

Adult & Community Education Newsletter



Te Waharoa – The Gateway: ACE courses on marae

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*Tangata ako i te kāinga,
i runga marae, tū ana
tau ana!*

Te Whare Wānanga o Awanuiārangī in Whakatane delivers ACE courses on marae through our School of Iwi Development, Te Apa Maraekura.

There are 18 courses within the ACE provision that cover fundamental kaupapa Māori. These courses cover areas such as tikanga marae, karakia, whakapapa and te reo to name a few. We also provide traditional arts and performing arts courses.

What we provide is based on the needs and wants of the marae communities which

engage with us.

Our programme has been instrumental in the development and growth of over 300 plus marae communities from Te Reinga in the North to Wellington; Taranaki in the west to the length and breadth of the east coast of the North Island; and also a small proportion in Te Wai Pounamu.



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Whakataukī

*Rukuhia te mātauranga,
ki tōna hōhonutanga,
me tōna whānuitanga,
kia tū tangata ai tātau i
ngā rā e tū mai nei.*

*Pursue knowledge to
the greatest depths,
and its broadest
horizons so, one can
face with confidence
and dignity the
challenges of the future.*

These courses have three main goals:

- To encourage and strengthen marae communities to engage and facilitate in successful educational endeavours.
- To connect and for many to re-connect and encourage Māori learners and their whānau to engage in lifelong learning experiences that will enhance their vocational and personal wellbeing.
- To contribute to and support marae to strengthen cultural capacity and in meeting and achieving their overarching goals, needs and aspirations for the future.

There are also two additional objectives aligned to the overarching goals:

- To act as a catalyst for the future development of marae economic advancement in terms of preparing initial learning pathways for the acquisition of higher-level vocational training and academic skills related to the iwi asset base.
- To promote and enhance basic cultural knowledge and awareness relating to their mana whenua responsibilities, cultural sites of significance and environment.

The administration, management and pedagogy of the School of Iwi Development, Te Apa Maraekura, are based on Māori values and ethics. Every person has a role, and every action has a purpose and a place. Our entire staff on campus come from the various marae of the Mataatua waka region and beyond, therefore we are very fluent and familiar with that system and how it operates.

A tikanga-centred relationship with each marae is established beforehand.

The North Island is divided into six regions to which a Regional Coordinator is assigned. The selection is based on history and whakapapa to the area, a sound knowledge of the wider iwi and their connections to each other. Therefore, all our staff are fully dedicated to and heavily invested in the kaupapa.

Our Marae-Centred Community Education (MCCE) incorporates intergenerational community education and is supported by a Māori Centred Learning Communities Strategy.

Where other models focus on strengthening individual capacity so that they may contribute to the wellbeing of their communities, MCCE takes a reverse approach: by focusing on making a community strong it increases the

likelihood that the whānau within it are also likely to be more socially cohesive. And this, in turn, will provide a healthy environment for individual growth and wellbeing.

This model works to establish foundation skills and confidence and is a catalyst for increasing Māori rates of progression to higher level tertiary programmes. Those who have been on the programmes are more likely to start higher level courses at levels 3–4. We also have examples of whānau who have gone on to bachelor, masters, and doctoral level.

The success of the MCCE model lies also in working with the community in the community; learning that it is centred around and about the marae as opposed to just being delivered at the marae. Therefore, the delivery of mātauranga ā-whānau, mātauranga ā-hapū, mātauranga ā-iwi is paramount as it is directed and relevant to the learning needs and aspirations of the people.

As one kaumātua noted: “You know, we send our people off to learn new things and get new skills at different places so that it will be useful to us here at home. But all that learning is generally about someone else’s way of looking at the world and how we should operate in it. We actually need our people to understand our world first and their place in it and how that knowledge can help us.”

A final pillar of the MCCE model is the development of marae-centred learning communities. This means working collaboratively with marae to help develop sustainable education plans. This engagement has developed a collective learning ethos as a model that is not an alternative to involvement with other forms of education provision – but rather, as well as. Overall, it is a catalyst for learner engagement in all forms of lifelong learning.

In the past our programmes were dominated by kaumātua and adults of an older age group, but over the past 10 years we have seen a dramatic increase in rangatahi who are now engaging through the involvement of kapa haka groups, sports groups and more recently parent groups where parents of rangatahi in Māori units within mainstream schools come to our courses to learn about connections to te ao Māori – bringing them that much closer to their children who are being educated in these types of units or whānau.

Māori communities come in all forms

By focusing on making a community strong it increases the likelihood that the whānau within it are also likely to be more socially cohesive. And this, in turn, will provide a healthy environment for individual growth and wellbeing.

today. We engage with two distinct marae groups: Te Ahikā – those traditional marae communities that keep the home fires burning in mostly rural areas of Aotearoa, and urban marae communities. These marae are either connected to the main tribes but are not located within their tribal boundaries, or they are pan-tribal, creating a space for many tribes to share within an urban setting.

Over the past year or so, we have experienced a huge increase in the number of Māori groups or organisations that come to our ACE courses that are not from a marae community. These are kaupapa Māori entities, such as Māori women's groups, hauora or Māori health groups, Māori youth groups, charitable trusts and not for profit groups to name a few.

These social groups are often providing critical services for iwi. They use a Māori methodology and ethos in how they operate and support whānau. They choose to engage in our courses to build cultural competence to ensure better delivery to the whānau they serve.

With this significant change in the age range, we can see the critical importance of kaumātua to this model of learning. When grandmother or grandfather is present then younger family members are more likely to be involved. When this happens there are often three generations attending the courses. This has a significant impact on the marae community in terms of the depth of cultural knowledge being passed down, language transfer, retention, and revitalisation.

On average we require between 2,800–3,500 students a year to meet our allocation of ACE efts, so the number of whānau who have taken advantage of our courses over the many years is overwhelming to say the least.

We have just recently given our ACE provision a new Māori name, Te Waharoa. These courses are not only a gateway to learning on marae in our marae communities but also the gateway to ngā kete o te mātauranga or baskets of knowledge we hold here at Te Whare Wānanga o Awanuiārangi.



Tangaroa Walker: a role model and an educator (through edutainment)

You can see him on his Facebook Page, Farm4Life – a Southland share milker social media sensation, leading the good life with his whānau, talking about his passion – dairy farming.

You can go onto his Farm4Life Hub and get into informal education – everything from learning about all the challenges of calving to getting a loan from a bank manager.

And there's a closed Facebook page for members, where you can ask questions and chat.

You can read his book, *Farm4Life – Mahi Mana and Life on the Land*, and get his whole life story.

Tangaroa Walker (Ranginui/Pukenga) and his trailblazing business has just won the 2021 Te Kupeka Umaka Māori ki Araiteuru (KUMA) Māori Business Award.

The KUMA Māori Business Awards honour resilience, collaboration and business success for Māori businesses in Otago, Southland and the Queenstown Lakes District.

KUMA board member and judge Karen Roos (Te Puni Kōkiri) says Tangaroa's personality and joy in being in front of the camera was an obvious entertainment factor, but particularly that "his life story, his dedication to being on the land, and his manaaki towards others" were significant factors in being honoured... Tangaroa is a strong role model in the community and especially for our rangatahi."

Born into a world which he has likened to *Once Were Warriors*, he was whangaied for the second time when he was six. This time Tangaroa had people who had his back – both his Auntie and Uncle and a mentor, the farmer who took him on as a 13-year-old worker. With that support, he finished Tauranga Boys High – a provincial rugby player, and already committed to dairy farming.

In 2012 Tangaroa became the inaugural winner of the Young Māori Farmer Award in the Ahuwhenua Trophy – BNZ Māori Excellence in Farming Award and the Southland Primary ITO trainee of the year award.

At that time he said, "I want to be the most successful Māori in the world and I want to motivate young Māori by directing them down the path I have followed to show them that the opportunities are out there if you are willing to sacrifice and put in the hard yards."

As planned, he was earning six figures by the time he was 22.

He began a motivational speaking circuit, at schools, universities and conferences. He could see that it wasn't enough:



They needed to be trained and find really good mentors.

as calf rearing, feeding, cow shed repair or machinery. There is also a growing mātauranga Māori section – looking after our people and looking after our land.

“Currently there are about 1000 videos on the platform. Since we started just over a year ago there have been 64 million video views. 1.2 million a month. It’s definitely working!”

“It costs \$295 per year to subscribe to the Hub, and you get a fleece jacket worth \$150 with Farm4 Life on it. We’ve got people as young as 12 years old. There are members from right around the world – but 70 percent are from New Zealand.

“There’s a free Hub Start – with 50 videos. It’s an introduction. So if you are in gaol, for example, you can sign up to that and start your video learning.

“There is also Hub Scholarship – anyone around the world can buy a scholarship for \$150 dollars and select a student or nominate say a school. That gives them a year-long membership to the Hub and access to online mentoring. People often think of mentoring as one-to-one – and it is (and I tell rangatahi you can ask someone to be your mentor, they can always say no).

But with the Hub you can have a mentor in your pocket.”

One person Tangaroa mentored is Quinn Morgan (Ngāti Tūwharetoa/Te Āti Haunui-a-Pāpārangī) who was recently named the Ahuwhenua Young Māori Farmer of the Year. He’s acknowledged Tangaroa’s help:

“I was living in Australia and working in the fitness industry. I knew about Farm4Life through social media – but I didn’t think I would ever be a farmer. Then when we came back to New Zealand and I was looking for a job where I could see more of my family, I contacted Tangaroa and he gave me time, which I was appreciative of, and he said he had this Hub coming up. So I bought my membership as soon as it came out.

“I’m studying with the Primary Industry ITO at the same time. With the Hub you can see what you are learning put into action, so it ties in really well. You can only do the ITO training when you have a job and if your employer recommends you – so the Hub is filling a different space.

“The Hub is always in my pocket. I only see my tutor twice quarterly, so the Hub fills in that gap. If I’ve got a new job to do, I pull it up, type in what I’m doing and there’s a video showing you how to do it.

“I like to buy scholarships every now and then and nominate a school. The Hub can be used by kids before they get a fulltime job. It helps them build an online resume, making it easier for them to get a good job.”

Tangaroa hasn’t finished yet. His next goal is, within a year, to buy a dairy farm and ramp up the video production. It will be a training farm with everything recorded on video.

“Although it was an awesome opportunity to be able to speak about myself – it has never been about myself. For me it is about giving others a hand-up and hopefully inspiring and entertaining them.

“I believe that everyone is on a road. Some are on a one-way street, but there are roundabouts – places where you can take a different turn. You get options at intersections, and some people never get shown the options in life. If you don’t see the options you can’t make the change.

“I was telling everyone about dairy farming, and maybe they got into the industry, but they weren’t experiencing what I was experiencing: They needed to be trained and find really good mentors. They needed support. So for six years I had my head down farming, but I was always mentally thinking about doing a better job of inspiring rangatahi. And not just young kids but others wanting to transition into the dairy industry.

“So I crafted an online video platform to inspire people into dairying. I wanted it to be edutainment. I’d like that word to be in the Oxford dictionary!

“The platform provides a database of short training videos each one from 1 – to 5 minutes long with pop-up answers to quizzes. Some of the videos are industry experts – scientists, agronomist, economists, vets, contractors – all the best people in the industry.

“People can develop their own profile or cv by capturing the knowledge that they already have. And that makes it easier for bosses too. They can find the staff they need.

“The Hub has a content library with dozens of modules, such

Pathwaying Pacific Peoples in Otago

Matangi lelei to ki he la mahaehae – a canoe with torn sails cannot capture fair winds.

This Tongan proverb inspires what the Pacific Trust Otago does – and how they operate: They provide a holistic service that connects Pacific communities and individuals to the services they need to achieve their health and wellbeing goals.

They have five contracted services: Whānau Ora – working in partnership with Pacific Futures to support families and individuals to make positive life changes through access to advice, planning and financial support; Well Child Tamariki Ora – nurses who provide advice and information for mothers and babies from six weeks after birth – visiting them and connecting with families; Health Link – where a navigator helps people access health services, with advocacy, advice and transport; Breakaway, a holiday programme in partnership with the MSD for youth between 11–18 years; and Employment and Training, a Ministry for Pacific Peoples’ Tupu Aotearoa programme where a navigator helps people of all ages to access employment, study and training.

The Pacific Trust Otago has two Employment and Training Navigators: Viola Huch in Dunedin and Makalita Maka in Invercargill. We spoke with Viola:

“We all work together. Families that come in set achievable goals for themselves and one could be getting into employment or further study, so these people will be referred to me.

“Otherwise, people self-refer, or they are referred by other services or they are encouraged by their families to come to us. And we have community events where we let people know about our services.

“Also, I have a lot of people on my Facebook page. It’s my way of connecting with community family and friends, and it gives me a platform. I put a flyer on the page about what we are doing. It helps get the information out. So do our talanoa in communities where we open up the conversation about the services we have, and events that show case what we can offer our Pacific people – and they engage.

“We don’t run a programme, I work one-to-one. When we first started in 2019 we worked with 15–39-year-olds: the younger ones trying to make a transition, those in their mid-twenties who are often not sure whether to stay in cruise mode or find something they really want to do, then the late twenties and thirty-year-olds who start thinking, gosh, I need to find a job I like. Then when Covid hit, many lost their jobs, so we now work with people of all ages – 15 and over.

“At the end of the year we start getting young ones coming in. At the moment I am getting a lot of mature adults. My oldest is 70. He wanted to have more knowledge about computers, so I helped him register in a polytechnic course.

“Some weeks are relatively quiet. This week I have bookings galore: people wanting help to apply for courses at polytechnic, others doing online applications for Studylink, as well as people needing to update their cvs, or find employment.

“Our contract is for 47 people a year, but it’s not just the numbers

that count. Quality is my main concern. What differentiates us from a recruitment agency is that we look for employment that best suits the capability and skills of each person. I want to find the best outcome for each individual – not just help them take that factory job. That was me when I first went to work. I had walked out of school with no qualifications, and I thought factory work would be easy money. It wasn’t – it was hard work, working in a fish factory. I got as far as leading hand and I thought, I am over this. I then went to Fisher and Paykel where I got made redundant.

“I had always had a passion for working with people, so I enrolled in a four year Social and Community Work Degree.

“I am determined to help and support our Pacific people – and help them see that nothing is impossible. I am now a registered social worker and last year I was successful in getting elected to the board of trustees at my daughter’s school. People think, gosh, making big decisions. I tell them, you are making big decisions every day!

“There are tough issues but our regional Tupu Aotearoa providers meet regularly to discuss the challenges we are having as navigators. Last month the topic was suicide and how we address that. We are finding that with so many people looking for work, and making applications along with maybe 150 others, and then always getting disappointing news, it puts them at risk. We always provide pastoral care, so we have been talking about all the things that we can do, and having conversations with management, to find new ways of keeping everybody safe.

“I have a database that I update every time I have contact with a person and I follow up regularly and keep providing the support they need. For example, they might need help to get a driver licence, or a forklift or truck licence – or get reading glasses: anything they ask for that supports their study or employment, I ask my manager, and I have never had a ‘no’. We organise that and pay the costs.

“Recently a mum approached me worried about her son who was spending all night gaming and all day sleeping. So I gave him a call. I said I am an auntie, come and meet me and talk about what you are up to, I’d love to catch up. So he came and we discussed what he would like to do. His mother was worried about his weight too – sitting all day. So we got him on a Job Seeker benefit and a health coach and he got a job with City Care and he hasn’t looked back. They think he is absolutely wonderful – and he has lost weight: he is happy and his parents are grateful. I love to see it – knowing they have succeeded.”

Llyod Maole, the General Manager of the Trust, emphasised the importance of their holistic approach:

“We don’t want to just place a person in a job. We want them to be passionate about it. So we spend time getting to know them and develop a relationship with the whole family. We put them at the centre, and we all work together to provide a wrap-around service.

“I think the biggest barrier that young people often face is not knowing what they want to do, so we build a relationship of trust and help them open up.”

In the future the Trust hopes to expand its services to other parts of the region. The office in Invercargill has been successful. Next up maybe an office in Central Otago.

Te Reo in Wairoa – and Tairawhiti REAP’s popular ACE programme

In 2012 four local Māori organisations in the Wairoa district, led by the local kura and including Te Ataarangi, came together with the Human Rights Commission to work on Wairoa Reorua 2040 – a strategy designed to set Wairoa on the path to becoming fully bilingual by 2040.

Five years later the Wairoa District Council approved their Te Reo Māori Policy – the first council in the country to do so (a matter of pride for the community). The policy had been developed by the Council’s Māori Standing Committee and was designed to develop and promote te reo Māori throughout the organisation. Following public consultation, it was approved.

Te Ataarangi, which has been delivering community language classes in the home, marae and from their centre for over 30 years, as well as the local kohanga reo and kura kaupapa are all well-established language nests in the community.

Now Tairawhiti REAP is making a significant contribution towards the achievement of Wairoa Reorua 2040: it is providing a te reo Māori course that is consistently attracting high numbers – and tapping into those in the community who are wanting a less informal class and a shorter-term commitment.

The REAP course is for two hours a week in the evening – over ten weeks.

Hine Flood, Te Temu-Hapori/Community Education Facilitator at Tairawhiti REAP’s Wairoa office, puts a lot of the success down to their tutor:

“His name is Rangiteaorere Hepi, affectionately known as Maatua Rangi. He grew up in te reo. He is Tuhoe with a very strong dialect. He works as a kaiako at a local kohanga reo and is very advanced in his tikanga and reo. He is often called upon from around the country to advise, facilitate and teach others. Yet he is still willing to deliver a basic te reo course like ours. His mantra is – ‘We need to ensure that people find a love of the language when they start learning te reo. and if we achieve that, the revitalisation of our language stands a

better chance!’

“By providing a safe and fun learning environment, Matua stimulates the love of the language with our ACE learners – you just can’t avoid it in his classes.

“He captivates the class as he recalls stories of his childhood growing up in Ruatahuna with his parents and siblings and the transition to urban New Zealand (Wairoa). He knows a plethora of other languages that he can call on to share his worldly experiences and knowledge with our ACE learners. It’s impressive. So, for example, he can help our Asian students see the connection between their language and ours. He is teaching a language, a culture and tikanga. He speaks of local history. He can help you trace your lineage to help you feel comfortable in a mihi mihi if you don’t know your maunga, awa or marae. It’s empowering. And he keeps the class within people’s comfort zone. He gives you permission to get it wrong every now and again, which is a big part of people’s fear – both for non-Māori and Māori. You can see when they first come through the door, they are quite anxious. But we see their inhibitions disappear. It is quite rewarding for Tairawhiti REAP as the provider – and of course for our tutor.

“Our class attendance is consistently high with students eager to know more. They don’t want to miss a beat. They are learning fast, keeping our tutor on his toes.

“Part way through the course, people are already asking – what next? They don’t miss a class and they want to keep learning.”

Wairoa’s population is 60 percent Māori. About a third speak some form of te reo. The REAP programme is proving particularly attractive to a mixture of Māori and non-Māori – like young mothers wanting their children to go onto Kura Kaupapa – grandmothers wanting to support their mokopuna in kohanga reo.

Promoted on the town’s most popular social media site – Wairoa Buy and Sell – the REAP programme regularly gets up to 50 enrolments.

You can see when they first come through the door, they are quite anxious. But we see their inhibitions disappear.

“People can enrol online and tag friends and whānau,” says Hine. “They don’t have to talk with anybody. This platform reaches our target audience like no other communication strategy that I know of. It just does and it’s so refreshing to see locals engage, have a korero and commit with such ease. There is no inhibition to engage.”

Because the enrolments are now too large to be accommodated in the REAP offices, the course, now in its fourth year, is delivered in partnership with the Wairoa Tai Whenua.

The evaluation forms tell a positive story: people write about how the course has improved their basic reo and some even their mental health and wellbeing – they have learned something that makes them feel good. They have made new friends. They feel inspired to learn more; they are more confident about engaging with their children’s or grandchildren’s learning.

“That’s what REAP provides for this community,” says Hine, “and we are really proud of it. We know that ACE provides a stepping stone to move onto something else, to train a level up, but some people are not ready for that. They don’t want to do a NZQA course. They just want to come back and do the course they enjoy again and learn more. TEC ACE funding, which is for basic level te reo, doesn’t allow us to do that. We would love to offer a more advanced programme, but we can’t. It seems a shame when people are so eager to learn. For a rural community like ours, having a more flexible approach to funding would make a huge difference.

“Our community knows that the ACE approach works too. The other day someone said to me – I saw all the cars parked outside Tai Whenua last evening. You must have had a te reo class!”



Community-driven wellbeing and empowerment in St Albans

Since 1998 the St Albans Residents Association (SARA) in Otautahi Christchurch has had a community centre and employed a community worker to support people build the healthy, vibrant and resilient community that they want.

At that time the community worker focused on the development of the centre, actively engaging volunteers who helped to run centre-based activities.

Then in 2010 the first earthquake hit – disabling the old building. And early in 2011 the second all but demolished it. Staff had to be laid off. So the volunteers stepped up and were active in supporting the community through the tough times ahead and SARA, which is also managed by volunteers (who are elected), started working on a new community strategy, based on suggestions from over 7000 households. The suggestions were whittled down to the top 20 projects.

The strategy, which was published in 2013, focuses on efficient and sustainable community-driven action backed with the idea of using social capital and existing community resources and organisations to strengthen community development, advocacy and resilience.

The approach includes: developing local activities and initiatives for all residents; educating residents about matters potentially affecting them, (their environment, their welfare etc), through the publication and circulation of information; promoting the health and wellbeing of St Albans residents; and providing space and resources to local residents to meet and connect.

Volunteers work on local projects in the community – as well as helping to produce the St Albans News, one of SARA's important communication tools, along with a very active Facebook page.

For years after the earthquakes the centre operated out of transitional buildings. Then in April this year a brand new and beautiful community centre was opened by the City Council. Ngai Tahu gifted the name – Kohinga.

Today Kohinga is staffed by a manager and a person doing the finance – supporting the groups using the centre. And there's a new Community Activator – Emma Twadell, who is rebuilding the community development approach.

The place is open from 6.30 am until 10.00 at night: After only two months it was already at 30 percent capacity – and growing.

There are exercise classes, a games group for people with intellectual disability, yoga, ping pong, martial arts, a crafts and cuppa group, Italian classes, meetings of the Japanese Society, two choirs, Pilates, Taekwondo, two church groups, home-

Louise Rewi (Ngati Kahungunu), is a supermarket Store Manager

“I learned te reo at primary school, but then I lost it. I have done other te reo courses, but I got bored. This one I look forward to going to. It's because of the way it is taught. There's lots of interaction and you have to participate. He gets you speaking. At first you might not feel comfortable with it but the whole group is the same. And you don't have to if you don't want to. I didn't want to miss a class.

I use it at work a bit with customers and staff. You've got to use the reo every day.

I think it is being used more all the time. This town is definitely becoming bi-lingual – slowly.”

Craig Little, Mayor of Wairoa – and farmer

“It was definitely the best course I have ever been to in terms of your ability to learn. The tutor was magnificent. If you got it wrong it was no big deal. Maatua Rangi was quite unbelievable. He had the knack of keeping everyone engaged. You didn't have to get all the pronunciation right. He just got a lot of people speaking. It was absolute fun. My wife and I just loved going to it.

And you have to praise the organisers to high heaven as well. It takes them a huge amount of time. Hine came to every session, took photos... she is pretty active on Facebook. She led by example. It was the best social event of the week.”





We are helping the residents to develop their community as they want.

schooler meetings and – overseas scholarship zoom meetings. It has become a place for people to gather, and with the kitchen designed at the centre and used by everyone, it is also a place to connect.

Emma, who thinks she has the best job ever, is currently supporting groups like Sustainable St Albans which meets at the community centre every first Sunday of the month for two hours. Their focus is food sustainability and accessibility around St Albans. They are talking about ideas and design for a new community garden and a pātaka kai. They are starting to collect garden tools.

Recycling is part of the approach. People are able to drop off items not collected by the city recycling – such as the never-able-to-be-broken-down plastic bread tags (also found on some cracker bags and vegetable bags), soft bottle plastic tops, wine tops and aluminium can tabs.

The centre is cleaned with chemical free products and there are chemical free cleaning demonstrations.

A recent post on their Facebook page announced that St Albans NeighbourhoodNet is back – offering support three days a week (until more volunteers sign up) for people needing help with their computer or tablet. People can bring their own device or use Wi-Fi. Internet access and printer/scanners are available.

A new goal, says Emma, is to work harder at addressing the Treaty. The request, as usual, came from residents who, after gratefully receiving the Centre's name from Ngai Tahu, looked around and asked – so what are we doing here? Emma wants to help make changes, so she is starting with herself – and has enrolled in a 20-week tikanga Māori course.

Requests from the community keep on coming. When we spoke to Emma, she had just been talking with a woman who wanted to connect with neighbours and hold a street event but wasn't sure how she could get people involved. No problem, Emma told her: "I can help you make that happen! I will arrange the flyer and get it

delivered with the St Albans News and on the day I'll send along our trailer bar-b-que." So it's on the calendar.

After many years working in the community, Emma says that there are three basic components of community development: a place to meet, someone to support community action and communication to the wider audience. "Informal education is an intrinsic part of the process: people are talking with each other, sharing ideas, extending ideas, meeting different cultures. The place becomes a melting pot. But some support is essential. I see lots of little groups. They start out with great intentions and then get bogged down in administration. So I help them do whatever they want to do. Our philosophy at the St Albans Community Centre is now 25 years old, but I wouldn't change it. We are helping the residents to develop their community as they want."

Maggy Tai Rakena, a past Board chair, who had about 15 years of involvement with the Association, says that what they set out to do was to build a community:

"Others said a residents' association can't. But we said, we will do this, and we did. At the time we started St Albans had a transient population, with lots of flats. And people were split over issues such as the motorway. But we gave them the opportunity to come together and say what they wanted. And they did. We had 25,000–30,000 people a year coming into all sorts of activities, including classes and courses. Many of the volunteers were learning all the time too. For example, those working on the newspaper, learned how to write articles and produce a publication. And we had a coordinator who helped bring people together.

"Some people need social services to help them. That's the top end. Others just need somewhere to go – to connect with people and build relationships. It's a continuum. All the people who participated learned that they belonged to a community – how they could be involved, and what they could contribute."

The Active Institute – resettling refugees and migrants for 33 years

Most South Auckland families, whose whānau were once refugees or migrants, have had members who, at one time or other, attended the Active Institute.

Part of the reason for this is that the Institute, which has been operating since 1988, is close to the Mangere Refugee Resettlement Centre, and many migrants and refugees choose to settle in the South Auckland region.

The other reason, their manager Rob Moattar says, is because of both the Institute's culture, which celebrates unity in diversity and respect for the cultural heritage of all the people who come and live here – and their holistic approach to education and training.

The Institute, which is a PTE funded as an ACE provider, offers four free courses: Everyday English 1 and Everyday English 2; Digital Literacy; an English Language Foundation course to help learners communicate more effectively and improve their participation in society and the workforce, and Employment Preparation and Placement, an employment-focused programme that assists participants to find employment.

There is a staff of 18 working from two campuses – one in Manukau and the other in Panmure.

“Our main focus is on everyday communicative English,” says Rob. “Practical English that they can use in everyday life. But we are not just teaching them English lessons. Many of the participants need life skills and the skills needed to settle into their new community. If they come from small villages, and have never been to a big city, they have huge challenges to settling in.”

Gulban Bidesi, who is responsible for the Everyday English courses (both of which are 12 weeks part time) says that when the students first come, they are given a diagnostic test and from there the staff take over, providing the skills and knowledge each individual needs.

“We teach them daily activities, like how to understand their utility bills and how to pay it, what is GST and income tax. What the different traffic signs mean. We get Inland Revenue to come and talk about Working for Families. We provide them with information about living in New Zealand. For example, we take them to the library, and we invite librarians over to give them a talk. We show them how useful a library can be – they can become members and it is free. Most of them want to grab it! We have a whole week on the Treaty. We also teach budgeting. We get many of them using Pathways Awaroa, so they can keep learning at home.”

Many learners, after completing their English classes will go on and do the 120-hour Digital Literacy course – which also has a lot of online lessons that students can do at home.

Some learners are already very good at operating their smart phone because they use it to be in touch with families overseas, so they know how to send an email, and use the Internet and various apps. But most don't know how to use a computer. The digital literacy class gives learners a good understanding of basic computing, which, as well as helping them participate in the modern digital environment, can start them off in a career in information technology. One of the planned outcomes is that they can all write a cv and go online and search for jobs.

Each year between 200–250 students complete these English language and digital literacy classes, which are funded by the TEC. Post Covid, rather than the numbers decreasing because of the closed borders, the numbers of participants are actually increasing, because many people have lost their jobs and are now taking the opportunity to improve their English and up-skill themselves.

The employment-focused programme is funded by MSD.

Rob says that most refugees and migrants who are referred by Work and Income are motivated to work and every year but last year (because of lockdowns) the Institute met its target in their MSD contract to successfully place 60 percent of those completing the

they are given a diagnostic test and from there the staff take over, providing the skills and knowledge each individual needs





course in sustainable, entry-level work.

“That is what most of them are looking for. We assist them by preparing them for work and making them familiar with the different industries in South Auckland that have jobs they can do. In the past 33 years we have established contacts with many local employers like distribution warehouses, outlet retailers, hospitality or aged care services, which have entry level jobs. We find out what people are interested in then we help them prepare a relevant CV and get all the required certificates that they need like First Aid or Site Safe for free. Other certificates or licences such as a forklift licence or a driver licence are offered. We also pay for all the AA costs and some driving lessons. This means that when they do get a job they may get better pay, and it makes their job more sustainable.

“Once they start working, we provide post-placement support which lasts for up to eight weeks after they start: We stay in touch to make sure they are settled into their new job. We can answer their questions, maybe help with some funding for transport, or make sure they have the work gear that they need, for example, like safety boots. We buy some of it, and sometimes we can help them get a transition to work grant from Work and Income.

“While last year it was hard to place people, this year it is much easier. There is plenty of work available.

“Feedback from employers is that those who were placed into employment are very happy and committed to work. The key is to make their jobs sustainable by making sure that they are in an entry level job of their choice, and that they have all the support and skills they need to do the job.”

All the time that participants are taking on these different learning challenges, they are actively supported by the Institute’s caring environment.

“We make sure that we celebrate the cultural diversity of our students in a positive way,” says Rob. “We have shared lunches or afternoon teas where people are asked to dress in their cultural costumes and bring their own food – and their dance and songs. They enjoy that very much. They can make new friends from other cultures, and it allows them to practise their English. If a Chinese student is sitting alongside an Arabic speaker, their only way to communicate is English!

“When they do leave many of them refer their friends and family here and come back and visit.”

When Auckland went into level 4 they already had a system in place. They have approval from the NZQA to provide online training and distance learning during lockdowns, so all their courses are available and running during this period. Rob says that tutors use a variety of media including Google Classroom, Zoom and email. They also phone to stay in touch with their students and to provide daily lessons, as well as making sure everyone has updated information from the Ministry of Health.”



The Karamea Winter School: bringing the community together

“Karamea is a secluded haven, snuggled into the warm northwest corner of the South Island. Long empty beaches, river estuaries, incredible granite and limestone formations as well as tamarillos and fruit trees growing happily alongside Nikau Palms. It’s a great place for those seeking to get off the beaten track...”: That’s how the town’s website begins.

The last census gives the population as 357 but local health workers say they have gained about another 200 people since Covid: the town has been discovered by those who can work remotely.

Most people who live here love the isolation but, in the winter, when the days are short, the weather is bad, and the farmers are having a break from milking, they come out in big numbers to attend their Winter School, which runs throughout July – as it has done (except for in 2020) for the last seven years.

This year 320 people, that’s about half the town, joined one of the 44 free workshops organised by the local Community Arts Council.

It was Creative New Zealand that first funded the School – providing a small grant to pay for venues needed for workshops which met its community criteria. Today the programme has broadened. The small grant is still used to fund the venues for arts or craft-related workshops, like dance, felt making, poetry, writing, singing, drawing, crocheting or flax weaving, but otherwise the whole event, including venues for the workshops like yoga, meditation, cooking gardening and beekeeping – is organised and provided by volunteers.

Kathy Ramsay, the Karamea Community Arts Council chairperson, says that she thinks that one of the

People want to offer something. They get excited by it.

programme's strengths is that no one gets paid. "There is no system of paid and unpaid tutors. There is no paid coordinator. We are all the same."

A month or so before it is due to start a group of volunteers begins collecting information about what people would like to teach.

Kathy, always ready for a chance encounter, says that she carries a notebook with her when she's out shopping, so she can take down details on the spot: "People want to offer something. They get excited by it. Last year because of Covid, it was cancelled, so I think that people were particularly excited this year. The energy was up. They came out in big numbers, and they met each other. The RSA in the centre of town was the venue for several workshops, so town became a hive of activity."

The main way people heard about the workshops, she says, was word of mouth. "They did use Facebook, the local website and paper – as well as posters, but word of mouth worked best."

Angela Cronin, who ran two art classes in a community space she and her husband have created underneath their house (and which was used for a lot of other workshops), thinks the Winter School enhances the community wellbeing. "In winter people tend to hibernate at home. But in July we have a good opportunity to get together and socialise."

For the newcomers it is a chance to meet with the long-established locals: "That's one of the benefits," says Kathy. "In a small, isolated community, knowing each other is important, because in times of crisis like an earthquake or flood, when we can be cut off, that's often all we have."



Our people

Dr Jo Lake

Dr Jo Lake was ACE Aotearoa Director from 2010–2016. She arrived with a strong academic background, a wealth of public sector experience and a deep knowledge of how government works. She was a strategic thinker and talked often of what she called "playing the long game."

In her first Director's Report for the 2010 ACE Aotearoa Annual Report Jo spoke of a sector seeking "improved performance, more effective communications, higher productivity, greater strategic focus, more robust systems and more transparent accountability." During her six years as Director she committed herself wholeheartedly to these aims so that when she retired she left behind a high-functioning organisation and ACE team. She had also overseen the re-piling, earthquake strengthening and renovation of ACE House.

Jo was the epitome of the lifelong learner. She was passionate about farming, animals, Tai Chi and the education of her grandchildren. She was a fiercely proud grandmother who rarely missed a sports event or concert and often shared stories of grandchildren's achievements.

At the recent ACE Conference Director Analiese Robertson paid tribute to Jo for her mentoring and wisdom. Others have remembered her sharp observations, humour and irreverence. She will be greatly missed.



Dr Jo Lake

Literacy Waitākere: Jane Gilmour hands over to Sue West

After 15½ years as the manager of Literacy Waitākere, Jane Gilmour has now retired.

She came to the organisation from a business background:

"That is what the organisation thought they needed – a business manager.

"I felt that the biggest contribution that I could make was to get sustainable funding which would enable us to employ and pay good tutors and provide them with the best professional development. By doing that you can retain staff, build on your quality, improve your outcomes and increase the numbers of learners.

"It is lovely to have committed and talented people in the organisation. That is the best part of being a manager. To provide a nourishing environment where talented people can grow and do what they do best: The staff at Literacy Waitākere are a fantastic bunch. I am so proud of them.

"I have also had a tremendously supportive board. And as anyone who works in a not-for-profit knows, having that support and sharing a common vision is hugely satisfying."

The new Manager of Literacy Waitākere is Sue West.

Sue has worked in education all her life. Organisations include the Learning Network NZ (formally West Auckland Education Centre), Coastguard Boating Education, the Dairy Women's Network, The University of Auckland, Internet NZ, Budget Advisory Services, Skills Highway and most recently the 20/20 Trust, of which she was the Director.



Literacy Waitākere Board gave Jane a korowai at her farewell.



Sue West

Adult literacy books project

By Tooki Proctor, Whakaritenga Ratonga Matauranga (Programme Coordinator), Literacy Waitākere

Literacy Waitākere has been helping adults with reading, writing, spelling, maths and computer skills for more than 40 years. One thing we have always done is give learners the opportunity to see their writing in print. Every year we produce a book of student writing for use in-house. It is very rewarding to see a new writer learn the word ‘author’ when they see it above their story, and very moving to see their tears of joy at achieving something they never thought they could do. Often writers tell stories of great unhappiness in their past, and feel that the act of writing those stories allows them to leave the past behind and move on, into a more positive future with better literacy skills.

Many years ago, in our first iteration as WEA and again as Waitākere Adult Literacy Inc, we had some stories professionally printed. More recently, we have made small collections of stories on similar themes for use by our groups – their work stories, the things they love to do, the places they come from, their poetry. We were approached by Auckland Libraries who were looking for books for adult literacy readers, as there is little suitable local material. Even our own student library has books from Australia, Canada and USA, but very little local content apart from what our learners have written themselves.

Sharing stories also helps to break down some of the barriers and stigma attached to having literacy issues as an adult. Auckland Libraries acknowledge in their strategic plan that around 40 percent of New Zealanders – one million people – don’t have the literacy skills to thrive in our society. They commit to using partnerships, programmes and their own increased skills to improve this. By focusing on literacy, we build resilience, belonging and wellbeing. This leads to better lifelong outcomes for whānau and communities. Auckland Libraries’ publishing strategy focuses on gaps in their collection – where they are unable (or find it difficult) to purchase certain types of books from their suppliers to meet customer needs. There is very little commercial publishing in adult literacy in New Zealand. Often the resources available from overseas (like easy read versions of *Pride & Prejudice*) are not relevant for adult literacy learners in New Zealand.

The Auckland Libraries team approached Literacy Waitākere as local experts in the literacy field to create some appropriate material, and outlined very specific requirements for length, content and physical packaging of the books so that they would stand up to the volume of use they expect.

We have called the series “Stories of Our Lives, Tō Mātou Ao, A Mātou Pūrākau” and have produced three initial titles. The first, *The Big Wave*, is the most popular of our in-house publications. It tells the story of the 2009 tsunami in Samoa by one of our tutors who was on holiday there with her family. In *Working at Crown Lynn*, Rose Hunt tells about working at this famous local factory for 30 years from 1961. Rose, a Māori woman of Te Arawa descent, passed away in New Lynn recently, just short of her 81st birthday. Te Toi Uku, the Crown Place and Clayworks museum, were extremely helpful in sourcing photographs for this publication. The third book, *Fishing in the*



Islands, contains two fishing stories that were previously published in our student writing books; Pulemau Taumateine writes about fishing for mataeleele in Samoa, and V. Setema writes about catching flying fish at night in Nanumaga, Tuvalu, by a method they call Te Lama.

The editor of the books was Brian O’Flaherty and the cover, interior design and layout was done by Julie McDermid, both of Punaromia Publications. They are very attractive books that we hope will find a wide readership.

Literacy Waitākere had been funded by the Tertiary Education Commission (TEC) for many years, and works within the framework of their Learning Progressions. The books in this series are intended for readers at Starting Progressions level, or Koru Steps 1 to 3 on the Read with Understanding framework, and are marked accordingly on the back of the books; *Fishing the Islands* is pitched at Step 1 readers, and the other two are Step 2. We intend to produce some Starting Points readers soon for those with the most basic reading skills. The author of *The Big Wave* created a set of literacy activities to use with the book, and the intention is to do the same for the other books in the series, and to make these available to literacy providers.

Literacy Waitākere CEO, Sue West, says that it is hoped the books will be interesting and relevant to adult learners.

“These are genuine, authentic stories authored by adult learners,” says Sue. “We are looking forward to finding more stories from our learners to continue the series.”

The books will be available from Wheelers or directly from Literacy Waitākere from mid-September, depending on Auckland’s Covid Alert level.



Dr Lynnette Brice

Exploring assumptions and expectations of Open Distant and Flexible Learning

By Dr Lynnette Brice, Manager, Learner Engagement and Success Services, Open Polytechnic

Many adult learners return to education for a variety of reasons. Some are seeking new learning for interest sake, others are wanting to gain qualifications they might not have completed during their secondary education, and still others are seeking to advance or change their careers through new learning and higher qualifications.

Many of these adult learners will choose open, distant, and flexible learning (ODFL) as a way of fulfilling those goals.

Ideally, ODFL serves these goals and more, but there are some assumptions and important understandings about ODFL that are worth exploring.

ODFL is often characterised as an independent learning, self-managed environment. This notion of independent learning can be problematic, based on an ethnocentric and masculine 'ideal' of a traditional learner who has a clear understanding of the expectations of tertiary study, has few domestic responsibilities, is free from poverty, work demands, or in need of additional academic support. This 'ideal' learner is someone who is expected to succeed in higher learning while making few demands on the institution – the imagined learner of the ODFL environment. The reality for many learners is very different.

Open Distant and Flexible Learning environments attract a broad range of learners including those who are identified as second chance or disadvantaged. Many ODFL learners may have previously experienced poor school performance, dissonance with the values of their education environment, experiences of failure, emotional or even physical harm, disenchantment, or social isolation leading to disengagement and dropping out of compulsory education. Other factors, such as early adult responsibilities including young parenthood and work or family

commitments also contribute to premature disengagement from education, which, in turn fosters uncertainty and anxiety when these learners attempt to return to an academic environment.

Open Distant and Flexible Learning takes place outside the traditional campus-based, *kanohi ki te kanohi* (face to face) sector.

The term 'open' generally means there are no or few restrictions on entry, any learner or any number of learners can enrol. Being 'Open' suggests a pathway can be found for a learner, regardless of their experience, skills, or qualifications and that access to learning is always available, unlike a campus where buildings close and learners and staff leave. This openness has further meaning when applied to learning. While it describes the literal accessibility and ease of access to learning, there is also an underlying assumption of freedom associated with this style of learning that is in contrast with the rule bound nature of the traditional compulsory education environment. Openness assumes the removal and elimination of barriers to education that may be physical and/or emotional and therefore likely appeal to those whose earlier experiences in education have been less rewarding. However ODFL exists within the same regulatory frameworks as campus-based provision and learners expecting greater freedoms may be disappointed.

The concept of 'distance' in education equally brings assumptions of freedoms. Distance allows learners to access programmes of learning in their own place and time of choosing, thereby assuming greater autonomy and control. Distant education generally, but not always, involves technology as a critical element and may or may not include social interaction with tutors or peers. However, in distance there is also a physical separation

between the learner and the learning institute which can lead to feelings of isolation, and/or emotional coldness.

The term 'flexible' refers to the time and place the education can be accessed from, the learning pace, the choice of courses and programmes offered and the modes of delivery. Flexibility in time and place are seen to be a major advantage of ODFL for those learners who balance other commitments. This flexibility offers a sense of control but presupposes control in other material aspects such as having the available time, a comfortable space to study, and access to technologies. Learners may choose ODFL because conflicting demands prohibit their attendance in face to face learning, but those same demands may also prohibit their success in ODFL.

The experience of *ākonga* Māori in ODFL should also be considered. Different studies have shown that elements of Māori pedagogy known to support and enhance Māori learning in *kanohi ki te kanohi* context, also support and enhance Māori learning in ODFL contexts, while other elements of ODFL have the potential to bring disadvantage. Māori learners studying in ODFL have emphasised the importance of the value of *whanaungatanga* (close connections, kinship). For some, *tikanga* (traditional Māori customs and values) is strong within themselves and they do not need to find it in the study materials, yet feelings of isolation are often cited as a significant barrier and many feel that this style of learning does not naturally suit Māori, who prefer *kanohi ki te kanohi* interaction and the *whanaungatanga* that arises from this.

While feelings of isolation may emerge as a barrier to Māori in ODFL, the opportunity to be heard, through on-line forums, can be easier for some *ākonga* in ODFL than in a traditional classroom environment

and this is identified as a significant factor in enabling engagement for Māori. The aspect of on-line visibility, “kanohi kitea,” can be influential in creating a sense of belonging along with experiences and observations of the presence of Māori values in the ODFL environment. Evidence of Ako, Manaakitanga, Atuatiranga, are known to be enabling factors. Ako is understood as relationship based reciprocal teaching, where learners and teachers learn from each other. Manaakitanga, the welcome, care and support of ākonga in ODFL, can be facilitated through being seen, heard and acknowledged within the learning environment. Atuatiranga or Wairuatanga is the spiritual essence of the experience and inseparable from other elements of the education environment. Developing recognition for, and ways of enabling, Atuatiranga in ODFL may be facilitated through holistic practices that evidence this value in the learning experience.

The description, definition, and development of ODFL is likely to continue to be refined over time, whether the elements of openness, distance and flexibility can be described as principles or values is yet uncertain.

Clearly, ODFL is characterised by its points of difference from conventional delivery methods and as such, must appeal to those who have not experienced success through such traditional modes of education.

Fundamentally, while ODFL is broadly characterised for its learner centeredness, the assumptions associated with this mode of learning, and learners, highlight some possible constraints to engagement, retention, and success, particularly for those with fewer resources and unhappy previous experiences in education.

The challenge for ODFL is to make those elements of openness, distance and flexibility principles of intent that are mana enhancing for all learners, especially those that have experienced past alienation in education.

The challenge for learners is to understand that the advantages and disadvantages of ODFL are interconnected and to be empowered in the full realisation of Open, Distant and Flexible Learning.

International: Education for the elderly in Europe



**By Dina Soeiro, Professor at Coimbra Higher Education School
– Polytechnic Institute of Coimbra, Portugal and member of the
European Association for the Education of Adults Board**

According to the new *Eurydice Report on Adult Education and Training in Europe* (September 2021) European countries register between 15 and 57 percent of adults with low levels of achievement in literacy and/or numeracy (such is the variation between countries) and, on average, around 40 percent of adults in the EU are at risk of digital exclusion: they have either low levels of or no digital skills, or their use of the Internet is very limited or non-existent. The low-skills trap persists: those who could benefit the most from learning and education are the least likely to have access to learning and education. Most learning activities in which adults participate are non-formal.

The report notes that there has been a slow but steady increase in adult participation in education and training across European countries, but, in 2020, with the Covid-19 pandemic, the EU average dropped to 9.2 percent and participation decreased in virtually all European countries.

Governments’ policies and financing do not generally include non-formal educational opportunities. The focus is on formal adult education and is vocational and qualification oriented. Despite the references in the discourse for lifelong learning, adult learning and education for the elderly is not mentioned. A clear sign of this is the lack of data related to education for older adults. Like other important educational reports, the Eurydice Report only presents data referring to people up to 64 years old. This invisibility cloak is not helpful when our societies are ageing.

Other recent reports provide us with some information.

The *Survey of Health, Ageing and Retirement in Europe* notes that participation in education decreases with age in all of Europe.

The European Commission Green Paper on Ageing, *Fostering solidarity and responsibility between generations* promotes lifelong learning but misses a comprehensive rights-based view on ageing and the demographic change in Europe. The report notes that volunteering activities can promote intergenerational solidarity and cooperation, creating value and benefiting young and old alike in terms of knowledge, experience and self-esteem. Many countries actively promote volunteering programs for the elderly.

Another significant policy is *The European Pillar of Social Rights* that notes some concerns about the challenges of ageing. They propose a target for the EU, to be reached by 2030: that at least 60 percent of all adults should participate in training every year.

One of the relevant documents that influences the educational framework for Elderly in Europe is the plan for a *United Nations Decade of Healthy Ageing 2020–2030* that claims that older people themselves will be at the centre of this plan as they are agents of change as well as service beneficiaries. This plan will bring together governments, civil society, international agencies, professionals, academia, the media and the private sector to improve the lives of older people, their families and their communities.

Not all educational practices in Europe for the elderly are with the elderly, but the participatory approach is common, especially in community education and learning, and in education for active citizenship.

In some countries such as Ireland (see Aontas), there are activities to raise the voice of learners.

there is some progress replacing the assistance perspective with an empowering and humanistic perspective

One of the most popular educational programmes for older learners is the *University of the Third Age*. We can find different models, from formal ones closer to traditional schools to more participatory and open organisational structures, valuing the knowledge and wisdom of the elderly. They have great educational value and engage many learners. Most participants have high levels of qualifications. Their programmes are not responsive to the needs of diverse older learners, especially those with low basic skills.

However, there are inclusive initiatives based on arts education, like graffiti projects (example: <https://mistakemaker.org/lata-65>), radio and Internet soap operas, community theatre, music groups like a choir for elderly with dementia... They are mostly promoted by civil society – like associations, solidarity organisations, or municipalities.

We also have intergenerational learning, which occurs within families, communities, and in community centres or associations, social institutions, cultural spaces like libraries, museums, in sports and arts activities... There is a growing need for lifelong learning in local and community settings and for all ages.

Some of these educational and learning dynamics are integrated in the learning cities UNESCO network that fosters a culture of learning throughout life. However as most educational services are concentrated in the cities, those in rural areas mostly miss out.

In these Covid-19 times, also, the use of technology for education often excludes older adults who have low digital skills.

Ageing in place, which has been increased by the pandemic, has increased the personalized learning services at home, along with care services.

In these very challenging times, there is a need for integration of the educational and social areas. We are not there yet, but there is

some progress replacing the assistance perspective with an empowering and humanistic perspective focus committed to autonomy. Lifelong learning has huge potential for resilience in this pandemic crisis and beyond. The elderly are not just victims of this pandemic, they are agents of recovery. Dealing with instability and uncertainty, learners and professionals are trying to balance fear and hope.

In my home country, Portugal, the services like residential care or day care centres dedicated to the elderly benefit from the work of multidisciplinary teams, including gerontologists and socio-educational professionals. In the beginning of this pandemic, the situation of the elderly in rest homes was very distressing. People were very scared, the mortality was high, not only from Covid-19, but also from other conditions, because of the general disturbance of the institutions and health system. So there were harsh measures with only basic care services and only essential people entering the facilities. Group activities were suspended or reduced. The focus shifted to individualised or small group activities.

This had a devastating impact on the mental and physical health of the elderly and the need for socio-educational professionals was quickly recognized as essential. Their work also includes facilitating the communication and interaction with the relatives and friends, using video calls or other creative solutions like plastic curtains for hugs.

What has become evident is that the elderly, their relatives and society are demanding education programmes and what is offered must be included in quality criteria for care providers.

On a positive note, this year we celebrate the centenary of Paulo Freire. So I invite you to revisit Freire's *Pedagogy of Hope* and ask you to join your voice to advocate for adult education with a heart, with passion, so that we can have Adult Learning and Education for All, including the elderly.

That will be contagious! That has the potential to engage and commit politicians – and society in general to promote active citizenship, happiness and well-being!

Irish research: Education equality is central to Ireland's recovery: Community education in a time of Covid-19

This recently published report by AONTAS, Ireland's national adult learning organisation, identifies who engages in community education, what courses are provided, how it is funded, and critically how it effectively supports people to fulfil their potential

Findings include:

- Marginalised learners are the dominant cohort engaging in community education

- Community education empowers learners to engage in their community, to increase agency, capacity and self-confidence
- Community education can effectively address the drop-in lifelong learning participation rates arising from Covid-19.

Key challenges identified were:

- The complexity and precarity of the community education funding system

- Loss of funding for community education during Covid-19
- Backlog and increased demand for programmes
- Increased demand for learner supports
- The access-enabling potential of blended learning post Covid-19
- The vital need for outreach and engagement to address the drop in participation levels.

You can read the report at [CEN Census Policy Paper.pdf \(aontas.com\)](https://aontas.com/CEN-Census-Policy-Paper.pdf)

ACE News

ACE organisations win awards



WELLfed

WELLfed won both the 'Health and Wellbeing' award and the overall Porirua-wide 'Supreme Award' at the Porirua City event for the Wellington Airport Regional Community Awards. Each city in the region holds their own awards and then the winners from Lower Hutt/Upper Hutt/Porirua/Wellington & Kapiti come together for a best-of regional awards evening in November. Two graduate tutors did the acceptance speeches and moved everyone as they spoke from the heart.



Southern REAP

Southern REAP's programme, Drive My Life, won the prestigious 2021 Community Driver Mentor Programme award at the national Driving Change Network Hui. *Drive My Life* was initially developed by Road Safety Southland, ACC and NZ Police in 2018 to support the students from Murihiku Young Parents Learning Centre (MYPLC) in Invercargill to obtain their Drivers Licence.

Southern REAP came on board in 2019 as a partner to this community. They deliver the programme to all of Southland and Wakatipu. Drive My Life has increased social inclusion, participation and employment in our rural communities.

Noticeboard

Festival of Adult Learning Ahurei Ākonga 2021

The Covid-19 virus has yet again disrupted our annual Festival of Adult Learning Ahurei Ākonga. More than forty ACE organisations had planned a brilliant array of activities to celebrate lifelong learning and the achievements of adult learners all over Aotearoa but a return to lockdown prevented events from being held. A number of events have been postponed including the Risingholme Showcase in Christchurch (November 19) and Great Barrier's Small Island Big Ideas Symposium (November 19-21). During the festival week the sector was encouraged to share what they had been learning in their bubbles on Facebook using the hashtag #bubblelearningnz There was a great response to this fun campaign.

Hui Fono 2022 Te Tairāwhiti (Gisborne) 1 – 4 March 2022

Registrations are now open for the 14th hosted event. The Hui Fono is a unique space that brings together Māori and Pasifika working in adult and community education. The purpose of Hui Fono is to provide a space for professional learning, for and by Māori and Pasifika. Local hosts are Tairāwhiti REAP and Tautua Village. *See our website for more information: www.aceaotearoa.org.nz/events/hui-fono*

ACE Aotearoa Annual Awards

Nominations are open for our 2022 Awards which acknowledge excellence in our sector. *See our website: www.aceaotearoa.org.nz/events/aceaotearoaannual-awards for more information. Nominations close 31 March.*

ACE Conference videos on You Tube

Check out our YouTube channel featuring videos with highlights from ACE Conference 2021, including Judge Andrew Becroft and Hon Chris Hipkins. <http://www.youtube.com/channel/UCQNMYwSzkE6NZzEgv4SWPmg>

Successfully Teaching Adults Workshop

This half-day workshop is recommended for new tutors or those who want to brush up on their classroom teaching skills.

At the end of the workshop, participants will be able to :

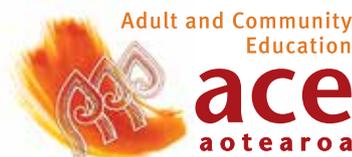
- understand key ideas about teaching adults
- include a range of adult teaching skills in their course sessions
- create adult teaching sessions that appeal to all learners
- improve teaching practices resulting in an improvement in ACE learner outcomes.

This workshop is facilitated by Jennifer Leahy who has over thirty years of teaching in prisons and the community. *More information: <https://www.aceaotearoa.org.nz/events-workshops/successfully-teaching-adults>*

Hui Fono Regional Workshops

With the cancellation of the Hui Fono 2020 we have been running a series of regional workshops that are open to everyone. Workshops have covered Weaving cultural practices, Vā and Learning through Ura. *See our website: <https://www.aceaotearoa.org.nz/events-hui-fono/hui-fono-regional-workshop-full-series>*

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