

# Adult & Community Education Newsletter



## The women's rugby pathway at Far North REAP

Rawinia Everitt has been a Black Fern. She was a member of the squad from 2011 to 2017 and that included two World Cup wins before an injury put her out of action just before a World Cup final in Ireland. After a year coaching women's rugby in Hong Kong, she returned home to Kaitaia in the middle of last year. She had four weeks off and during that time she started thinking about how players that are contracted to play for New Zealand have to travel to Auckland twice a week and how difficult that is for many, especially young people, who hope to play for the national team. Already she had inspired the young women in her whānau – her nieces and young cousins – who all wanted to follow her footsteps. Why not, she thought, stay in Kaitaia, and coach women's rugby at home. Then someone sent her an advertisement for an ACE job at the Far North REAP. Of course they employed her. So now she coaches and mentors women playing rugby – which is just one part of her job in the ACE team.

The first thing she did was to reinvigorate the game in the Far North, where it had been in the doldrums for a few years. So she worked with others to set up clubs. The result – in just over a year there are now forty women on a pathway that is helping them become not only successful athletes but skilled, motivated and

successful people. And in the wings are increasing numbers of under 18 and under 15 young women developing their own goals.

### Rawinia:

“We now have a Northland Women's Farah Palmer Cup Rugby team and they have just completed a national competition so they are in line for selection to the Black Ferns.

“I am using rugby as a platform, I suppose, a way to bring in all these women and set up a programme mentoring them so they can be better players and better people. And now some of the women that I have been mentoring are coaching and helping the younger ones coming through. Women's rugby is run by volunteers so I teach them that it is their responsibility to give back to the community. Eight of the best women are now coaching in schools. What's happening is that families and kids can see the pathway to get to the top of rugby – to get to the top as a career. Māori are naturally gifted at sport – they just need a push, a couple of growlings and a lot of support.

“During the mentoring sessions we talk about what it looks like to be an elite athlete. We break it down and they set their goals. A lot of it is about personal development, how to behave, how to present yourself and the skills that you need. For example they need to learn



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Whakatauki:

**Aroha mai,  
aroha atu**

**Love received  
demands love  
returned**

*“Their families are part of it too. It's all about a balanced life, so they learn the importance of whānau time. We want them to be role models for their kids. You can see that their relationships are growing massively. We are starting to see some beautiful results.”*

how to write letters for sponsorship, to fund-raise and manage their own campaigns. They learn time management, work ethic. We have weekend wānanga on a marae. We've had three this year – we keep the numbers to about 25 each time. They learn all about marae protocol and where they come from. They learn mihi, waiata, haka, how to make Māori medicine and massage balms. We do a lot of team building activities and games. They also learn how to cook a meal on a budget. They are given \$20 dollars and a time frame to shop and cook for the whole group and learn about financial management. That's a good skill for them, as many are having to feed big families at home.

“I ask them, if you had thousands of dollars to invest in a rugby team, what would you like that team to look like? They talk about things like wearing the uniform correctly and behaving respectfully. I don't tell them, I get them to think about it for themselves.

“They also understand that they need to pass what they are learning on to others, then with their mentoring they will become leaders in their own right. I have high standards and I tell them that I expect them to act like New Zealand athletes – so when you get the call up one day you don't get a complete shock.

“Their families are part of it too. It's all about a balanced life, so they learn the importance of whānau time. We want them to be role models for their kids. You can see that their relationships are growing massively. We are starting to see some beautiful results.

“We celebrate all successes. We have had a lot of girls who have not had jobs and now they have got into work. They are more confident. You can feel it in their goal setting, their goals are getting bigger than when they first started. They may have begun with just two training sessions a week and now they are all signed up to the local gym and attending regular classes.



## Aroha Savage

I started playing rugby in high school and I've been involved ever since – playing and coaching. But Rawinia – well she has a passion for the game and a passion to make people better. When I first met her in 2015 I was a postie and she pushed me and gave me the confidence to apply for a building apprenticeship. I would have never had the confidence to put myself

up there, especially in a man's world. I am now nearly qualified.

She has helped me become a better athlete and a better person – being a true honest person first, before being a rugby player. I have a lot of younger siblings who look up to me so what I am doing has been good for them too. I am showing them that there are pathways through women's rugby.

Because I am 30 and nearly at the end of playing rugby, I am now doing more coaching and mentoring and helping Rawinia run the academy which we set up this year. We are also running a DIY for ladies in Kaitaia. We have about 12- 20 come along each week. The oldest lady is about 80! We are making lots of things out of pallet wood, like outdoor furniture, puzzles, fish filleting tables, serving platters and they are currently making pallet headboards. We also did a collaboration with a local kindergarten where the ladies made an outdoor kitchen for the kids which was awesome for the community. So because of Rawinia I am tutoring and loving it. These classes will continue next year as the feedback we get is they want more.

“Quite a few of the girls have gone into further education or training, including some who have gone onto programmes at REAP to learn things like computer skills so that they can write their sponsorship proposals. They see how upskilling is important. We have one who is doing a teaching degree, another has joined the police, and another is doing her referee certificate. I have been able to send two of our girls to play rugby overseas – one in Canada and another in Portugal – so they can already see there are opportunities out there. I encourage them to dream big and know – you can get there from Kaitaia! It is about building great people so that they can be top-of-the class athletes.”



## Poto Murray

I first found out about it as I was scrolling through Facebook, and I thought – cool, might go have a look. But I was too shy to go by myself. It took a lot of convincing from my mates who are all high up there in rugby/league.

I'm 26. At the time I didn't really have a job and I lacked confidence, and life was all about my daughter. Now I am a member of the Northland Women's FPC Rugby team, I get out in the community and help coach teams, I'm talking in schools about my journey, I'm doing a personal trainer course and I plan to join the Police one day in the future. Rawinia has helped me a lot, and has got me way out of my old comfort zone!

My goals now are to keep inspiring others, learn more and give back to my community. And another really important goal is to help my daughter to keep thinking about her future – to help her set goals and do what she loves. I am parenting quite differently now.

My whānau are all so proud of me – my parents and all my brothers and sisters.

# The impact of trauma on learning

By Jennifer Leahy, Sector Services Manager Southern, Ako Aotearoa

## The concept of historical trauma can be applied to the effects of colonisation on Māori in New Zealand.

Traumatic events take a serious emotional toll on anyone involved. In particular, these events can have a profound impact on an individual's identity and are beyond a person's control. The effects of being traumatised are very distinct and people who have experienced trauma are impacted physically, emotionally, behaviourally, cognitively, spiritually, neurobiologically and relationally.

Regardless of its source, trauma contains three common elements: it was unexpected; the person was unprepared; there was nothing the person could do to stop it from happening.

In New Zealand many services have taken steps to work towards achieving a trauma-informed practice beginning with rape crisis and domestic violence groups in the 1970s as well as child abuse teams and the mental health community in the 1980s. A trauma-informed practice means that: everyone understands the barriers created by a traumatic experience, so the result is better for everyone; we realise the impact of trauma; we recognise the signs and symptoms of trauma in staff and learners;

we respond by integrating knowledge about trauma into policies, procedures, practices and settings; and we create a culture that promotes safety, trust and compassion. (Te Pou o te Whakaaro Nui – *Trauma-informed care information and training resources*, 2018).

And trauma has a range of impacts. It causes changes to the brain; compromised immune systems; increased physical and mental stress; decreased trust; attachment difficulties and conflictual relationships; hyper-arousal and hyper-vigilance; and rigid or chaotic behaviour.

There are different types of trauma: interpersonal trauma (childhood abuse; sexual assault); external trauma (war; victim of crime); developmental trauma (witnessing violence in the home; child neglect); and historical trauma (disconnection from families and cultural practices).

Much of the research on historical trauma is from Native Americans and Holocaust survivors and the impact of these experiences on following generations.

The concept of historical trauma can be applied to the effects of colonisation

on Māori in New Zealand. Historical and intergenerational colonisation impact on whānau and communities by contributing to negative disparities in poor health, education and housing and low incomes culminating in severe social and economic disadvantage. Many Māori describe colonisation and its impact on them as an overwhelming trauma: a denial of voice, opportunity and potential on an intergenerational scale – a loss of rangatiratanga, mana and dignity, stolen identity, culture and language, stolen land and dispossession, a loss of place and for many, disconnection from whakapapa (Moana Jackson, TV One, 2018).

Dr. Keri Lawson-Te Aho reinforces this by noting that “the wounding of Māori spirit cuts through generations” (TV One, 2018). In addition, as identified in the Government report *He Waka Roimata: A Vessel of tears*, “we need to be clear about the impact of colonisation and how current trauma is an extension of historical trauma. The system needs to acknowledge Māori are in pain” (2019, P. 9).



It has been suggested that colonisation consists of the three M's: the missionaries, to pacify the people; the Military, to keep the people pacified and then the Masses, to over populate the people. And decolonisation is about reclaiming the three Ms: the Marae, the home of the people, the Mauri, the life essence of the people, and the Mana, the power and authority of the people.

Historically the approach to addressing trauma was to provide people with fragmented services that did not consider the person as a whole. There was a separation between emotional, physical and spiritual well-being. As trauma affects the whole person, recovery also has to take into consideration the whole person. Through the nurturing of healthy relationships, attending to basic physical needs (i.e. sleep and nutrition), having adequate housing and food and security, people have a greater opportunity to engage in trauma recovery. The mind, body and spirit can then respond to these positive factors and therefore provide the potential for healing.

Sir Mason Durie's model (1982) of Te Whare Tapa Wha, (a model that offers Māori views of health as a four sided concept representing the four basic tenets of life – spiritual, mental and emotional, physical and family component), is a helpful model to consider in managing trauma.

### **Tiaki koe I a koe ano**

**Remember the importance of taking care of yourself and connecting with others.**

### **Some key tips for managing trauma are:**

- *Safety first!* If the traumatic situation is ongoing, get some help to make yourself safe. You may need some help in finding a safe place to stay.
- *Talk with someone you trust* about what happened. Talking with family and friends may also be good. Support and understanding at a difficult time can be very helpful. You don't have to face it alone.
- *Know that how you are feeling is very normal* for someone who has been through a traumatic event.
- *Give yourself time.* Know that the way you are feeling will not last, and by dealing with the fears and thoughts, you will be able to get on with life. Be kind to yourself. Accept that it might take a bit of time to adjust.
- *Spend time doing nice things* – relaxing, going for walks, visiting beautiful places, seeing friends. Plan to do nice things each day.
- *It will be important to confront situations associated with the traumatic event...* but do it gradually. You may decide to go back to work, but go just for a few hours at first and then build it up slowly.
- *Don't use drugs and alcohol to cope.* They will only make it worse. Try to find other ways to relax.
- Finally one of the most helpful approaches to consider with learners is that 'It's not what's wrong, it's what's happened'.

For further information and/or interest in the possibility of this workshop being provided in your area, please contact [Jennifer.leahy@ako.ac.nz](mailto:Jennifer.leahy@ako.ac.nz)

# **Tū Tama Wahine o Taranaki: raising the benchmark**

**By Awhina Cameron CEO Tū Tama Wahine o Taranaki**

Tū Tama Wahine o Taranaki (TTW) is a Kaupapa Māori, Common Good organisation. That is, the values that underpin tikanga Māori are central to its work. These values encourage active participation and help whānau to build relationships of mutual benefit.

Empowering whānau, hapū and iwi is the basis for the organisation's work. TTW services (of which there are many – please see the website) facilitate opportunities for whānau to get a better understanding of development and liberation from the effects of oppression and historical trauma, within the context of their lives today. The desired outcome is empowerment of all people, resulting in informed whānau who are in control of their own future.

The underpinning belief at TTW is that all whānau want the best for their members. The role of kaimahi is to challenge, encourage and guide whānau to raise the benchmark by choosing to actively pursue purposeful living. They engage whānau in long-term planning which often requires strength, commitment and straight talk.

TTW has 30 years experience delivering health and social justice services successfully across the Taranaki region. The organisation's origins however date back to 1881 and the

***The Masterclass workshops use processes based on tikanga Māori and wānanga as well as community-led adult education practices.***

plunder of Parihaka where clear instructions were given to the remaining women to continue with the work of their tupuna and take on the roles and responsibilities of upholding tikanga Māori, maintaining the care and wellbeing of whānau. E tū tama wahine i te waa o te kore. (Te Whiti o Rongomai, 1881).

The name Tū Tama Wahine o Taranaki was given to the organisation in 1993 by Matarena Rau-Kupa (OBE) and Dr Huirangi Waikerepuru in recognition of the work being undertaken by its members to support Taranaki whānau. The organisational structure, operations and philosophy are based on Taranaki tikanga and, as such, the organisation has a deep understanding and profound desire to support transformation in the lives of tamariki and their whānau.

Currently the organisation works to support the long-term development of both individuals and whānau. Each year TTW works with about 800 whānau – across all age brackets and at



various stages of development.

Kaimahi are encouraged to view whānau as nations waiting to discover themselves and individuals within whānau as activists who are at various stages of development – awaiting an opportunity to create wealth culturally, artistically, socially, and economically. Whānau are encouraged and supported to examine and ask themselves: what their current situation is; who they are; where they are from; how they have managed to survive as a whānau; who or what has brought them to our door; how is the whānau really coping; what is the current situation; what are the boundaries or limits within which they function; and in what way do they want their whānau to move into the future?

The purpose is not only to unpack and address issues, but also to identify whānau leaders, teach planning and development, nurture and strengthen the whānau ability to manaaki tangata and tiaki kaumatua, tamariki and mokopuna.

The organisation also encourages whānau to demonstrate generosity of spirit in action, attitude and preparedness to advocate, and to respond and share responsibility and resources during times of stress and hardship.

Transition towards goals is seldom a linear process. Whānau are supported to understand that there is constant movement back and forth, which is normal. Finally whānau are encouraged to be more considered and deliberate in tracking their whakapapa and whānau history. Understanding this context allows whānau to plan, ensuring their tamariki and mokopuna are not left directionless, drifting without guidance into the future.

A new programme this year, a Masterclass for Active Citizenship – How Communities Awaken – Tū Tangata Whenua is a four-month programme which was first established in Taranaki in 2011. It is designed to bring a diverse group of local people together to awaken their involvement in civic life, in hapū and iwi affairs and to strengthen their skills and abilities to make things better in their communities.

The Masterclass achieves several objectives at the same time: Adult education – where participants are encouraged to reflect on their own citizenship, remember their gifts, and re-examine how communities can awaken, heal and thrive. Community-building – where participants are encouraged to get to know each other better, and explore friendships and connections with strangers. Transformation – where participants are inspired to renew their own sense of belonging, and to reclaim the deeper meaning and purpose of a common good.

The Masterclass has been part of a string of local activities that represent a citizen-based response to community development and education on its most important issues. Amidst the problems, challenges and urgencies of everyday life, these activities have been a way for citizens to pay attention to what it looks like when its communities are well, thriving and abundant.

Several hundred people have joined as participants in the Masterclass. They are coming from church committees, marae

committees, sports clubs, service clubs, kaumātua groups, local authorities and social service and economic development agencies. We encourage them to turn up not as representatives of these organisations, but as citizens, friends, neighbours and family members.

The Masterclass workshops use processes based on tikanga Māori and wānanga as well as community-led adult education practices. The strategy for transformation is based, very simply, on conversation. The conversations focus on the cultural competencies which enable citizens and communities to develop and prosper. These topics for conversation were first offered by the US author Peter Block in his book *Community – the Structure of Belonging* and they include: Invitation, Possibility, Ownership, Dissent, Commitment, Gifts and Action.

The content of each workshop is initiated by the participants themselves, as they are invited to give a keynote on one of the competencies – drawing from their own life stories and cultural heritage. Local elders and thought leaders are also invited to ‘stretch the conversations’ with their own perspectives from tangata whenua and community development traditions.

In terms of mātauranga Māori, these ‘stretches’ have included insights into Tū Tangata Whenua, Tikanga, Rangatiratanga, Whanaungatanga, Māramatanga, Ōhākī and Koha. Being from Taranaki they also examine the local issues of peace, reconciliation and healing that arise from a history of colonisation, and the inter-generational impact that this has had on its communities. The participants are gifted three books for their study and reflection during the Masterclass and are also provided with links to a database of articles, audio interviews, videos, poetry and music which connect to a wider movement of citizen-led initiatives.

The Masterclass has emerged as a social innovation that is having an impact on civic engagement, on race relations, and on its wider strategies of adult education for the common good. This impact might be local and modest, yet it also seeks to play its part in the bigger picture of national and global challenges that the average citizen needs to engage with at this time.

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

kaimahi	staff
māramatanga	enlightenment
tiaki	nurture
ōhākī	legacy



*For more information related to the Masterclass and what previous participants say visit: <http://www.tutamawahine.org.nz/masterclass> Tū Tama Wahine o Taranaki Vision: Taranaki whānau have a secured sense of identity and connection to each other where all are able to contribute and participate in the maintenance of a peaceful, prosperous community.*



## Te Ara Rangatahi: youth-led dream-building programmes

In the last 12 months Te Ara Rangatahi has engaged over 500 vulnerable young people and helped them first discover and then realise their dreams.

Te Ara Rangatahi is a charitable trust based in Waiuku. Their programmes cover the wider Franklin area south of Auckland.

The trust was established by the rangatahi of Ngāti Te Ata in 2015. They came together to discuss what they could do for their iwi (which has over 60,000 uri), and after a number of hui they decided on starting the first two of their three integrated programmes: Tū Māia and Mahi Gains. A third programme, Mahia Te Mahi was started just recently in response to the need for pastoral care for those in training, education or employment.

Māhera Maihi, who has been the CEO since 2017, says that their aim is to lift the aspirations of their rangatahi and to make sure that the programmes remain relevant. So all of their programmes are co-designed. It's a process that clearly appeals to the rangatahi: "We don't have any difficulty recruiting," she says. "We only take ten on Tū Māia and Mahi Gains and five on Mahia Te Mahi – and all our programmes have a waiting list."

The recruitment process for Tū Māia involves going into the local high schools as well as finding places in the community where young people gather, like the local youth hub or a local youth health organisation. Anywhere where there is free Wi-Fi is a good place, because that's where they know young people go. Rangatahi can either sign up when the coordinators have finished their 20 minute pitch (which explains the programmes and gives some past

testimonies), or they can register on the Te Ara Rangatahi website or Facebook page.

"When we start Tū Māia," says Māhera, "we ask the rangatahi – what do you need to be motivated and inspired to unlock your potential? There are nearly always five different kinds of answers: they need family support, mentors and role models, travel outside the region (many have never done this), music, and exposure to new experiences. So these are the broad themes of the Tū Māia programme."

The programme runs for six-weeks. The aim is to help rangatahi discover their pathway and grow their leadership skills. They have a mentor and on one of the weeks they have a trip to somewhere in Aotearoa to meet entrepreneurs, leaders and inspirational speakers.

When the rangatahi move onto the Mahi Gains programme, and most do, the coordinator of that programme has the goals that they developed during their time in Tū Māia so the focus is on helping them find, prepare and enrol in a formal course that will get them along their pathway, or taking them on trips to workplaces and doing the cv workshop – everything that will make them employable and work-ready.

Evaluation is built into the whole process. "All of our coordinators are rangatahi," says Māhera, "There is no 'us' and 'them' because we are 'them' – so together they regularly reflect, self-reflect and evaluate their programmes. We also do an end of the year review of each programme to make sure that what we are offering is still relevant.

“Because some of our rangatahi are still at school, we hold Tū Māia and Mahi Gains outside of school hours. We always work around their commitments. We want to break down any barriers to their attendance. All our programmes are free, we pick them up from their homes and we always provide kai. Whānau are always invited to our events and the graduation parties. And all of our programmes are infused with Māori components. Rangatahi learn pepeha, whakapapa, waiata, te reo, karaka and more specifically, on our Iwi Think Tank programme, kaumatua teach them Ngāti Te Ata history and they walk up our maunga and come up with iwi-enhancing initiatives like a recent colouring book that we have published.”

The courses used to be on the marae, but now, because they need more space, they are run at the Waiuku Business Park. In the last 12 months Te Ara Rangatahi have engaged 507 rangatahi touch points. This include: drivers licences, short NZQA courses, CV workshops, interview workshops, 1:1 support, workplace insight trips, career expos, and education provider insight trips.

Dena Maree Hemara, who is now the coordinator of Mahia Te Mahi, started at Te Ara Rangatahi as the coordinator for Tū Māia. She says that over the course of their time with Te Ara Rangatahi she sees big changes in the way the young people present themselves and in their behaviour: “When they get a sense of direction, and develop their goal they get hope. They know that it won’t be easy to achieve their dreams, it will be a lot of hard work, but we are always there to help them. One rangatahi, for example, who was kicked out of school three times came to us and we looked at what he was really passionate about. It was music. So we helped him to get into the Mainz music school in Auckland where he is now doing a Level 3 Foundation course in music. He has a mentor who is helping him get his assignment in and uploaded the right way. Now he turns up every day. He is thriving.

“The support we provide for each rangatahi depends on their particular need. A lot of our rangatahi have whānau with very limited financial resources so we can help them by providing them with things like clothes for jobs. Whatever the need. There is a fixed sum that can be spent for each rangatahi, but we are never not able to provide the support they need – financial, emotional, spiritual and of course cultural. When they come they are often not comfortable with the skin they are in. When they learn their genealogy they feel connected.

“While the programmes attract both young women and young men between the ages of 13-26 it is the males that usually need much more support. Once the girls get what they need and are confident they don’t need us as much. The boys are often challenged by behavioural issues. Many of our rangatahi come from families that are struggling financially and I think that one of the things they really like is knowing that no matter where they are going there is always good quality kai!”

Te Ara Rangatahi is now funded by Foundation North, Te Puni Kokiri and the Department of Internal Affairs. “When we first started,” says Māhera, “we had multiple small funders, but we couldn’t rely on getting the money we need. Now we have more certainty. We have also costed the Tū Māia programme and Te Oranga Tamariki will pay for the cost of a package for a particular rangatahi.”

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

ara	path
uri	descendant
tū	stand
māia	courageous
mahia	do the Work
pepeha	a person’s historical relationship to tribal geographical locations.



### Jayden Hiku

They’ve helped me get qualifications. I’ve got my driver licence, my forklift licence and health and safety. They’ve helped me get to where you are meant to be: to do better things. They have changed me a bit. I am surer now. I am not the angry person that I

used to be. They understand me and showed me a positive way. It is now up to me to make things happen. I want to get into construction and achieve my goals that I have put in place. And they are good fun people to be around. They showed me other ways to make me happy. I want to be the best I can be.



### Metiria Taylor

I started the programme because I wanted to get my driver licence. Tū Māia was eye-opening for me. A new experience. I’ve made friends with different people and I have tried new things. I didn’t

have a dream job at the start of the programme, but what I actually want to do is travel. I am 16 and still at school, so I take Tourism. I never wanted to pursue dreams, but now that I have worked out what my dream is I know what to do.

I love the Tū Māia programme. I was not really a confident person, and I didn’t know how to express what I felt. Now I can. They have taught me how to be outside my comfort zone and work out what I want to do with life.

I am way more confident in my culture. I didn’t express my culture to be honest. Now I love it. I am learning te reo and use it when I can. It makes me feel happy to be a Māori person. Now I realise how important our culture is.



# Getting Pacific parents behind STEM



The Amanaki STEM Academy (ASA) is based in Palmerston North. Their vision – to nurture and develop successful Pacific youth by prioritising work ethic and normalising excellence in STEM (Science, Technology, Engineering and Mathematics). While there is an increasing number of Pasifika students taking STEM subjects and following a STEM career path, Pasifika young people still have the lowest uptake and achievement in STEM subjects nationwide.

The ASA project was created by Viliami Teumohenga and partner Tanya Koro. It began as a homework group with their children and their friends studying around the kitchen table. Today, ASA has 31 registered students from a variety of Pacific communities such as Samoa, Tonga, Tokelau, PNG, Niue, Tuvalu, Rotuman (Fiji) and NZ European. They attend weekly study sessions which run on Tuesdays and Thursdays during the school term. They can also take part in four 2-week-long study programmes that are run during inter-term school holidays. Computers and resources are provided. All of the volunteer tutors hold tertiary degrees, masters and doctorates in various fields of study.

The Academy spreads its net wide: They have built relationships and work in collaboration with local groups such as Tai Wananga Tu Toa, local Pasifika church groups and other providers. And of course they have close relationships with the local secondary schools and intermediate schools in Palmerston North. The plan is to continue to strengthen these networks and relationships, drawing more Pasifika families into the programme and at

the same time creating what they call a Pasifika-centric local ecosystem across the region so that children have clear pathways into tertiary/vocational education and the workforce.

The Academy has measured the impact of parent support on the success rates of children and the overall quality of learning in Pasifika families. Their findings show that parental involvement in Pasifika children's education matters. Florence Malama, who is the Secretary of the ASA, says "Some of our parents find it hard to get involved in their children's education. In Palmerston North only 4 percent of the population is Pacific. Pacific culture is all about family and community and while they are connected naturally through their churches they are not generally connected to education."

So the ASA has always held events for parents. This year, however, a professional development grant from ACE Aotearoa has helped them fund and extend this important part of the programme.

They hold three types of events that include parents: Family Welcome Days, Holiday Programmes and Parent Talanoa sessions.

At the Family Welcome Days, which are held each term, the parents hear about the Board's strategic direction and they are asked to make a commitment to be actively involved in the academy. It is also an opportunity for parents to talanoa about what's working and what could be improved. "We stress that it is not just a homework club," says Florence, "and that their involvement is vital for their children's education. We know it can be difficult. Many of them have two or three jobs and younger

children, so we plan the year around when at least one parent can come, and if necessary we can find a student to baby sit."

The Welcome Days also give parents a chance to identify and share good practice about things like providing a positive environment for their children's learning and discuss ways they could support each other, like sharing transport to take their children to sessions.

As well as tutors talking about the plans for the students, the event includes speakers who provide information about study options for adults – inspiring whole families to aim for excellence. "We tell them," says Florence, "that adult learning is never too late. We want to inspire you and support you to get started. We are building up our networks with tertiary providers so that we can do this well."

One way the parents support the academy is by providing the food for events like the weekly sessions and holiday programmes. But they don't just prepare the food, they get involved in running an activity for the children such as menu plans that match the budget and scoring meals out of 10 on nutrition, logistics and budget.

And while they are there to make the food, they can also go on the visits to workplaces such as Weta, Fonterra and Xero. This exposes parents and adults to STEM opportunities and education information and builds their child's learning as well as their own.

The final event, the Parent Talanoa, is a professional development training session specifically for parents and adults in the community where adults can learn more about STEM subjects, get practical tips to

*the event includes speakers who provide information about study options for adults – inspiring whole families to aim for excellence*

use as parents as teachers in the home, and be connected to the ASA academy for ongoing support for their children's learning – and their own. Over 200 people attended the last Parent Talanoa.

Florence says that she has definitely observed positive changes: "Families are coming closer together and growing in confidence. They are learning to trust each other and become more active members in their community. I think their involvement is driving them to reach out to others – and that must be good for their mental health. The events for parents are creating a safe place for them to discuss what is happening daily.

"The intergenerational learning is also creating positive connections in families. At one of the visits we took the students and parents to Te Papa where a senior curator showed them around the Pacific collection. Many of the parents said that they did not realise how important Pacific history is – and the visit created a lot of conversations between kids and parents – talking about history, stories, ancestral wisdom and knowledge. It was a beautiful learning environment."



## Canon's Creek Men's Group: learning and belonging

A post on the Wesley Community Action Cannon's Creek Facebook page on May 1 this year had the following announcement: 'Our new Men's Group at Cannons Creek starts on Friday with a gardening session. Come along to 206 Mungavin Ave at 12.30 on Friday May 3 to help get our community gardens ready for winter. We'll provide the tools. All men welcome!'

It was the start of what has become a regular, twice-weekly get-together for about 15 men overall – and certainly for a hard core of about eight. The facilitators are Gene McCarten from Wesley House, Findlay Siania from Maraeroa Health Clinic and Peter Mellars and Reihana Ngatoro from Ora Toa Health.

Gene says that the sessions give the men a chance to learn new skills, do a bit of community work, visit places of interest, and listen to guest speakers.

Since May the men have enjoyed Real Good Kai cooking sessions, a Good Cents budgeting session, learned CPR and had a workshop about the ins and outs of mobile phone plans. At that session the facilitator told the men about a computer course that is available and starting the following week – so several men signed up for that.

They have had trips to places like Parliament and the Police College and they've listened to speakers on subjects like earthquake and tsunami preparedness, the local body elections and next year's marijuana referendum. Listening to these speakers is a kind of U3A (University of the third Age) for Cannon's Creek men who may be very unlikely to make it to the mainstream U3A programme.

"At the end of every session," says Gene, "the boys come out having learnt something – come out smarter about something, and get clued-up about current issues. Wesley House has a timebank so we collaborate with other time banks and cover the costs of getting a speaker. The men also get a good feed – and if there are any leftovers, they can take them home.

"But the main focus of the group is to get these guys to talk about their life, and talk about their problems. The men that come are mostly older – retired or unemployed. I'd like to get more younger men into it but they seem to shy away from group settings. The men are still struggling with their personal problems, and we are chipping away at that, but having conversations, connecting with other men, getting to know each other and unloading stuff that they need to unload – this is really the real value of the group. Most of these guys have very little, and it is good for them to be able to talk about family issues, money issues, lack of food issues. The group provides a safe, non-judgemental place for them to talk.

"They enjoy working in the community too. It makes them feel valued. Yesterday we had a working bee clearing out a house for an older lady, and they powered through it. I've never seen so many people in one house. As well as helping families in the community, we've had working bees in the community gardens – clearing cuttings, digging up new plots and doing some actual planting. These will continue throughout the year as the seasons change and the need for intensive gardening is required. I think older men forget that they are still useful, they still have skills and they are still fun to be around."

Even in four or five months there have been changes in the men: “They are more confident with other men and in the group,” says Gene. “They are now open to any subject. For example we had a health nurse talk about the HPV cervical cancer vaccine and they were keen to hear about that for their daughters and granddaughters...”

Gene’s aim is to grow the group and get more men who would benefit from the activities engaged. There are things planned for the rest of the year including yoga sessions and a special lunch: “Some of the people that the boys have helped are going diving to get some paua and put on a lunch – to say thank you.” These men are certainly valued.



*John Mu on a tour of the NZ Police Museum.*

## John Mu

I like going to the men’s group because I need to get out of the house. It’s a bunch of men getting together and

talking about anything and everything – what’s ever on your mind. Whatever is said stays in there. I have made some friends with men that I had seen around but I never knew. We all come together.

We get to do things and learn things and help out in other places. I feel like being part of the community again. When you are helping, you feel good.

Being part of the group is really rewarding. Yesterday we went to Te Papa and we were given a tour of the art and artefacts behind closed doors. That wowed me. You would usually never get to see those places.

Just because I am older doesn’t mean there isn’t a lot more I can learn. This has given me another perspective on life.



*Shay Green (far right) with others doing a Real Good Kai cooking session.*

## Shay Green

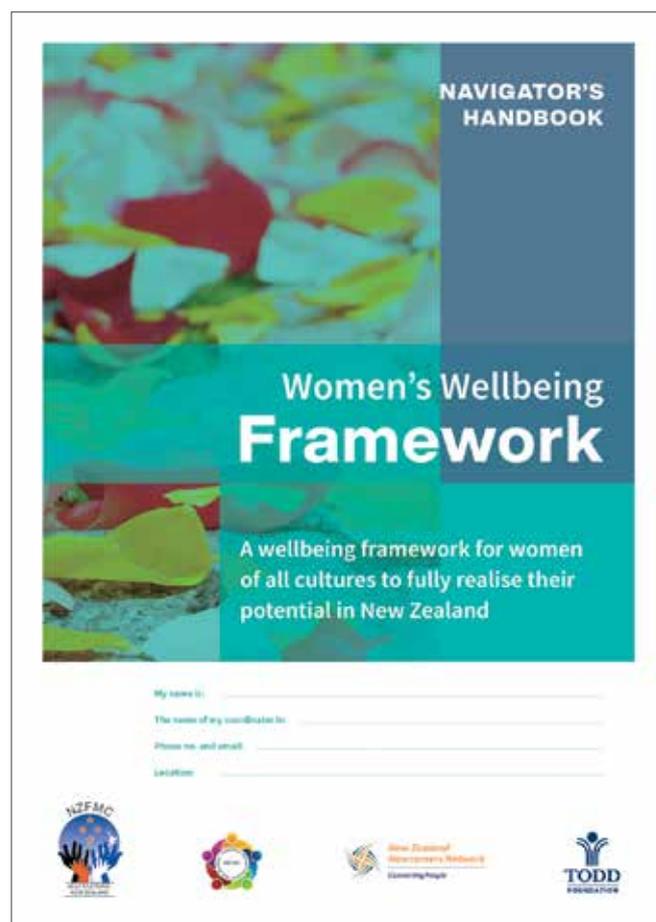
It has been fantastic. I am enjoying it a lot. It is a chance for me to learn a lot, meet other guys – and it is helping me keep out of trouble.

I am the only younger one and I enjoy learning from the other guys who are mostly in their 40s and 50s. Being in the group helps me to be more mature, and to open up more and to be brave about things. Genuine stuff. I have had some hard times and they have too.

And I enjoy helping other people, like cleaning out the old lady’s house last week. That way you can connect with the community. I also really enjoyed the cooking programme. Learning to cook something properly rather than just throw something together... Learning about how to be prepared for earthquakes and voting in the local elections, and how to save money...

For me it has changed me, opened up my eyes.

# Wellbeing Framework: informal education for multicultural women



Multicultural New Zealand (MNZ) has produced a resource designed to help women of all cultures make the most of their new life in New Zealand. The idea for such a resource came from a women’s hui held by the MNZ Women’s Council in May 2018 where the women were asked to identify three priority areas for action. Key themes that emerged were: structural and systemic safety for women; leadership development and economic independence; and promoting an inclusive society and community wellbeing for women.

Sue Hanrahan who has had the task of turning these points into action says it can be difficult for individuals to influence complex issues such as these. Instead, they have been reframed into outcomes that the women can aspire to. These are: I feel I belong; My family’s needs are met; I am part of the community; and I lead a balanced life.

The Framework helps grow all three of the components of training and education – knowledge, skills and values. The focus is on transformational change using discussion and information to help migrant and former refugee women to reach their potential and fully participate in and contribute to their new community.

Women are encouraged to reflect on questions such as – what hopes and dreams do you have for life in New Zealand?

The trained coordinators guide the process of reflection – then action. “It is about helping people to talk and discuss issues with their peers,” says Sue. “Each woman will make a decision about her development based on her own values and needs.”

In the long term MNZ expects to see the following expected outcomes:

#### I FEEL I BELONG

- I feel strong in my culture
- Blending Cultures
- Aotearoa/New Zealand – our integration story
- I am/becoming proficient in English

#### MY FAMILY'S NEEDS ARE MET

- I can access social services for myself and my family
- The Census
- The Citizens Advice Bureau
- Keeping safe

#### I AM PART OF THE COMMUNITY

- I am part of a community network
- I contribute to my community
- I care for my environment
- My voice is heard

#### I LEAD A BALANCED LIFE

- Personal wellbeing
- I have work that matches my skills
- I have a New Zealand Drivers Licence

The Ministry for Women provided funding for an initial pilot to test and refine the handbooks. Currently, the JR McKenzie Trust is supporting the further distribution and pilot of resources in ten communities around the country. Once the documents have been revised they will go on the MNZ website for use by any community group.

“I am passionate about the Framework,” says Maria Buldain, who is piloting the Framework in Oamaru. Maria started with a small group of unemployed women in the town and is now working to engage ethnic women who are employed in places like rest homes and on farms. Feedback from

## *We had never discussed our dreams and hopes before but they now realise that in New Zealand you have the right or the possibility to dream*

the women in her first group of about six has been very positive and they have asked if they can keep meeting. “I think that tells me that they find it useful. The small group really allowed the women to open up and discuss personal topics. We had never discussed our dreams and hopes before but they now realise that in New Zealand you have the right or the possibility to dream, whereas in the country you came from the economic or political situation made this impossible. What we learn from the Framework is that you do have a voice and you can use your voice, ask for help when you need it, follow your dreams and lead a balanced and safe life – and that the police in this country can be trusted – they are there to support and protect you.”

Rizwaana Latiff from Hawkes Bay was part of the original hui. She says that she has found it “amazing and empowering. I wish I had been able to use it years ago when I first came to New Zealand. Only now am I beginning to feel I belong and fit in. It helps you understand how things work and where and how you can fit in and at the same time be strong in your own culture.”

Rizwaana ran her pilot with a group of six women – all chosen from different ethnic and economic backgrounds: some women had degrees, while others were used to manual work.

“Bringing them together was the first important thing,” says Rizwaana. “To belong, we all need to get to know each other. It’s very simple: social cohesion. In our group we had a Muslim woman and a Sikh. At first they refused to talk to one another. That is how it is where they came from. I gently asked them whether keeping up this attitude would be good for their children. So she could get to the group, I used to pick up the Sikh woman because she didn’t drive. Then one week she did not phone to arrange this and I thought, well, she’s not coming. But then she arrived with the Muslim woman! Now the Muslim woman is teaching her how to drive. Once you get to know each other all the old barriers are down.”

The trained coordinators also bring their own experience to discussions. In Rizwaana’s pilot group none of the

women knew about services like cervical screening and they needed information on vaccination – important issues for Rizwaana who is a trained nurse and midwife. The women were also keen to learn about the difference between local and central government, and voting, about how the law works here, and how the Police have a community support role – not true in most of the countries where they come from where the police are feared, so Rizwaana had a local policeman come and talk with the group.

The heart of successful resettlement Rizwaana says is resolving identity issues in a new country. “This is what the Framework does so brilliantly. They are fearful of losing their own culture and identity, so they separate themselves from the wider community. The Framework helps them feel strong in their own culture, knowing that this will continue to be part of them when they adapt. They can be a kiwi – they can sit in a room with lots of people drinking – and still belong.”

Two handbooks have been developed. One for the person who facilitates the discussion (the coordinator), and the other for the participant. For the purpose of the Framework, the participant is referred to as a ‘navigator’ as she takes charge of her own development.

The Navigator’s Handbook lists information about the help available from local NGOs such as Shakti, Women’s Refuge, Citizens Advice Bureau or ACE organisations like E Tu Whānau which has an inclusive kaupapa, providing programmes that are designed to actively support former refugees and migrants. Their self-defence course is one mentioned in the handbook as part of the ‘I Feel Safe’ section.

During the programme, the women will visit a local marae. They create their own pepeha so they can introduce themselves in Māori, sharing their connections to people and places that are important to them.

Pancha Narayanan, MNZ National President says that the Framework “has been shaped by women and their experience of New Zealand both as long term Kiwis and newcomers. It is a timely resource for all New Zealanders.”

# Together we can go far: English Language Partners NZ



By Nicola Sutton, CE English Language Partners

*“If you want to go fast, go alone. If you want to go far, go together.”*

This African proverb underpins English Language Partners’ (ELP) core value of working in partnership to help former refugees and migrants put down strong roots and succeed in their new lives.

Aotearoa is one of the world’s super diverse countries, with people from all cultures settling and enriching our lives, neighbourhoods and communities.

For newer Kiwis, navigating your way in an unfamiliar culture can be daunting, especially for those arriving with little or no English.

Language skills assist in making friends and accessing local services. They are essential for securing employment and embarking on further education and training. When people speak English well, they are more likely to take an active part in life in their new country.

Good communication skills allow migrants to connect more easily in their communities, and to build a wider support network. These links can help newcomers thrive, rather than just survive, in their new homeland.

Well-interconnected community organisations and agencies play an important role here, and English Language Partners’ networks and partnerships with community organisations open new doors for ELP’s learners, bringing further learning experiences and opportunities, and helping to unlock the skills that Aotearoa’s newer citizens bring with them.

Our recent partnership work in Nelson with Multicultural Nelson Tasman and the Victory Community Centre resulted in a new ‘community navigator’ role to help former refugees and migrants, people like Nary Nhean, a learner with our Nelson centre, find their way through New Zealand’s social support, health and government systems.

When Nary moved to New Zealand from Cambodia four years ago, her then 13-year-old son couldn’t come with her. Nary needed an immigration lawyer, which was difficult to afford on her income as a hotel housekeeper. Cristy Aydon, Nelson’s community navigator, was able to put her in touch with a local immigration lawyer who provided an initial consultation and assessment of her case for free.

The new navigator role offers three layers of support to former refugees and migrants: providing information, making referrals and providing direct support, such as attending appointments together. “I’ll help with anything that comes my way,” Cristy says.

The position is funded by the Nelson City Council and the Rata Foundation, and sees Cristy helping people to find jobs, access health services, find housing and deal with agencies such as Inland Revenue, Work and Income and Immigration New Zealand.

ELP’s local manager Tony Fitzwater, says the local initiative has been a real success. “It works perfectly for us, so we’re hoping others will roll it out too.”

In Palmerston North we have another example of collaboration – this time between ELP and the close by Universal College of Learning (UCOL).

*The driver’s licence partnership is a coordinated, two-part project and runs in five cities around the country. ELP delivers the first part of the project*



UCOL – Aung Win and teacher.

UCOL – Aung Win.

Cristy Aydon & Nary Nhean.

The idea developed as UCOL's Education Head of School, Dr Bridget Percy, recognised that UCOL had the facilities to help out a worthy community group. "It made perfect sense for us to offer our computer suites, when they are available, to English Language Partners' learners," says Bridget. The result over – eighty ELP ESOL Literacy and ESOL intensive learners now have a way to improve their digital literacy skills.

Fifty-eight-year-old Aung Win from Myanmar didn't know anything about computers when he started learning two years ago. He's now quite adept on the keyboard and admits, apart from learning about basic computer operation, he likes to keep up with the news and weather online.

As part of the agreement with UCOL, ELP's learners are also entitled to a student bus pass, allowing them to travel for free around the city. This benefit removes barriers former refugees and migrants can encounter in getting around and contributes towards learners' goals of living confidently and independently in New Zealand.

ELP's learners regularly participate in UCOL's International Festivals, adding to the campus diversity. They also become familiar with campus life, which facilitates a more comfortable pathway into the tertiary environment.

As one of the main barriers to employment for refugees is transportation, a driver's licence can also be a licence to independence, jobs and freedom, and is recognised as especially important in regional areas where public transportation is limited.

Many former refugees haven't driven before coming to New Zealand, and they face the challenge of getting their driver's licence in a new country and a new language.

To help former refugees through this process, a joint initiative was set up to assist people gain their drivers' licences – increasing employability and independence. People like Luis Godoy. Luis quickly realised that, in New Zealand, driving a car is very important. He works for a joiner and was keen to get his licence so his employer didn't need to transport him to job sites.

Luis and his family fled violence in Colombia and now live in Nelson. Luis rode a moped in his home town, but driving a car here is "more necessary," he says. "And also, I have a big family." His six children range in age from three to 15.

The drivers' licence partnership is a coordinated, two-part project

and runs in five cities around the country. ELP delivers the first part of the project: the 'ESOL Road Code' programme which helps participants learn the theory to sit their learner's licence. The second part, the 'Open Road' programme, provides the practical 'behind-the-wheel' lessons people need before taking a road test to gain their restricted licence. The 'Open Road' programme is organised by Red Cross and three other agencies (Migrant Action Trust; Changemakers and Hamilton Multicultural Services Trust).

We also recently partnered with local government in Porirua.

Prior to the local body elections, ELP's Porirua centre engaged with a team from the Electoral Commission to deliver workshops to inform learners about voting in New Zealand. As a result, the majority of participants enrolled to vote.

Porirua City Council (PCC) engaged with ELP's learners in a workshop on the Council's 30-year Growth Strategy Plan, enabling learners to have input into the future of their community. Approximately 70 learners from across the Middle East, South America, Asia and the Pacific learnt about the strategy and gave their thoughts and ideas to the PCC team.

Teaching staff from ELP translated to ensure lower-level English learners understood, and PCC staff talked with new Kiwis to learn more about their settlement experiences. Not only did the workshop facilitate civic participation for former refugees and migrants, it allowed people to be valued as members of their community.

As Philippa Cairns, manager, ELP Bay of Plenty puts it "In a proper partnership you share your strengths, and that's what makes us stronger."

For newcomers, feeling you belong helps dignified settlement and contributes towards people becoming valuable members of the community. Newer Kiwis have much to offer, and ELP recognises that partnerships with local organisations and agencies throughout the country play an important part in helping former refugees and migrants to share the skills and expertise they bring with them.

In a country with a small population and limited resources, simplifying and streamlining services and information makes good sense. New Zealand benefits as a whole and our country becomes a more welcoming and inclusive place for all.

All of which has substantial benefits for New Zealand society.



Luis Godoy, Refugee Drivers Licence.

Porirua City Council (PCC) engaged with ELP's learners.

# International: Women in non-traditional livelihoods are challenging gender norms in India

By Amrita Gupta and Meenu Vadera, Azad Foundation

The Azad Foundation is a professional feminist organization working across social and religious divides to enable resource-poor women to empower themselves by engaging them in viable non-traditional livelihood (NTL) options like professional driving. We are committed to breaking patriarchal boundaries and structures so that the women, in particular those from underprivileged backgrounds can exercise control over their lives, enjoy full citizenship, earn a livelihood with dignity and generate wealth and value for all. Azad Foundation's mission is to equip resource-poor women with knowledge and skills so that they excel as professionals and entrepreneurs and earn a 'livelihood with dignity' in jobs and markets that have traditionally been closed to them. We do this through transformative, capacity building programmes around the self and the skills needed for non-traditional livelihood, based on adult learning principles. We also engage with both men and women in their communities so that both can construct a safe and supportive space for their development. Azad Foundation currently operates through their offices in Delhi, Jaipur and Kolkata and through likeminded partners are also present in Indore, Ahmedabad, Bhubaneswar and Lucknow.

Azad works not only at an individual level, i.e women and their families but also aims to create a supportive ecosystem at the community level as well. Programme initiatives like the Feminist Leadership Program (FLP) build a cadre of young women feminist leaders who through their transformative leadership act as catalysts of change in their communities. The Men for Gender Justice Program also engages with young men in the age-group of 18-25 years to promote and build an environment for gender equality while challenging concepts of masculinity in their lives. Such engagements help build an ecosystem of support in communities.

To date, 47 FLP community leaders in Delhi and 19 in Jaipur have emerged from this programme. These leaders

have helped 3290 women access social security schemes, citizenship documents and supported them in violence related issues. Similarly, the Men for Gender Justice Programme has been able to create change agents through its transformative training on gender and masculinities at the community level. Since it started in 2015, more than 600 young men have been trained through the program across Delhi and Jaipur.

The Azad Kishori programme was started in Jaipur in 2016 to reach out to adolescent girls in grades 9-12 to develop their awareness on issues related to 'self', gender and work. Azad Kishori 9 to 12 aims to support and facilitate these young girls in their school to work transition in life and also enable them to gain life skills that will support them in whatever they do. The programme is delivered through interactive workshops on subjects such as gender, 'self', legal rights, sexual and reproductive health, NTLs for women, a residential leadership camp and scholarships to selected Kishoris. To date the programme has reached out to more than 4000 Kishoris in 10 schools.

To enable women to access NTLs more widely, Azad understands the need to create an enabling environment at a macro-level. To achieve this, it is important to engage various stakeholders including the government, other NGOs and corporates, amongst others, and to build evidence and knowledge to back its claims. Hence, Azad undertakes research that is rooted in its experience on the ground, to further inform the policy discourse in what it takes to bring women into livelihoods with dignity. This is critical, given that women's participation in the workforce in India has been declining over the last two decades and currently stands at 24% – one of the lowest in the world. In order to gain strength from a collective and strengthen the sector of non-traditional livelihoods for women in India, Azad seeded a Network of Organisations involved in NYLs for Women, which currently has 29 members from across 11

states. Azad organised an International Conference on Making NTLs work for the marginalized in January 2019 which was attended by practitioners, academics, activists and policy makers from across 20 countries and five continents. Azad is active at local, national and global level in ensuring that the commitments made for 'decent work for women' in SDGs – as well as other policy instruments such as the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), the Beijing Platform for Action (BPFA) and the national constitution – are translated into reality.

Another programme, the Azad flagship Women on Wheels trains and



## Sakha is:

- The FIRST in India to provide women chauffeurs for private placements
- FIRST all women cab service in India
- Gave Delhi its FIRST woman bus driver with Delhi Transport Corporation
- FIRST women drivers placed with UNICEF, US Embassy, Five Star Hotels, Delhi Commission for Women and Municipal Corporation of Indore
- Will soon be the FIRST transport service for-women – by-women to be lunched at the Indira Gandhi International Airport.

## Over the years, Azad has enabled around 2000 women become employable.

prepares women with low economic and social capital to become professional and commercial drivers, enhances their awareness of rights, and provides them with opportunities of self-empowerment. Qualified women drivers are provided employment opportunities in partnership with Sakha, the for-profit strategic partner organization of the Azad Foundation.

Sakha is a social enterprise that provides safe and reliable professional chauffeur and cab services for women by women. Sakha enables the women to access 'livelihoods with dignity' and 'decent work'. By working as professional chauffeurs the women in turn are not just able to provide safe transport options to women users; but also transform their own lives in multiple ways leading to inter-generational impact.

Over the years, Azad has enabled around 2000 women become employable. There are more than 1000 women engaged as professional chauffeurs, where there were none as of 2008. The women have together provided more than a million safe rides and generated a cumulative income of more than 11crore INR (1.5m\$) over the years. Sakha is a one of its kind social enterprise, a pioneer in the sector that has many 'firsts'.

As we write this Sakha is getting ready to launch its cab hire services in Indore. It has entered into an agreement with the National Handicapped Finance and Development Corporation (NHFDC) Foundation that will enable Sakha to lease as many vehicles as it needs from the Foundation across any city in India. As per the agreement, the vehicles are owned by persons (mostly women) with disabilities. The monthly lease rentals paid by Sakha to NHFDC will be used to pay off the vehicle loans and provide an additional income to the persons with disability. For Sakha, this is a significant milestone as it enables Sakha deepen its impact like never before. With every car that comes onto the road through this agreement, Sakha will be able to contribute to not just economic empowerment of the women drivers, safety for its women customers, but will also be able to contribute towards economic self-reliance of people with disability. The NHFDC Foundation and Sakha are committed to taking the circle of impact a step ahead next year, by introducing e-vehicles that will also address the challenge of rising air pollution especially in Delhi and ensure environmental sustainability.

Sakha has also been invited by DIAL to set up a counter at the T3 International Airport (Arrivals) to offer safe transport to the women travellers. Sakha will have its 24\*7 counter, along with its cabs available in the first row outside Gate no. 4. We thank GMR and DIAL for being visionary and committing themselves to the safety of women travellers that use the airport on a daily basis. For Sakha, this will enable us to deepen our impact by providing safe rides to several thousands more of women travellers. The increased business will enable Sakha to bring more women into the driving profession and ensure that benefits as well are shared with the vehicle owners – persons with disabilities.

Sakha increased its annual revenues by 27% from 2017-18 to 2018-19. The first half of 2019-20 is already reflecting a 30% increase as well. Sakha currently has a total strength of 370 drivers in private placement, 52 commercial drivers and 12 members in their management team and 33 vehicles which include two special needs vehicles as well.

## ACE News

### Future Living Skills – a new online resource

The Future Living Skills community education programme content went free online across Aotearoa in September 28, endorsed by Associate Environment Minister Eugenie Sage, who provided funding through Ministry for the Environment Waste Minimisation Fund. (<https://sustainableliving.org.nz/>)

Future Living Skills is the new name and look for the Sustainable Living Education Trust's materials, earlier versions of which have run successfully in participating councils and via community education at high schools. The education materials for adults support high quality and healthy lifestyles that generate less carbon to the air, less waste to landfills and less pollution to rivers. Recent global events have made them very topical.

There are eight learning guides available including making your home healthier and warmer, how to avoid waste going to landfill, help with organic food growing and food shopping choices, ideas on how to reduce your power bill, and water use efficiency.

Anyone can register to use the programme individually – or a group can use the resources – which are designed to stimulate discussion and also support web research as follow up.

Potential tutors or study group champions based in member council districts are invited to make direct contact with the National Coordinator, Rhys Taylor on 03 6938726 or [rhys@sustainableliving.org.nz](mailto:rhys@sustainableliving.org.nz). (Send a letter or CV to show why and where you could facilitate group learning on sustainability. Share your relevant experiences, to join the team.)

Tutor training events will be held in member council areas early in 2020. In 2019 the member areas included: Dunedin, Central Otago, Timaru, Christchurch, Waimakariri, Marlborough, Masterton/Wairarapa, Kapiti Coast, Upper Hutt, Hauraki, Thames Coromandel, Chatham Islands. More councils will join in 2020.

### ACE Strategic Alliance Update

The Strategic Alliance met on the 8th October to hear from the Ministry of Education on the Tertiary Education Strategy. Ewan Delaney, Senior Policy Manager from the Ministry outlined the key direction of the strategy. The Strategic Alliance representatives commended the format of the document and effort made to link the whole education sector into the strategy. There was also positive comment on the future focus throughout the document and the notion that lifelong learning applies to all. It was noted that the Te Reo Māori Strategy seemed to be absent and foundation learning was ill defined. Members were encouraged to provide feedback on the strategy.

### ACE Board

The last meeting of the ACE Board was on 27 November. Key items included the 2020 Business Plan, Budget and Strategic Plan. A report on this meeting will be in the next issue.

# Noticeboard

## Hui Fono 2020

**26-27 Hui-tanguru (February)**

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

*For more information and details of the programme visit our website: [www.aceaotearoa.org.nz/events/hui-fono](http://www.aceaotearoa.org.nz/events/hui-fono)*

## ACE Conference 2020

**Kia Arotahia te Ākongā Tikitū!**

**19-20 Haratua (May)**

Planning is underway for next year's ACE Conference which will be held at Waipuna Hotel and Conference Centre in Auckland. The conference which opens on Tuesday, May 19 at 9am will be run over two full days. Our theme **Kia Arotahia te Ākongā Tikitū** will provide an opportunity to examine how we respond to the needs of the whole learner. Award-winning researcher and educator Dr Airini will join us from Canada where she is Dean, Faculty of Education and Social Work at Thompson Rivers University, British Columbia. Airini's research interests focus on equity in education, particularly for Pacific, Māori, and Indigenous education achievement. Put the dates in your diary.

## Year of Lifelong Learning



**Me ako  
ināianeī**

—  
Te Tau Ako  
Pae Tawhiti



**Learn  
Now**

—  
Year of Lifelong  
Learning 2020

As members of the ACE sector we know first-hand how lifelong learning changes lives. Next year ACE Aotearoa wants you to help spread the word by joining our year-long celebration of Lifelong Learning. We want to:

- Raise awareness of the benefits of lifelong learning in changing lives
- Celebrate the outcomes of lifelong learning
- Advocate for Adult Learners
- Celebrate Indigeneity.

**The Year of Lifelong Learning 2020 will include:**

- A symposium on lifelong learning
- ACE regular events such as the Hui Fono and Conference with Year of Lifelong Learning themes and activities
- A grand finale celebration during the Festival of Adult Learning week in September
- Opportunities to partner with other agencies who support the Lifelong Learning kaupapa.

*We will keep you updated through our regular communications channels. Please let us know how your learning community would like to participate in this special year.*



Former refugee, Luis Godoy, participant in an English Language Partners' initiative to assist people to gain their drivers' licences. Article on page 12.

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