

Adult & Community Education Newsletter



Omaka Marae, Manaaki women, article page 4.

Hagley College ACE: a huge community-wellbeing resource



Hagley Adult Literacy Centre – ESOL class trip.

Hagley College in Christchurch was one of the first four schools in Aotearoa New Zealand to set up adult learning programmes – way back in the 1970s. Since then their programmes have grown and evolved to meet community needs across Christchurch. In 2015, in recognition of their role as a regional education hub which provides education for diversity, Hagley was designated a special character school. Hagley fosters learning for students from all backgrounds: gender, age, ethnicity,

socio-economic background and those whose learning may have previously been unsuccessful. The college offers programmes seven days a week and through the day and evenings.

Hagley's mission statement is 'Lifelong learning that is accessible to all'.

Since the 1970's, adult students have been attending regular secondary school classes. In addition to traditional secondary school education, the college is home to both the Hagley Adult Literacy Centre and

Learning Communities.

The Literacy Centre offers free TEC-funded programmes including both community-based courses and workplace training.

Learning Communities has three portfolio areas – English Language Learning; Diversity Support; and After 3 – programmes for refugees and migrant families and adults who wish to upskill.

Hagley Adult Literacy Centre

Joanna Fox is the Manager of the Literacy Centre, which has a total staff of around 20 and nearly 30 volunteers. The volunteers mostly work as assistants to the tutors. The team at the centre provide Literacy Pathways courses, ESOL literacy classes, First Steps to Literacy, and workplace literacy programmes.

Literacy Pathways

The on-site Literacy Pathways course is for 20 hours a week and runs for a full year, providing an opportunity for young adults to work towards NCEA Level 1 credits, get their learner driver licence and improve their computer skills – while developing their literacy and numeracy. Recently this group of learners ran a stall to help raise funds to attend a barista course, as part of their future pathways.

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Whakatauki:

Ka puaawai te koru, ka puaawai te tangata.

As the koru opens, so too does the person.

Hagley College

The learners were involved in all aspects of planning for the stall including marketing, purchasing supplies, pricing and selling the products, and customer service. The exercise provided a practical platform for the learners to hone their literacy and numeracy skills.

As well as the programme at Hagley, Literacy Pathways is offered in the community – depending on the demand. So this year, as well as the 8-10 people on Literacy Pathways at Hagley, there are 8-12 learners enrolled at each of the following areas: Upper Riccarton, Aranui, Rowley and St Albans.

All the courses follow best ACE practice. Each tutor has a certificate in adult literacy and numeracy, and most are qualified ESOL teachers. Each learner has an individual learning plan. Flexibility is built into the programme, so if a learner is working and has difficulty in coming to day-time classes they may be offered a workplace literacy programme instead. Extensive pastoral care is also provided to the learners, including regular liaison with both whānau and support workers from other agencies. There is a routine focus on learner pathways, helping people decide where they want to work or what further study they might need to achieve their goal – so achieving a successful outcome is built into the approach. The Literacy Centre team has good relationships with other education agencies and workplaces. And every learner is provided with support once they move out of the class, and onto their pathway.

First Steps to Literacy and Numeracy

This course for adults with intellectual

impairments usually has about 20 participants from all over the city. The learners come for between 4 and 16 hours a week to learn life skills. Some are learning to count and recognise numbers and manage money, while others are working on writing a cv or completing unit standards. The learning is in small groups. They all have their individual learning plans gaining the skills and knowledge they need to achieve greater independence and perhaps go onto further education or work.

ESOL literacy

The on-site ESOL literacy classes are part-time and cater for learners from beginner to intermediate level. The courses are free for permanent residents. The focus of the classes is on everyday English for living in New Zealand. This year there are learners from 23 different ethnicities. Some are of working age while others may be grandparents who have come to join their children and grandchildren. The outcomes for this large group are: connectedness; learning about local services so they can live safely in our community; understanding New Zealand culture; and learning about their rights and responsibilities as New Zealand citizens. There are also activities such as visits to museums and libraries and classes in poi making and waiata to help them learn about New Zealand culture.

These classes are also held outside of the college and taken into communities such as Wigram, where there is a large Chinese community.

The focus, says Joanna, is very much on sustainable learning so that when they transition from their ESOL classes they are helped to move forward on their own



Hagley Adult Literacy Centre – ESOL class.

learning pathway. Again, there is ongoing support. And again, there is flexibility, finding alternative classes for people with changing circumstances. “We want them,” says Joanna, “to be able to pathway towards their goals and engage in life-long learning.”

ACE classes

Literacy and numeracy are embedded in ACE classes such as refugee women’s cooking, refugee women’s sewing, ESOL computing and ESOL and Pasifika driver’s licence. These classes are run at the same time as the college’s homework centre so parents can bring their children to get homework support, and take a class of their own. They learn English language and literacy, practical skills and make friends.

Workplace training

People in the workforce who want to improve their literacy, numeracy, communication and workplace-related skills are offered one-to-one or small group tuition. Health and safety requirements are often a focus.

The centre works with a number of companies offering 40 hours of tuition per learner. Everyone, of course, has an individual learning plan. Many work on completing Level 2 Industry qualifications. The learners who want to progress to higher industry qualifications, are helped to do this: the centre gets the employer’s permission and contacts the relevant ITO to open the pathway for more learning.

Employees in some companies are also encouraged to gain their assessor unit standard so the company has a workplace assessor. This creates a culture of sustainable training within the company.

The training is tailored to meet both the company’s needs and the learners’ aspirations. Topics include basic computer skills such as how to use Word and Excel. Tutors often use workplace documentation, especially on subjects such as health and safety and accident and incident reports.

Collaboration and ACE Partnership courses

The Literacy Centre works in partnership with other organisations such as libraries and community hubs to offer courses such as cv writing and job search skills, financial literacy, cooking on a budget, and effective communication.

The centre staff also collaborate

with other local ACE providers. “There’s no competition,” says Joanna, “we are always just looking for the best place for a particular learner. If our programmes are not the right fit, we send them to other providers, and they do the same.”

Learning Communities

Learning Communities has a staff of around 50 with additional volunteers who work within Hagley, across schools and in the community. Bi-lingual liaison workers provide support for families. This can include interpreting, making social work referrals and helping people find the right social services.

Sarah Denny is the Director of Learning Communities:

“We are all working together to provide multiple learning opportunities for people from across the city, both within and outside the school day. Within Hagley, there are over 50 ethnicities and 150 languages. A key focus of Learning Communities is to target groups of people who are at risk of being excluded from the social and economic capital that enables people to thrive in our society, so we always talk of investment, not cost.

“We also place considerable importance on investment in our staff and volunteers. Professional development and capacity training takes place in the form of workshops, one-on-one coaching and mentoring in an on-going way.

“And as well providing for learners, we see our role as building cultural competencies within organisations such as schools, social agencies and government departments to develop their own cultural responsiveness.”

The college, as well as employing bi-lingual staff, also has a full-time Diversity Support Manager whose primary role is to respond to the needs of culturally and linguistically diverse communities and increase the effectiveness of people working with them.

Each portfolio is described below.

English Language Learning

ELL is offered during the school day and spans three future pathways: Community – English for Living in New Zealand; Vocational – full-time programmes for young adults; and Academic – preparation for tertiary level study.

There are 185 students in this full-time programme and students work at their own

pace towards credits at NCEA levels 1, 2, 3 or 4 in English and in other subjects.

The individual learning plan of each student is designed to either help them participate and contribute in the community, get a job or move on to further study.

Because most of the students are adult learners accessing education for the first time in New Zealand, their classes are generally linked to real-life tasks such as using technologies, completing a cv, cooking New Zealand foods or writing a lab report for science. The programme includes educational visits and units on services such as the Police, WINZ, HNZ, CABs and IRD.

ELL programmes are all aligned with New Zealand’s Migrant Settlement and Integration Strategy and the Refugee Resettlement Strategy. Programme outcomes reflect the importance of integration and the capacity of each person to feel a sense of belonging and contribute to New Zealand society.

Diversity support

Diversity Support covers all the activities and classes organised by Learning Communities that fall outside the full-time ELL and After 3 programmes.

Diversity Support promotes a whole-family approach to language, literacy and learning. The Multi-Ethnic Study and Support Centre, which includes a Homework Centre, draws students from 30 schools across Christchurch. Alongside youth programmes, refugee and migrant parents can attend workshops on how NCEA works and what they can do to support their children’s education. Learners and whole families are also able to have fun and take part in a number of celebratory days. In the course of a year over 1000 people take part in services that are provided under this portfolio.

Language maintenance classes are available in Farsi, Vietnamese, Bhutanese, Nepali, Persian and Russian. They are held during the weekend so the whole family can attend. Diversity Support collaborates with CLANZ and aims to strengthen both ethnic identity and contribute to language maintenance in Aotearoa.

Thi Pan, is the Diversity Support Manager and, Sarah says, she is a great role model. “Thi is a Vietnamese refugee, totally tuned into refugee needs and a fantastic advocate. Her journey shows women refugees especially what a successful adult learner

might look like. She also demonstrates the strengths that refugees bring to the country. She's of huge value to a place like Hagley."

Currently Hagley is advocating for a multicultural centre in Christchurch. The college is not only providing great services for migrants and refugees – they are also providing local leadership.

After 3

The subjects offered in After 3 shadow the curriculum areas in the school: Art and Media, English, ESOL, Maths, Languages, Practical Design, Food and Hospitality, Science and Health Studies and Performing Arts.

After 3 programmes realise the importance of life-long learning, provide an opportunity for second chance learning and in many cases help adults adapt to the fast-changing pace of a knowledge-based society. Programmes address the essential tools (literacy, numeracy and digital fluency) that are indispensable for active participation in civic life. Teachers help students to fill gaps in their education and gain the social and economic capital to thrive.

The programmes are also tailored to help adults transition successfully into Senior College NCEA and vocational pathways. For other learners it is a chance to fulfil a dream to gain a skill or competency. They may take a class like Photography or Fashion, as an interest, then (along with perhaps a course in accounting) skyrocket into their own business. Their individual learning plans and active support by tutors ensures that they reach their personal goals. Last year over 750 students were enrolled in one of the 42 classes available.



Hagley College After 3 programmes.

So this huge community-wellbeing resource that is Hagley ACE continues to grow in response to need. Te Puna Wai o Waipapa is Hagley's name and means 'the place of the living spring'. It is indeed a metaphor for this school which continues to demonstrate what great school-based ACE can provide for a city-wide community.

Omaka Marae: Pa ora pa wānanga

For the last ten years the people of Omaka Marae, in Marlborough, have been working to realise their strategic vision – Pa ora pa wānanga, Developing a centre of cultural excellence.

The core driver has been to reconnect whānau to Māori worlds through education and the sharing and creating of indigenous knowledge: formal education, informal education, children's education, (including a recently opened primary and intermediate school), education to support a social enterprise – and of course intergenerational education.

The Omaka marae was officially opened in 1985. There are three main iwi involved: Kurahaupō iwi of Te Taihū, Rangitāne o Wairau, Ngāti Apa ki te Rā Tō and Ngāti Kuia.

Kiley Nepia (iwi) along with his wife Donna are the co-managers of the marae. Kiley describes how the education programme started and what's happening on the marae now.

Education programmes

"We started to provide adult education classes at the marae because ten years ago there were no local providers offering courses in tikanga Māori including te reo. So the current chair, Margaret Bond, who is also a weaver started holding raranga wānanga. Two years later the board developed a relationship with Te Wānanga o Aotearoa and now there are about 200 people enrolled in free tertiary education programmes on the marae. There are classes in weaving – at a certificate and diploma level, and Levels 4 and 5, and diploma level te reo. Most of the programmes run for 36 weeks.

"To begin with there was a big uptake by local Māori in the te reo classes. Now almost 80 percent are non-Māori – usually people working in a bilingual setting, such as teachers or health workers. They are learning te reo as part of their professional development.

"As well as the formal classes there are all kinds of other activities that involve learning. The marae is the perfect learning environment for our people. Simply being at the marae helps people reconnect through their culture. This decolonisation process can have a profound effect on their lives. It is inspirational and aspirational, making our people want to go further.

"One activity that we started three years ago is an after-school programme called Pa Kids. It's not a traditional after school programme where people can just drop their kids off. They need to come with a parent or an auntie or another family member so they can learn Māori culture and protocol and take it back into their home. It is a great example of how intergenerational learning is happening. In western education adults and children are separated. Pa Kids is always a mix of young and old and there are always kaumatua around to guide them through the process.

“Pa Kids has acted as a stepping stone for our kura.

“In term four this year we opened a bi-lingual primary and intermediate school in partnership with Renwick school, so as a satellite school it is state funded. It is called Te Pa Wānanga, or the learning village. The idea relates directly to our strategic vision: our children being educated in a kaupapa Māori environment so we will have Māori children succeeding as Māori. The school is housed in a brand new building provided by the Ministry of Education.

“We are also promoting kaupapa Māori healthy lifestyles through the establishment of a whare hakinakina – a gym. It is very important for our people to lead healthy lifestyles. A lot of our people feel more comfortable in the environment we have been able to provide for them rather than going to a gym.

“Our fifth initiative is Manaaki, which is a social enterprise that we started four years ago.

Manaaki

“Manaaki, which is also part of our learning village concept produces a range of Māori inspired condiments. The idea is that one day the profits from Manaaki will be reinvested to support the marae’s initiatives.

“Traditionally aunties used to make preserves, chutneys and sauces and bring these to our gatherings. We realised that this skill had died, so we wanted to provide an avenue for our mums to learn to grow, harvest and make this food.

“The aunties are also learning how to run a business – how to go out and sell and manage the finances. At the moment some of the work is paid, but most is voluntary. In time we will be able to employ more of them. The aim is to generate income which will be reinvested into the marae and its activities.

“Donna is one of the aunties and for her, apart from learning new preserving skills, the big impact has been cultural. Manaaki has taken us back to those traditional values, the values that our aunties had such as manaakitanga – because that is what it is about. It’s about giving hospitality to others, hosting people and being kind.”

“As the learning village concept grows, we are getting more and more role models, both male and female. This means that people who are just starting out on their decolonisation process can think about what it means, for example to be a good Māori dad, or a good Māori student.

“We find that learning becomes important for people who are connected to the marae. They can see that education is the way to whānau transformation.

“I was brought up in Marlborough at a time when marae were being built all over the country. The mid 80s. My whānau were connected to the marae, so I know what it is like to be brought up in a Māori environment. I had that security from a young age. It’s now become my passion – finding ways to assist people to go through that transition.”

Kiley Nepia is currently completing a PhD in developing a contemporary whare wānanga curriculum which will produce the next generation of cultural practitioners for Ngāti Apa ki te Rā Tō.



Whakatauki:

**He tangata
akona ki te marae,
tū ki te ao, tau ana.**

If a person is well connected to their marae they will learn all the values and principles needed to participate in the global village with confidence.

SWEET AS Academy: blending youth development, affordable housing and social enterprise in the Far North



He Korowai Trust's SWEET AS Māori Trade Training Academy supports Māori youth into full time trade training and guaranteed employment – right at home in Kaitaia and fully supported by their whānau.

SWEET AS (Students Without Education Employment Training Achieving Succeeding) had its first intake of 18 pre-apprenticeship trainees in March this year.

The academy is part of He Korowai's integrated model supporting whānau wellbeing.

The model was established by He Korowai's founder and CEO, Ricky Houghton, who in February of this year, won Kiwibank's Local Hero of the Year award.

It was 17 years ago that Ricky started helping whānau on a voluntary basis – from the boot of his car. They were mostly people who were homeless or those with serious financial problems.

Since then He Korowai's work has grown in response to social and economic need.

As well as their Whare Ora programme they are educating families about money management (a building financial capability programme funded by MSD) and offering restorative justice (funded by the Ministry of Justice).

He Korowai's mission is developing tino rangatiratanga.

Their strategy – providing ordinary services in an extra-ordinary way.

Whare Ora

He Korowai's Whare Ora initiative, which is about moving whānau from state housing dependence to housing independence, started several years ago when the trust purchased the old Kaitaia Hotel and renovated this into a 35 bed emergency housing facility. The accommodation provides a place for individuals and couples for a period of 3 months while they are supported into their own accommodation.

They have also, with some support from Te Puni Kokiri, established a papakāinga housing zone which is violence, drug and alcohol free. It provides another option for whānau.

Those living in the papakāinga programme already have their own community garden and chickens for eggs. In time they will have the skills and resources to produce their own milk and meat,

there will be a health centre and a Puna Reo – a whānau-led early childhood education centre subsidised by the Ministry of Education.

But the housing available still falls far short of the needs of people who need help.

Always strategic, He Korowai decided to provide sustainable housing by offering building, construction/painting and decorating training for 20 young people, with a guaranteed pathway into employment.

So SWEET AS, with Toddy Shepherd as the director, was born.

The academy has been funded by Foundation North which has provided a grant of just over \$2 million to help He Korowai build their capability. This includes getting effective systems and governance in place and funding two people providing pastoral care.

Microsoft has supplied computers, monitors and large screen TVs for a study centre.

A new construction company has been formed to work alongside He Korowai, developing sustainable housing for the whole community.

So now the SWEET AS students are building more relocatable off-grid cabins and renovating Auckland Housing NZ houses which were due for demolition.

Under He Korowai's arrangement with HNZ eighteen houses have already been moved to Kaitaia, renovated by the academy and made available to whānau entering the home ownership programme. This involves a three year probationary period – ensuring that the new owners are all getting up to speed with financial management, and meeting their other contractual obligations.

A further nine HNZ houses have been moved and are waiting for the student's to do the renovations.

Getting qualified

By the end of June the rangatahi had completed their Building and Construction Certificate Level 2 with NorthTec.

In July the education provider was changed to the Regent Training Centre (RTC). It's a PTE with Tai Tokerau roots with campuses in Whangarei, Kerikeri, and Auckland. The partnership with SWEET AS anticipated Regent's decision to open up a campus in Kaitaia.

Alan Tidswell, the Northland Development Manager for the PTE, says RTC's philosophy of always putting the learner first, fits well with He Korowai:

"We do a lot of our teaching-learning around projects, out of the classroom and on-site. Many of our young people have dropped out of school, and providers will lose them if the rangatahi sit in a classroom all day.

"Eighty to ninety percent of our students across our various campuses, are Māori, and many of our tutors are too. We know how important it is to help our young people reconnect to their culture, and much of what we do supports this. For example, at Matariki we took our students onto a marae for a hangi and planting. Wherever possible we integrate Māori culture and history into our programmes, and definitely into our daily structure. We start and finish the day with a karakia, observe tikanga protocols, and He Korowai provides a daily lunch for the learners.

"Regent Training Centre provides transport so that our learners can get to and from the training. Lack of transport is a real barrier to higher education in the Far North.

"We also make sure that the learners have fun. We bring our campuses together for sports days, and we take them to visit places like the Adrenalin Water Park.

"The beauty of SWEET AS is that they have two extra, dedicated pastoral care people on top of our staff. We are working in close partnership with them so that we can better support the challenges that our learners must overcome.

"We provide the education delivery and qualifications for our learners under SWEET AS. Our regular meetings ensure that what we are doing and how we are doing it fits in with their overall goals."

The 18 young people now learning with Regent Training Centre will transition into sustainable employment once they complete their qualifications.

Replicating the model?

"What Foundation North is funding," Toddy Shepherd says, "is not a programme, it is an experience so our students are fully committed."

Regent's approach is also to give the young people a positive experience: their track record for completion in their other courses is high at over 75 percent.

If the academy can find guaranteed employment, the PTE expects to be offering SWEET AS learners the opportunity to study Forestry and Health and Fitness in the last term of this year, and in the New Year, Construction Level 2, Health and Fitness and Hospitality.

"The model we are using around home ownership and independent families is working," says Toddy, "so we would like to roll it out around the country. If it works here it is going to work in other places."

Engaging Pasifika in learning



Riha Taonui.

Riha Taonui's grandparents.

New Zealand born Samoan Riha Taonui spent her early years being raised by her grandparents in a village in Samoa. Today, as the Pasifika Community Liaison person at the Palmerston North City Council, Riha draws on her early experience to carry out her role which is 'to support evidence-based best practice approach to enable communities to lead and take action.'

It's not just education for adults that she focuses on – it is education to meet the Pasifika community's learning needs. This way she engages whole families and whole communities.

"The values I learned as a young child greatly influence the way I work," says Riha. "There is a saying, O le ala i le pule, o le tautua – the pathway to leadership is through service. I want to serve my community.

"As an infant I lived with my grandmother in the village of Satoalepai, Savaii Samoa. I was a fonofono-baby. My grandmother took me everywhere, to her regular village fono, weaving groups, church fono, village gatherings and events. She saw the benefit of me being surrounded by my community, their traditions and values. She knew that one day these would influence and aid my life".

When Riha returned to New Zealand she met her New Zealand-born and raised siblings and Samoan-born parents together for the first time.

The importance of aiga-family and community made working for local government a natural choice for Riha. For a number of years she lived in Ōtautahi Christchurch where she worked alongside Jan-Hai Te Ratana and Tai Sila and others in the successful Pasifika group called Vā Pasifika at Christchurch City Libraries.

Now promoting lifelong learning from the Palmerston North library, she is helping Pasifika families get through the library doors. Pasifika parents are learning just how libraries can support their children's learning, and improve their own lives.

Some of the programmes have been created specifically for the Pasifika community. They include:

Koko and Computers: Koko (cocoa), or Coffee and Computers is a digital programme aimed at Pasifika matua (elders) who want to improve their digital literacy. The weekly session covers: how to use their mobile phones which may have been a gift from their grandchildren; how to create a Facebook account and how to use it; searching on the internet; internet safety and how to use email.

The outcomes, however, go far beyond digital literacy. There is engagement and interaction between the elders – shared kai and cuppa. Many live alone, so the programme tackles the issue of loneliness. In Koko and Computers they are surrounded by their Pasifika mother-tongue, lavalava, music and stories – lots of old village stories with a bit of humour.

Pasifika SwimSmart: This programme was created as a water-safety message for Pasifika community, helping them understand the importance of learning how to swim and safety around water. Although the sessions are for children, the family members who bring their children to the pool, parents and grandparents, are also learning and participate, they are in the pool alongside their children.

Pasifika Language Weeks: There are ten Pasifika communities that celebrate their Pasifika language weeks under Rhia's portfolio. Each community is encouraged to celebrate their language in many forms including language nest programmes, celebration evenings, arts and crafts, kava ceremonies, dancing and traditional attire. The aim is to continue to advocate for and support each community with celebrating their language the best way they can and with the resources council or libraries have available.

“Maintaining their language”, says Rhia, “gives Pasifika communities security and a great advantage in learning and understanding different world views.”

Pasifika Youth Mentor Programme – Cultural Engagement from the Old Plantation: This programme is in collaboration with Lakina Sione and Youthspace, along with schools and other stakeholders. The aim is to provide a mentoring programme for Pasifika secondary school students who are New Zealand-born/raised and who are trying to bridge the gap between the students and their Pasifika-born parents. The programme includes listening to adult learners and elders talking about their life experiences, traditional values and religion.

Māori and Pasifika Literacy Programme: This programme is in collaboration with the PNCC Māori Community Liaison Nuwyne Te AweAwe Mohi. The Pasifika component is for secondary students completing their NCEA Levels in literacy. The aim of the programme is to provide a culturally safe environment for everyone.

“We start and end with lotu/karakia (Māori or Pasifika). We use content that is relevant to our cultures. For example students are exposed to Māori and Pasifika poetry and authors, and stories like the 1918 Spanish Flu tragedy in Samoa. They use the film Avatar to explain colonisation. This way we find that the programme engages the students' interests in learning. They can relate to it.” The pass rate for the programme is 98.5%.

“It is important,” says Rhia, “that we maintain our traditional values in whatever we do, so that we can retain and pass on the wisdom of our matua, our elders. We must acknowledge the value of relationship and duty of care between individuals and groups and embrace the process of adult and community learning so that our Pasifika communities can reach their full potential.

“I could never have found the motivation to create these programmes without the knowledge that organisations like ACE Aotearoa are out there implementing – pushing our communities to embrace lifelong learning, and being culturally inclusive about it. That is important for Pasifika”.



Riha's Mum at home in Satoalepai, Savaii.



Riha's late grand-uncle Mataia.



Malae Satoalepai.

Whakapapa quilts: finding connections, empowerment and hope

Maungarongo Te Kawa (Ngāti Porou) is an artist, storyteller, quilter and fashion designer.

His whakapapa quilts workshops are based on the traditional concepts of te whare pora (the creative zone), waipunarangi (the source of creativity) and hine te iwaiwa, (the energy of nature).

“These traditional concepts,” says Maungarongo, “are also used by people like indigenous midwives, weavers, artists and healers. They are part of living a whole, healthy, vital life.

“For me making whakapapa quilts is all about wellbeing and mental health through helping people connect with their heritage. It is so empowering to be able to tell your own stories, especially in a new and tactile way.

“Some of my students have been traumatised by their school experience. I use quilting as a way of showing the students how to make the space for themselves, to clear their minds, to focus on the present moment and to let go of the constant babble and stress of the world.

“You don’t have to be a good sewer, in fact trained quilters often find it hard because perfection is not what we are striving for. For these people it is about unlearning the quilting process. We are coming from a completely different angle. You also don’t need an English degree to be able to record your own personal story. Perfection has nothing to do with it either. Whatever the student creates and shares is a blessing. Confidence is the desired grade. Failure is not a concept I accept.

“By making a whakapapa quilt we are decolonising our creativity. We move completely away from the western model of mass production.

“We ask people to bring along personal material to use – old family linens, clothes and other items that are of significance to them. We use sewing machines, we paint on cloth, we sew objects onto the quilts. We’ve learned simple techniques from other indigenous cultures, such as basic printing techniques or reverse appliqué.

“Usually the fabrics, linens and clothes that people bring already have a story. For example, sports uniforms, iwi tee shirts, business ties or handmaid doilies. It’s about the personal. These sorts of fabrics have memories money can’t buy.

“The quilts are a whānau learning resource – a gift for the next generation. Most end up on a wall, telling their whānau story.

“Often people don’t know about their great grandparents, where they are from – so they have to find out, and find out about their river and their mountain and put these on their quilts. That will strengthen the whānau, the next generation. It strengthens their spirit. It helps them to feel connected.

“It’s an amazing thing to be able to wrap oneself in the spirit of your land and ancestors and guardians. One need never feel isolated or alone.

“We all know the terrible Māori mental health statistics and we



Maungarongo Te Kawa. Photograph, Tink Lockett.

all know the answer – being connected to your family, your river, your mountain. So making the quilts is healing.

“When you are in te whare pora, the creative zone between earth and sky, you are one hundred percent focused in that space.

“To get the creative flow on we begin with pepeha. We usually start with their mountain and river and their story will usually flow on from there. I’m there to guide them gently through this journey, finding their comfort zone and just pushing them on – beyond it. Sometimes it is very emotional, sometimes a large quilt will take 40 hours, and the maker might go through emotional ups and downs, so it’s important that they are in the nourishing, protective, pure mind-set of te whare pora.

“People are usually on a high at the end. Absolute joy – even slightly surprised. They have achieved something. You can see their pride. They can’t wait to give it to their whānau. They have created something that is important, out of nothing.”

Maungarongo takes his philosophy on Māori mental health to mainstream mental health professionals, giving talks or more often presenting the philosophies through his one-man puppet show which he takes around the country. Times are changing, he says, and some people are now ready to learn about Māori healing practices. The puppet show is about a homeless family living in

Invercargill, and how they use the old philosophies to get home to Ruatoria. They rely on dreams, they connect to nature, and they believe in people.

Maungarongo is a story teller. He helps others become one too. And it is not just for Māori he says. It is for Pakeha too. Being connected to whānau and nature, and having hope matters for everyone.

Makuini Kerehi from Wairarapa REAP on Whakapapa Quilts

Tararua REAP was the first to ask Ron to offer their workshops back in 2016. It was so popular they ran it three times.

Local Wairarapa people had heard about the programme and approached REAP Wairarapa to run a course in Masterton.

Makuini Kerehi, Kaitakawaenga and one of the ACE coordinators explains why the course is so successful:

“We held our first Whakapapa quilts course in May this year, and since then we have run it 4 times.

“I did the first one. It is a journey, often emotional, and for many people it is very healing.

“For me it meant that I had to think

about the connectors in my family and how important they are. It made me look at how my children connect, not only to me but to the other families that they have, including blended families. They find their connections and they can lead them back to their whenua. I have been able to show my daughters my quilt, where they are, where they fit, how they fit with others and their connections. And my grandchildren can see where their connections fit.

“When you get to end of the course you have this beautiful thing. I was absolutely thrilled with my quilt. I just love it.

“Ron embeds te reo in the course, so even though I am quite a confident speaker

I still learned more reo Māori.

“Our programmes, like whakapapa quilts, are attracting many ACE learners. Te reo Māori with some context and activity wrapped around it seems to be appealing as opposed to being in a classroom type situation. The te reo courses we run are not mostly for professionals. We find that ACE learners like to come to our te reo in action courses. We run a number of these programmes including – waiata, mau rākau (Māori weaponry), raranga (weaving), kowhaiwhai (Māori design).

“These courses build cultural skills and knowledge. Teaching tikanga gives them identity and confidence.”



Wall hanging made by 3 generations of one whānau, celebrating their story, at a workshop in Gisborne.



Whenua Warriors: feeding, teaching and empowering community via maara kai

Kelly Francis (Ngāpuhi) started Whenua Warriors in Auckland last year. The mission – to feed, teach and empower community via maara kai. And the vision – to have a harvestable garden available to every New Zealander.

So far Whenua Warriors has established over 280 gardens in people’s backyards, papakāinga, schools, kohanga, marae, emergency houses, women’s refuges and community spaces.

The volunteers who work with her (and she doesn’t draw a salary either) are committed to helping families become self-sufficient which, she says is just a fancy word for learning to survive without money.

Kelly explains how she got started and how Whenua Warriors works:

“I was 12 years in corporate tourism, then two things happened together, a difficult relationship split and redundancy so I thought it was time to think about my own happiness. I had a year working for a landscaping company where I became the yard manager and learned about project management.

“While I was there I read about Ka Eke Poutama on Facebook. That’s the governance course run by Te Whare Hukahuka. I did the course and it was life-changing. There were 45 of us from around the country attending three noho and staying overnight on a marae and having keynote speakers, coaching sessions and team-building events. It was my first time living on a marae, except for tangi.

It not only gave me the basics on how an organisation is run, it taught me about the Māori world. It taught me to go home.

“Then I went to a Kai Oranga course at the Papatūānuku Kokiri marae in Mangere. The course is provided by Te Whare Wānanga o Awanuiārangi and Lionel Hotene is the kaiako. It was on pre-colonisation planting techniques: maramataka, or traditional gardening by the lunar calendar; and hua parakore, the six principles used while planting. Hua parakore is based on mauri (life force), whakapapa (history of seed and soil), te ao turoa (natural forces in gardening), mana (how you gain strength from gardening), wairua (spiritual connection), and

maramatanga (using the moon).

“It was inspiring. I decided then what I wanted to do – teach the community to feed themselves and then empower them to teach each other.

“So we established our charitable trust, with a three-person board. All are people that I met on the course and I started working with volunteers – people I knew who shared the vision.

“In our first project ten of us helped to build 127 gardens in two days in South Auckland.

“We found people who were wanting gardens through our networks. Only about



12 percent were Māori – there were Samoan, Pakeha, Tongans, Cook Islanders, Asians – everyone needs to learn to grow food.

“Then we held four gardening classes where people could learn some of the traditional practices of Māori gardening.

“Before building the gardens we had six working bees. We sourced free wood to make the gardens, the soil came from construction sites, other community groups donated seedlings, and we made compost bins from rubbish bins that had been left at the dump. We drove around Auckland in borrowed trucks and vans and picked these things up.

“For some of the gardens we build we get materials using a kind of a time bank

system. So if someone supplies something for free or gives \$500 we can come in and build them a garden using non-recycled materials. It’s a kind of barter system.

“Whenua Warriors has four arms.

“There’s the community-run and community-donated arm. When we are using this model people don’t pay anything for their garden – and we use recycled materials and free seedlings. We don’t provide tools.

“Then we have the social enterprise arm. For example at the moment we are in the process of moving an old cow shed from a farm near the airport, and it will become a seed raising building so some of our people can build up a social enterprise growing and selling seedlings. We also sell T-shirts, and people can buy one for \$60.00 and give a free one to another person.

“And there is a business arm where we build high standard gardens for a price. We’ve also had council contracts. For example the Auckland City Council has funded a garden at a community centre.

“And the fourth is the charitable trust arm. We need to be a charitable trust if we want to apply for funding.

“We have had some external funding. Te Puni Kokiri has given us funding for five projects including building gardens at a respite home and a kohanga, as well as 20 gardens for the Orākei papakāinga.

“At the moment another kohanga reo wants a garden. We are applying to Te Puni Kokiri but if the money does not come through the community will donate time and materials. We just don’t, then, have the money to buy higher quality materials and tools.

“Our outgoing costs are minimal and we are trying to grow our business arm and get more contracts with the council and push the social enterprise arm, empowering people to make their own money.

“I earn some money through keynote speaking and running classes. A lot are free – but some I charge for.

“It is amazing how having a garden based on traditional practices changes lives. People don’t only learn about getting good free food and learn how to

look after the land. It connects people. We are recreating our communities so they become places where people share food and information about gardening and care about each other. When people go away their neighbours water their gardens. Their homes become a place where kids come first – and where kids learn about the natural world.

“And people build on what we start them with. I see that when I go back to the places where we gave them a compost bin made from an old dust bin that they have often built bigger compost bins and they are becoming confident and successful gardeners.

“For Māori, being able to take a fresh bunch of silver beet to an auntie’s place gives them mana. It is the same as taking a crayfish. It gives them pride.

“We have been educated to believe that happiness comes from money but we see people becoming expert about gardening – looking things up on YouTube and reading about gardening, and that is making them happy. In a way, we are running under the commercial radar and creating a place where money is not required.

“In the next few years we will continue to work in Auckland and the north (my home) as well as taking up invitations to come to Taranaki and Whanganui where we are to build a papakāinga garden. And I have been invited to go to Hawaii in March next year...

“I need to keep learning too. I have just completed Tikanga level 4 at the wānanga. I did the course because I could see that I needed to make sure all our work is culturally safe. There are different cultural practices in different parts of the country. The course has taught me to be aligned with the tikanga and kawa. It has also given me the confidence to do the things I do, empowered as a rangatira with my tupuna behind me in every decision.”

Ko te kai he rongoa he rongoa ko te kai: Food is a medicine and medicine is food

This is the whakatauki of the Papatūānuku Kokiri marae where Lionel Hotene (Ngāti Awa) teaches Te Whare Wānanga o Awanuiārangi Kai Oranga programme.

“We know,” he says, “that our food system today is making us unwell. The food is cheap and accessible, but it is making us unwell. Our philosophy at the marae is to bring people together to learn about hua tarakore, or good organaic food. Pure food. Whenua Warriors is getting the kaupapa out into the community so people are learning about the whenua – knowing where the soil comes from, where the seed comes from and where the people that make the garden come from. It is no use having angry people in your garden... We manaakitangi Whenua Warriors whenever we can.”

This year there are 22 students on the year-long level 3 course, which was first offered at this marae in 2016. Classes are for one day a week, with one noho or residential weekend a month.

Te Whare Wānanga o Awanuiārangi offers the course in other locations. For information please see their website.

Learning differences in the ACE world: a match made in heaven

By Mike Styles, National Specialist
Literacy and Numeracy, Primary
ITO



For many people with learning differences like dyslexia, the best way forward is via the services provided by the adult and community education sector.

Two central tenets of ACE Aotearoa are lifelong learning and learners who have not had previous success in their education experience. Sadly, many adults with dyslexia do not engage in lifelong learning because their school experience was embarrassing and traumatic.

Firstly, let us sort out the terms. Dyslexia is one of a number of learning differences that have been recognised, along with dyscalculia, dyspraxia, ADHD, dysgraphia and Irlen’s syndrome. Because these learning differences often occur in combination, a collective term neuro-diversity is used interchangeably with dyslexia and other learning differences.

Dyslexia is the most common of the learning differences. The defining feature is a difficulty with text. Reading, writing and, in particular, spelling are very challenging for those who are dyslexic. Dyslexia affects all languages, cultures and ethnicities, and affects males and females equally. Dyslexia is genetically determined and lasts a lifetime. The differences that exist for dyslexic people occur because their brains are wired differently. The most important fact to keep in mind about dyslexia and the other learning differences is that they are a difference – not a disability. People with dyslexia include some of the most intelligent people on the planet. Some successful Kiwis with dyslexia include Sir Richard Taylor from Weta Workshops and John Britten who invented the Britten Motorcycle.

The positive side of dyslexia

Dyslexia often comes with many positive features. Many of these positive features could contribute significantly to the productivity of the workforce and to society at large.

People with dyslexia often show:

- Superior visual spatial and 3-D skills. (Hence many are artists)
- Amazing ability to see relationships and patterns that others do not see.
- Great creative and innovative skills
- The ability to see the big picture. They are able to resist getting bogged down with details.
- Great empathy, collaboration and cooperative skills and often make great team members. Many are great at “reading people”.
- A tendency to be great entrepreneurs. Many of the world’s richest billionaires are known to be dyslexic.

Tell-tale signs of dyslexia

People with dyslexia and related conditions have been short-changed in the education system and often ridiculed in the workplace, so they will have developed a range of strategies to hide their circumstances. Approaching them will require sensitivity. Neuro-diverse people may show the following tell-tale signs:

- They will be reluctant to read or write in public. Often, they will say “I’ll take this home and do it tonight”.
- They will often get a partner, wife/husband or other relative to do anything that requires writing.
- They will often be good at physical activities – but poor at paperwork tasks.

“Being diagnosed with dyslexia at age 60 was like the last piece of a puzzle in a tremendous mystery that I have kept to myself for all of these years.” Steven Spielberg

How do learning differences impact on adults?

Because adults with dyslexia struggle with text they will be under-employed in their workplace. Adults with dyslexia will shy away from promotions because they do not want to expose the fact that they have difficulties with reading writing and spelling. They will shy away from answering the phone and are at risk of making mistakes because there is so much reading and writing involved in most jobs. In short most adults with dyslexia do not achieve to their potential.

At the other end of the spectrum dyslexic employees often do not fully understand their own special skillset and the full potential of their special skills is not realised. Many have a range of special skills that would be valuable in the workplace – if only they were given a chance to use them.

Many adults with dyslexia do not get as far as getting a job. The rate of employment for people with a disability is much lower than the figures for regular adults. Dyslexia/neuro-diversity is not a disability but often neuro-diverse people are grouped together with disabled people for statistical reasons.

Sadly, the occurrence of mental illness, depression, anxiety and suicide is much higher for neuro-diverse adults. Even sadder the rates of dyslexia and other neuro-diversity are very high in prison inmates, with around 50% of inmates showing up as positive for dyslexia.

Ako Aotearoa research project:

“Evaluating the Effectiveness of Support interventions for adult dyslexic learners in multiple tertiary learning environments”

The Primary ITO has just completed a national research project funded by Ako Aotearoa to discover how best to support adults with dyslexia to achieve in tertiary education and in the workplace.

Primary ITO has developed a wrap-around support programme to support dyslexic adults achieve to their potential. The research project evaluated the support programme and explored what additional supports would provide the best environment to give adults with dyslexia the best chance to succeed.

The six steps to providing an effective support regime are:

- A screening to determine the presence of dyslexia.
- Information about dyslexia – both challenges and good things.
- Support for the person to own their dyslexia – as opposed to hiding it.

- Information for all the people that interact with the dyslexic person, including tutors, employers, work colleagues and family members.
- Accessing the wide range of supportive technologies that can assist dyslexic adults with the things they find difficult.
- A plan to assist the dyslexic person better understand themselves and to take charge of their own circumstances. Recent research shows that successful dyslexic adults develop a range of useful skills to guarantee their own success. These skills can be coached for the dyslexic person.

How can we assist learners who have dyslexia?

Many of the best ways to help dyslexic learners are simple and inexpensive. Consider the following:

- Let them know it is OK to be dyslexic. It is a difference – not a disability.
- Have a personal conversation with each one to find out what specific things they find difficult. Each adult with dyslexia is different.
- Provide as many opportunities as possible for kinaesthetic and oral activities, as opposed to lots of writing and text.
- Arrange for them to have assistance for things like proof reading.
- Encourage them to use technological aids like Dragon Naturally Speaking, or a C-Pen Reading Pen.

Liam Wilke – the power of a mentor

Liam Wilkie is an intelligent young man. His lack of success at school did not reflect that, but his success now that he has joined the workforce bears testimony to his skills and talents. Liam was Service IQ apprentice chef of the year and has won a trip to Australia as part of his prize. He also won a Cordon Bleu award for a venison dish he created.

Liam did not achieve well at school. He did not like school and left as soon as he could with no school-based qualifications. Liam is dyslexic, but his dyslexia was not picked up until he had begun his apprenticeship.

Liam was one of the lucky ones. He was screened and had his dyslexia identified. He receives human support by way of a mentor and he receives technological support provided by Workbridge. His mentor works with him to assist him complete the theory part of his training. Mentors are not experts but are laypeople who work with trainees to give them structure, confidence and direction. Liam says, “I could not have done it without my mentor”.

There are many Liams around the country.

Almost without exception adults with dyslexia suffer from low self-esteem. They have experienced lots of difficulties in the school sector. Many will have left school with no qualifications. Most are much more capable than their school records would suggest. The caring, supportive nature of ACE programmes represent an ideal way of re-engaging neuro-diverse Kiwis with education again.



International: Popular Education for Young People in Bogotá Colombia

By Luis Enrique Buitrago Pinzón, Director of The Popular Arts and Trades School and Nubia Estupiñán Soler Colombia National University.

The Jaime Garzón diploma course, developed in 2014/2015, is the work of many people and social organisations including the Popular Arts and Trades School, the German Opening Horizons programme, and the National University.

The goal was to develop a programme for young people who have been historically excluded from Bogotá city.

The objectives of the diploma course are: a) to understand the context and problems inherent in the youth condition, through critical readings about reality; b) to get the knowledge and skills required to promote young people's rights; c) to develop the strategies needed for the promotion of human rights; d) to create a joyful and hopeful sense of life in young people, who are committed to building an ethical society based on human and social freedom.

The pedagogy is Popular Education – a model of pedagogy for the oppressed proposed by Paulo Freire to help disadvantaged subjects liberate themselves from their oppressors by analysing the conditions of their oppression and by developing their own initiatives to take transformative action.

The pedagogical team in charge of the development, execution, reflection and evaluation of the diploma course divided the programme into three sections: describing the conditions on the ground; analysis; and planning.

There are four subject areas.

The first is the ethics of freedom. Topics include conscientious objection, feminism, libertarian masculinities, intercultural dialogues, popular education and the theology of freedom.

The second area is on human rights and young people's rights. Students learn about concepts such as dignity and about the fights of men and women workers in the 1920s and 1930s. They also study bio-socialism, alternative communication, nutritional sovereignty and children's rights

The third subject area focuses on political economics including political doctrines.



Finally there are lessons on Colombian and Latin American history including: North American imperialism in Colombia and in Latin-America, Camilo Torres and Orland Fals Borda sociological and political thought, the politics of violence, the characterisation of conflict in Colombia, revolutionary projects and dictatorships in Latin-America, the fights of farmers, indigenous people and popular fights, the National Constituent Assembly, paramilitarism and historical memory.

To make sure that students are able to learn from reality, we use workshop facilitators who are experts, not just in academic terms, but also through the history of their own lives.

The diploma course is therefore based on an interchange of experience, allowing the students to learn first-hand about issues in our own country and our own region, and giving the young people an understanding of the importance of social organisation in the defense of human rights, and the role that popular education plays.

Inequality, exclusion, oppression and unjust conditions are features of our society – so there is a clear need for this kind of programme.

The young people who took part in the first diploma course had vitality, energy

and creativity but their individual and collective identity is challenged by many realities. These include the stigmatization that young people face in many institutions, the militarisation of everyday life and the growing barriers to get access to basic services, such as education, health care programs, food, or employment.

On the other hand, the young people are indeed generating a wider reflection and analysis of these barriers and issues. They are creating a new consciousness about the structural issues of inequality.

The diploma course demonstrates the importance of Popular Education – reaffirming the value of this pedagogy when working with young people.

Young people, many of whom have always risen to political challenges, need powerful tools which allow them to understand the current situation and, at the same time, set out alternatives to what is a dehumanized system.

Popular Education promotes the idea that men and women are capable of critiquing and transforming their environment: that they are capable of denouncing individualisation, commercialisation and dehumanisation. It supports collectivity, solidarity, humanity and harmonization with nature.

Jaime Herando Garzón Forero (October 24, 1960 – August 13, 1999 in Bogotá) was a Colombian comedian, journalist, politician and peace activist. He was popular on Colombian TV during the 1990s for his political satire. In addition to his work on TV he had roles as a peace negotiator in the release of FARC guerrilla hostages. He was murdered in 1999 by right-wing paramilitary hitmen, with suspected support from members of the Colombian military and security services.

What is the Capability Framework and what does it mean for community educators?



By Associate Professor Stephen Marshall, Victoria University of Wellington

One of the TEC's roles is to anticipate change and future-proof the tertiary education system. This will help ensure that we are getting the best value for learners, society and the economy from tertiary education. The Capability Framework is an important new tool to help the TEC and education providers deliver on this. The Capability Framework also ensures the system can grow and evolve effectively and efficiently.

What is the Capability Framework?

The Capability Framework is an online self-assessment tool that supports tertiary education organisations (TEOs) to better understand their capability as well as support their Investment Plan development. Over time, the tool will also help inform how the government invests to better support system capability.

What does the Capability Framework focus on?

The goal is to build on sector capability, in particular to be able to support the priorities and aspirations reflected in the Tertiary Education Strategy (TES). It does this by assessing the capability of TEOs across five focus areas: Governance; Stakeholder engagement; Infrastructure; Support for learners progressing through the system; and Support for staff.

What is meant by capability?

The Framework focuses on continuous improvement aimed at building organisational ability and resilience, especially in the context of changing and dynamic economic, social and educational environments. Implicit to all focus areas of the framework are:

- the importance of sector resilience, agility and change in tertiary education as enablers of future success for New Zealand
- leadership from the sector, operating as autonomous entities within a collaborative and coordinated system
- the role of education as a social institution supporting economic growth and wellbeing
- respect for the Treaty of Waitangi as well as the many cultures and communities in New Zealand, and
- the operation of tertiary education as an integrated system, maximising the impact of public investment on the country.

How does the framework apply to the Adult and Community Education (ACE) sector?

The framework is applicable to all educators operating in all the various learning contexts of New Zealand society, including that served by community educators.

The framework's focus areas are very relevant to the future of the ACE sector. It asks questions that will stimulate organisations

to understand their capability and support planning, particularly in collaboration with others in the sector. This includes sector groups such as ACE Aotearoa and Ako Aotearoa, as well as the TEC.

Why was the Capability Framework developed?

The framework provides an overview of individual TEO capability that can be used by TEO staff, leaders, governance groups, and the TEC to inform ongoing investment priorities and decisions aimed at improving the health of the tertiary education system.

It is not an audit. However, the assessment process does help TEC engage with the sector and create a narrative that places the capability of organisations into a broader system context.

The framework has been designed so that the focus areas can be adapted over time to focus on changing priorities and to reflect the different needs of parts of the sector.

What does a healthy tertiary education system look like?

A healthy system is one which:

- is valued for contributions to knowledge and impact on broader social, economic and political goals
- has goals determined by internal and external stakeholders
- balances the public and private purposes and benefits of tertiary education
- balances individual institutional interests and autonomy with the functioning of the system as a whole
- has diversity of provision to enable the system to respond effectively to new
- has a student population that is broadly representative of society
- has sufficient funding from a diverse range of sources, and
- is regulated to support outcomes important for both external and internal stakeholders.

We see great benefit for the learner in delivering a more self-regulating system where incentives for good performance are clear. We think our work on the Capability Framework will help us to achieve this.

You can find more information about the framework on the TEC website:

- Capability Framework information sheet
- Capability Framework introduction document, and
- The Capability Framework document that TEOs can complete.

<https://www.tec.govt.nz>

Māori and Pasifika Professional Development Hui Fono:

Wellington, 13 – 15 February 2019

The theme for Hui Fono 2019 is Islands in the S.T.R.E.A.M.

It's cheesy and many from that era will know the lyrics to that famous Dolly Parton and Kenny Rogers song which means we'll have fun exploring the STREAM theme too.

We are pleased to confirm Dr Palatasa Havea, Tongan Scientist from Fonterra, and Cook Islands mother and daughter leading mathematicians, Dr Bobbie and Dr Jodie Hunter will be speaking.

At the Hui Fono, we will explore the areas of science, technology, relationships, engineering, arts, and mathematics through Māori and Pasifika epistemologies and pedagogies. Sounds flash! – It is. More information coming soon.

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

Registration is open – on our website

<https://www.aceaotearoa.org.nz/events/hui-fono>

Successful PD Grants

The ACE Professional Development Grants selection panel met in October to review the applications received in the latest grants round. The following six applications were approved with a total value of \$128,312:

- Ranui Action Project & Ranui 135
- Pacific Allied (Womens) Inspires Faith in Ideals Concerning All (P.A.C.I.F.I.C.A) Council
- Community Learning Association through Schools (CLASS)
- REAP Wairarapa
- Deaf Aotearoa
- Tairāwhiti REAP & Tautua Arts Ltd.

ACE Aotearoa Annual Awards

Nominations are open for our 2019 annual awards which are presented each year at the ACE conference dinner.

The awards are a chance for you to acknowledge the great work of colleagues in our sector and are one of the highlights of our ACE events calendar. See our website for information.

<https://www.aceaotearoa.org.nz>



Maungarongo Te Kawa of Whakapapa Quilts, article page 9. Photograph, Tink Lockett.

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