them know that we are there to support them. It is often the small things that stop them doing what they need to do: no phone, no credit to make a call, no petrol, or no transport. So we have a van and pick people up and we stock all the cupboards at the hub so they have food. If necessary, we go with them to Work and Income. These little things are the real barriers and we often underestimate how important they are. The other side of it is, we make sure that they understand that we are investing in them. When our iwi members find out it is not just a Wintec programme, but in partnership with Ngāti Hauai, it can make a big difference. They already know their history, and they know that they have a place here."

In the first course, the Landscaping and Construction Level 3, the largest group of participants were aged between 18-24, but there were several who were over 40 too. The majority were men and they were all looking for a skill that they could use locally. Nine were enrolled and eight finished. "At first we expected everyone to graduate,"

says Tasha, "but Wintec said that they never usually get such a high pass rate."

The same pattern followed with the General Horticulture Level 3 course, with 10 out of the 11 completing.

And because an important part of the iwi's plan is to restore the local economy by creating jobs, the students in both courses have benefited from getting practical experience through contributing to the completion of phase one of the horticulture business: 24 tunnel houses have been built and 9000 blueberry bushes planted. There are not many paid jobs yet, but there soon will be. This year the orchard will be extended, and they are trialling new crops inside and outside of tunnels. These will be tested in their new agri-labs at the hub, so the students will be able to see first-hand how scientists are working on the crops.

When it comes time for the students to apply for jobs, they are not on their own. "We have relationships with a number of employers," says Tasha, "and they are happy with our process. So a small group goes to the interview and the Wintec tutor sits in too. They can be each other's champions. If the person applying for a job doesn't really put themselves forward in response to a question, others can pipe up and say – he's really good at that! We now see that we need to provide support for the next step. We need an employment coach to help people transition from the training into a job. That's a big step. Someone from the iwi will do this.

It is often the small things that stop them doing what they need to do: no phone, no credit to make a call, no petrol, or no transport.

“We are now recruiting for the Food Processing Level 3 course which starts in February and getting a lot of women applying. A lot of our people work in lower level jobs in food processing, including the meat works. They have no chance of promotion at the moment, but if they learn about quality assurance, packaging and food safety and all the other parts of this qualification, they will have a chance. One 40-year-old man told us that he didn’t want to keep on working at his basic job in the meat works, he wants to be an example to others. He wants a good job. Hearing first-hand things like that really makes you understand that we have to create opportunities for them. We can’t let them stay where they are.”

The next course to be offered will be in Applied Science.

Lisa Gardener, who is the iwi’s General Manager, says that the long-term strategy, E Hoki ana ki te Tōnuitanga, is to lift the educational achievement levels of all their members. Currently, according to the 2013 Census, only around 9 percent have a university education – the 2012 goal is 15 percent; only 64.3 percent have a school lever qualification – the 2031 goal is 72.2 percent; and currently the employment rate is 77 percent – by 2031 they aim to be at 86 percent. “We are still developing our education strategy, but it will sit within this framework. We have targets to raise those levels. E Hoki ana ki te Tōnuitanga translates as – let’s return to more prosperous times. Wiremu Tamihana’s times when we had our own school, our own flour mill and a bank. All that went out the window with the Land Wars.”

Tasha says that at the AGM at the end of last year there was real excitement about the progress already made. “It’s not real to them until they see their own grandchildren getting their qualifications. And the students are aware that they are not just doing this for themselves. Of course, whānau are involved all the way along. They are often invited in to see what the students have achieved, and they are invited to the awards. Tama’s auntie just cried, she was so happy to see him get his excellence awards. She said – he’s a different person!”



Central Otago REAP has celebrated 40 years

By Bernice Lepper, Manager, C.O. REAP

At the end of last year we celebrated 40 years of providing educational opportunities for rural people. At our afternoon tea for invited guests we reflected on REAP’s history then proceeded to deposit a time capsule and plant a tree to mark the occasion.

Looking back, we found that we have been a flexible and nimble organisation, changing in response to community needs and government funding priorities.

He aha te mea nui o te a? What is the most important thing in the world? He tangata, he tangata, he tangata. It is the people, it is the people, it is the people. This whakatauaki sums up, perfectly, the value of REAP over the years.

As we start 2020 we face a new challenge: in the second half of the year we struggled to keep up our ACE numbers. In my time at REAP, it is the first time this has happened. It’s an interesting time to ask why are we ‘people/ learner poor’? The courses are being run but numbers attending the programmes and activities are well down.

We asked around our community and the response from many has been that there is virtually no unemployment in Central Otago and the Upper Clutha. Everyone is working and many running two or more jobs because housing, if you can find a home, is very expensive. Many of the people who would have attended our classes in the past are also moving out of this area because of the cost of living. Those staying possibly haven’t got the time or energy to attend.

Our aim is to find nimble and creative ways to attract the Millennials and GenZ generations, so that they can benefit from learning new skills and abilities.

However we all know in the ACE sector that learning makes the difference and so we need to work harder to find ways to reach those people who, with some encouragement, can learn new skills and therefore attain higher paid positions to support their whānau generally.

We have plenty of success stories to inspire people. Last year, for example, our local paper carried two such stories. One was about Malcolm Dillon, who successfully transitioned from wool presser to studying for his Certificate in Wool Technology. A



Pacific Island Women's Refuge – and youth development

In response to the needs of young Pacific people concerned about family violence, the Auckland Pacific Island Women's Refuge, the only Pacific Island Women's Refuge in the country, has organised a Youth Development Programme.

Ani Vahua is the Refuge Project Coordinator: "Four years ago, conversations with the children coming with their mothers to our refuge got the workers here thinking. Some of the older children were asking for help, and we were having similar conversations when we did home visits or met with young people in the community or at church gatherings. The issue as they see it is that they are living within the traditional communication practices and acceptance of violence in family relationships. They see that this is not consistent with what they are observing elsewhere, where there are cultural differences and laws that prohibit family violence. They want to stop the cycle of family violence.



"We were not aware of any services for youth by youth that would provide our young people with the help they needed, so we decided that we would like to bring together a group of young people, aged between 12-24, to organise a programme.

"As we didn't have the resources to run the programme, we applied to ACE Aotearoa for a Professional Development Grant. We had two broad goals: to help young Pasifika people to develop healthy relationships and help them work on their career pathway, and, in return, have the young people who benefit from the programme providing much needed practical help for the refuge. Whilst the target was youth, we can see these young people as interconnected and influential leaders emerging in the family. They then have the potential to support their mothers, or grandmothers or aunts – as well as planning their own life and educational journeys."

The application was successful, and a group of 16 young people was established. Most were young people who had been in the refuge with their mothers. A few were the children of refuge staff or friends from the community. The young people suggested topics and a process for an education plan and various agencies partnered to provide weekly or fortnightly sessions on: healthy relationships with family and community; family violence; mental health for families and young adults; alcohol and drugs; life skills and confidence building; youth aspirations and self-esteem; goal setting; youth and parents; and self-defence. There was the opportunity to get a driver licence, and one went on to pass a forklift licence.

The young people also decided that they wanted to know more about their own and different Pacific cultures, so there were sessions and visits that provided this education, too. "They need to know who they are, first and foremost," says Ani "We have now introduced language and culture classes here for our staff too."

Throughout the process the young people were able to go on short trips, to help consolidate the group, and provide opportunities for informal discussion.

few years ago Malcom had a serious arm injury and after time off on ACC felt he had to go back to wool pressing, against his surgeon's advice. So his arm was injured again. This time Malcom came to our Choices Programme which provides literacy and numeracy support for anyone over the age of 16 who has left the school system. It's free and there is an open entry policy so people can join the course at any time. With the help of his tutors Malcom's numeracy and confidence improved and he was supported to take on further study.

Another story was about Jess, mother of two. Jess is determined to be a good mother and take up all the opportunities on offer. So she has done our Māori studies course, budgeting, first aid, self-defence, parenting and making gifts on a budget. At the time the article was written Jess was using our supported study space which is available on a Wednesday afternoon. It's a quiet place where people can come, use our computers and printers and get the help they need while they are upskilling. Our Tutor, Penny Fitzgerald, is there to help with things like understanding academic terms, knowing how to research information using credible sources, setting our references and structuring assignments correctly.

But as well as letting people know about our success stories we need to reflect on our changing community and take action. Our aim is to find nimble and creative ways to attract the Millennials and GenZ generations, so that they can benefit from learning new skills and abilities. What we come up with may be quite different to how we ran courses 10 or so years ago.

One thing I have learnt and loved about being in the ACE sector is that change is constant and it's about keeping at the centre the learner's journey.

We wonder what the Learners in 40 years' time will think of the items in our time capsule.

All of them developed a sense of direction and nine found employment, either part time or fulltime. Those who were still at college were, says Ani, very ambitious to succeed in their education.

And while they were working on their own development, all helped at the refuge, something they continue to do. “They help our families by bringing them to the safe house, moving those families who are leaving the refuge, providing child care help (with their mother’s approval), helping with cleaning the refuge premises – both

Whilst the target was youth, we can see these young people as interconnected and influential leaders emerging in the family.



inside and out and attending meetings with staff. They are also providing cultural entertainment for family events like weddings and refuge functions. So many good deeds for our community.

“These young people are already leaders. They have done really well at the workshops we provided. You can see that they now have much more confidence in themselves.

“As a team we have all grown our healthy relationships. We will strive to do more for our youth’s growth, knowledge and development. It has been a wonderful but different experience from the services that refuge normally delivers.”

Community through cooking – in the Wairarapa



The Wairarapa Community Centre Trust’s mission statement is ‘Empowering our community to be resilient and to work together to meet needs as they arise’; or as Manager Beverley Jack puts it, “we want to empower and connect our community, sharing knowledge and working together so that our whole community becomes aware of what is actually happening in our community.”

So 18 months ago when Mayor Lyn Patterson told a community network meeting that knowing that children in their community were going to sleep hungry was preventing her sleeping at night and asked the forum to address the issue, Beverley picked up the challenge.

As the Centre has a commercial kitchen their first response was to provide frozen meals that could be picked up by agencies which had clients in crisis situations and who were needing food. “We don’t work with individual families”, says Beverley, “as they might not want it known that they are in food poverty. We have over 40 agencies Wairarapa-wide making referrals.”

The centre works in partnership with Waiwaste, a food recovery organisation, the food bank, supermarkets and green grocers who have good but unsaleable food, as well as the community garden. Some staple products are purchased. Every week a large group of volunteers come into the centre’s commercial kitchen and work for four hours making ‘heat and eat’ meal from the food donated that week. These are then frozen, either as single meals, or as meals for different sized families. The food is nutritious and simple, which what they have found the community wants. In the last 18 months over 5000 meals have been sent out to people in need.

The next step was obvious to Beverley, teach people how to cook healthy meals for themselves. To make that happen, the Community Centre formed a partnership with Wairarapa REAP. Tracey Shepherd, who leads the education team there could see the programme would be a good fit with TEC-funded ACE: “Our role is to financially support the programme and make sure that the ACE fundholders’ conditions are met in terms of learner eligibility, tutor training and support, and making sure that literacy and numeracy are embedded. We also provide support during the delivery of the programme to make sure that it remains learner-focused.”

The free classes are advertised by the centre, with referrals coming from community agencies. They are for people 18 years and over, who need to upskill maybe because they have lost a spouse and are having to cook for one person, or they have never learned to cook. Each course is for four sessions of four hours, over four weeks, with 12 people on each course. Six courses were run last year. This year they will run eight.

During the course each pair of students is supported by a volunteer, who works through the recipes with them. At the end of four weeks students have 24 low-cost

nutritious recipes – some vegetarian, some gluten free. And they learn how to improvise by using whatever is in the cupboard.

In the relaxed and friendly environment people get to know each other, become friends and exchange phone numbers. Through informal conversations people share what is going on in their lives and where appropriate they are referred on to other agencies, such as the women's centre or budgeting services. "We are developing friendships, so people feel that they are connected to their community and have a sense of belonging," says Beverley. "This is about the community taking responsibility and helping each other."

Over 70 volunteers are involved in the two programmes. "Without this community participation" says Beverley, "and without the support from REAP, or without our collaboration with other organisations – none of this would be possible. And we are planning another course this year, on how to make eco-friendly cleaning products. It is another way that people can cut costs – and this time support the environment."



Jared Renata – learner

I used to look in the cupboard and think, we've got nothing to eat! But now, so long as I keep the cupboard stocked with herbs and things like that, I can open the cupboard and find things to make a meal. You don't have to buy things like sauce, you can make your own with thickeners. I have two boys and our favourite is a stir fry. Last time we made one we counted 11 different vegies going in. Our food budget hasn't gone down, but we are eating more healthy meals. I now look at labels and see what's in packaged food.

Establishing a Dyslexia Friendly Quality Mark in a far-off land



By Mike Styles

Plans are underway to create and implement a Dyslexia Friendly Quality Mark for New Zealand tertiary education institutions. The initiative has been funded by the Tertiary Education Commission, under contract to Ako Aotearoa – Academy of Tertiary Teaching Excellence. The project will take around 18 months to fully bed in and was inspired by the work done by the British Dyslexia Association to set up a Dyslexia Friendly Quality Mark in the United Kingdom. New Zealand has, to date, done very little to meet the needs of neuro-diverse learners. There is a history of denial of dyslexia in New Zealand and there is little institutional knowledge of dyslexia and other neuro-diverse conditions, even inside the education sector. Despite the fact that ten percent of the population have dyslexia, there is little expertise and research infrastructure to support improved awareness and support for neuro-diverse learners.

Quality Marks exist in many sectors. A Quality Mark is a rigorous standard that an organisation must meet that indicates the quality of the service they provide. A Quality Mark is awarded by an independent body (in this case likely to be Ako Aotearoa), is voluntary and needs to be endorsed at regular intervals to ensure continuing quality. In the case of the Dyslexia Friendly Quality Mark, the standards would apply to all areas of the organisation's operations, from senior leadership to the delivery of education and training in individual classrooms and support for individual learners.

In an ideal world, best practice to support dyslexic learners would start at primary school level and move through to higher education. That way children with dyslexia or other forms of neurodiversity would be identified early and supported before they experienced too much failure. Sadly, that is not happening, but we live in hope. Like all significant changes this initiative is being driven by a small number of determined people, who just happen to work in the tertiary sector.

In Aotearoa New Zealand the Treaty provides Māori with rights in all areas of society. While there is no evidence that Dyslexia impacts differentially on Māori learners it is well established that Māori underachieve in literacy generally. It is important that what is implemented in New Zealand is completely inclusive of the needs of Māori. In addition,

ACE providers will see the Quality Mark as a vehicle to improve enrolments and effectively promote their institution as well as improve the quality of their provision

there are significant populations of Pasifika peoples. Both Māori and Pasifika are priority groups in New Zealand's Tertiary Education Strategy.

The final product developed must be fit for a New Zealand purpose.

New Zealand is an informal and egalitarian country and any initiative needs to tread the fine path between being sufficiently rigorous but not being overly bureaucratic. Policies and procedures are very important, but the criteria for success will hinge around "does the Quality Mark make an observable difference for dyslexic learners?"

The landscape in New Zealand is currently further complicated by a major review of the tertiary education sector. The only part not directly impacted is the University sector. The other parts of all post-secondary education will undergo major changes over the next two years. This is significant because anything introduced will need to be sufficiently future proofed to survive the current restructuring. In New Zealand the

tertiary sector takes many shapes. The ACE sector is an essential component of the New Zealand tertiary education landscape. Because many people with dyslexia will not have had a successful initial experience of education the proportion of people with dyslexia using ACE services will be very high. This is an added reason why ACE providers should explore ways to provide services to dyslexic learners that are as dyslexia friendly as possible.

There is real value in adopting the Dyslexia Friendly Quality Mark. Firstly, ACE providers will see the Quality Mark as a vehicle to improve enrolments and effectively promote their institution as well as improve the quality of their provision. Secondly, the standards that surround the DFQM relate directly to the general quality of education provision in the organisation. It is well known that educational practices for learners with dyslexia are good for other learners as well.

“If the Quality Mark is seen just as more compliance it will die a sudden death,” is the refrain from many people in the sector. With this in mind we are embarking on a promotional programme to “warm up” educational providers that the Quality Mark is in the pipeline. It will be promoted as an opportunity for education institutions to have a point of difference. In our development phase we have consulted with other sectors, like tourism and construction who have quality marks already established. Institutions who are awarded the Quality Mark will be able to display an obvious (yet to be designed) logo, signifying their status as a follower of best practice in service provision to learners with dyslexia.

The current vision is that a central feature of the final Dyslexia Friendly status of an educational institution will be a very visible and clearly displayed Charter. The charter will articulate just what support and services a learner with dyslexia can expect inside that institution. It will be a commitment by the organisation to its learners with dyslexia and other forms of neurodiversity. We recognise that many adults with dyslexia do not even contemplate tertiary education and the charter will go some way to making them feel more welcome and safer inside tertiary places of learning.

Because New Zealand does not have a good general understanding of dyslexia, or what good practice would look like, we have designed a virtual model of the characteristics and features of a Dyslexia Friendly institution. This will be available for any institution contemplating a registration of interest in achieving the Quality Mark. In addition, there have been workshops and webinars delivered to individual tertiary educators around the country to increase general awareness of dyslexia.

To qualify as a dyslexia friendly organisation an ACE provider would need to consider the following areas of its operation:

- Leadership and management
- Understanding of dyslexia by staff
- Effectiveness of resources and practices
- Continuing Professional Development
- Partnerships with learners, parents and partners.

The Dyslexia Friendly Quality Mark is a quality measure for organisations. It is envisaged that there also will be a Dyslexia Friendly Badge for individual tutors to confirm that they have up-skilled in best practice teaching and tutoring for learners who are dyslexic/neuro-diverse.

This is an exciting project to be part of, and it has the potential to make a big difference for learners with dyslexia. The initial response from government agencies and from tertiary education institutions is “this is a great idea whose time has come”.

International: Spreading our wings – it is all about learning from others



By Linda Melrose –
Adult and Community
Education, Onehunga
High School

In November Nigel Sutton from Wellington High School and I travelled to San Diego for the annual LERN (Learning Resources Network) conference. For four days we were able to enjoy the company of around 500 plus attendee’s from across America.

Workshops ranged from practical to theoretical, covering a range of topics from course development to problem solving. One of the most interesting sessions was called Nineshift: work, education and life in the 21st century. The transition over the last 120 years has been greater than the earlier 2000 years and at the turn of the 20th century the catalyst for this change was the automobile. The car shaped and defined the 20th century from the way we lived and worked, mass production and how we learned.

This session focused on how 75 percent of our lives have changed between 2000 and 2020. Many people are not aware of this shift; how work, life and education are changing:

Shift One – People will work at home. Commuting to the office will become a thing of the past and this is already happening across the world but everyone will be impacted in the next 10 years.

Shift Two – Intranets will replace offices. Many businesses, companies and non-profit organisations already work this way and investment in office space will become a rarity.

Shift Three – Networks replace pyramids. Last century we had organisational structures that were pyramids. Organisations’ structures are being replaced with networks.

Shift Four – Trains will replace cars. Cars will become supplementary modes of transport as trains and light rail surpass the need for cars in order to address the environment and shift large numbers of people.

Shift Five – Dense neighbourhoods will replace suburbs. Dense communities of homes, shops and stores, within walking distance of light rail.

Shift Six – The difference between “rich” and “poor” will be addressed. There will be a move to shift inequalities and ensure all are provided for.

Any ACE provider who has questions about this initiative, or who would like to comment on what is envisaged should contact Mike Styles at: tehoroboy@gmail.com

Shift Seven – Cheating becomes collaboration as new values, ethics and behaviour replace the old.

Shift Eight – Half of all learning is online. New methods of teaching and how we learn leads to classrooms becoming obsolete.

Shift Nine – Education becomes web-based. Governments will no longer invest in buildings and property as web-based learning will meet the needs of the next generations.

None of the nine shifts are future predictions – they are already happening in cities across the world. Our challenge in education is to add value and stay relevant in a fast-changing world. Within adult education there will be a need for community services at a local level as communities become denser. The relevance of social space, community hubs and activities that bring people together will outpace demand. Those in need of learning opportunities who have not learned through what will become “normal and current” will seek learning that addresses this need.

This session was engaging and interesting and finished on the positive. We need to think forward and not backwards. The idea that students must learn the same subject matter, at the same speed, at the same time, in the same place has been totally discredited. Lifelong learning will be a vital part of the new learning model.

ACE News

Year of Lifelong Learning

During the Year of Lifelong Learning we hope to raise awareness about the value of lifelong learning and the way it: Boosts our confidence and self-esteem; Makes us more curious, less risk averse and more adaptable to change when it happens; Helps us achieve a more satisfying personal life through meeting new people and active involvement in community; Challenges our ideas and beliefs and increases knowledge and wisdom; Can be fun and fully develop our natural abilities.

You're invited to join the year-long celebration and run events in your own communities. Funding is available for events now, later in the year or during our annual Festival of Adult Learning Ahurei Ākonga in September, which will be our grand finale. We are also planning a Spring symposium. *For planned events, logos and funding information see the website: <https://www.aceaotearoa.org.nz/year-lifelong-learning> or check out our facebook page.*

Christchurch event

In February, Ako Aotearoa in collaboration with Christchurch WEA, hosted visiting academic and researcher Dr. Marion Bowl. In Christchurch on holiday from Birmingham University, Marion spoke to the questions “where have we been? where are we now? where are we going and how should we get there?.”

It was particularly inspiring that Marion shared the findings of the UK Centenary Commission on Adult Education (2019). Their report, A Permanent National Necessity, identified a number of



Our People

Margaret Jefferies, MNZM, has died

For 15 years Margaret Jefferies was the Project Lyttelton Chair. Her legacy is Lyttelton, one of Canterbury's most vibrant and sustainable communities.

Margaret was responsible for introducing time banks to New Zealand. In an article about her, when she received her Queen's Birthday Honour in 2018, she told the reporter – “The likes of time banking is great but I think I'm more proud of the fact that I can still find something new, or dream up something or imagine something and go for it. I can get people on board and make it happen somehow, shift energy...I think some of my greatest breakthroughs are reconnecting with the heart in a public sort of way. It's like what I'm dreaming up is already there.”

Anneise Hall from Project Lyttelton says, “Her networking was phenomenal, she was amazing at making connections, building teams and connecting others.... The ripples Margaret has created are vast and will continue.”

Her work remains an inspiration to all who knew her.



Year of Lifelong Learning 2020

recommendations to prioritise adult education and lifelong learning in the UK.

Before time for questions and discussion, Colin McGregor offered information on the year of Lifelong Learning Te Tau Ako Pae Tawhiti in NZ.

Event organisers were impressed with the great cross-section of local tertiary education providers who attended from Ara Institute, ACE, Lincoln University, the Department of Corrections, Christchurch Libraries, Literacy providers, WEA members and Network Waitangi.

Dr Jennifer Leahy, Ako Aotearoa

ACE Conference 2020

After careful consideration, the ACE Aotearoa Board has made the decision to cancel the annual ACE Conference at Waipuna Hotel, May 19-20 due to travel disruption and risk presented by the Covid 19 virus.

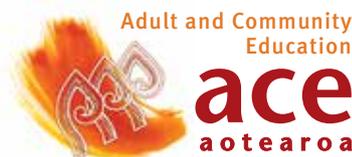
Those who have registered for the conference will receive a full refund and are advised to contact their airline re travel bookings.

The ACE Aotearoa AGM will be postponed till later in the year.

We hope to see you all in 2021.

Nga mihi

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