WHAKATIPURANGA
ARAPIKI
AKO

Developing the work of strengthening literacy and numeracy teaching and learning for adults

He aha te mea nui o tēnei kaupapa?
WHAT IS THE IMPORTANCE OF THIS GATHERING?

He tauira, he tauira, he tauira
IT IS THE LEARNER, IT IS THE LEARNER, IT IS THE LEARNER

He aha te mea nui o te ao?
WHAT IS THE MOST IMPORTANT THING IN THE WORLD?

He tangata, he tangata, he tangata
IT IS PEOPLE, IT IS PEOPLE, IT IS PEOPLE

SECTION ONE

Introduction

Te Whare Wānanga o Awanuiārangi invited literacy and numeracy leaders and experts within the tertiary sector and mātauranga Māori to discuss and provide direction for the use of terminology such as *Māori Literacy and Literacy for Māori*.

The Māori literacy hui were convened nationwide with the notion of rāhui in mind. In his publication *Tikanga Māori* (Mead, 2003), Sir Hirini Moko Mead discusses the types of 'rāhui' or ritual prohibition and cites Best's definition of a 'pou rāhui' as *"a post to which is attached a maro (apron)"* (Best, 1904). Mead goes on to explain that either a rangatira (chief) or tohunga (expert) held the authority to drive a stake into the ground and attach their maro to

the pou. This idea of putting a stake in the ground underpinned the hui that form the basis of this report.

Māori literacy is multifaceted. The qualifier 'Māori' can be added to the way we understand literacy and numeracy in two ways. The first, *Māori Literacy*, implies literacy as 'content' while the second, *Literacy for Māori*, is more people focused. Awanuiārangi received Pūtea Arapiki Ako funding from the Tertiary Education Commission to convene a series of nationwide hui to facilitate kōrero with interested stakeholders and, ultimately, to draw together a collective understanding of this terminology by connecting ideas and continuing conversations.

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Background kōrero

In recent years tertiary education organisations throughout Aotearoa, New Zealand have been building capacity in addressing adult literacy and numeracy. This work has been government funded and aims to address the large numbers of adult New Zealanders with literacy and numeracy issues. It is widely acknowledged that this capacity building phase has been one of preparation for all organisations. The overall aim was that explicit teaching of literacy and numeracy would be 'business as usual' throughout the sector.

The release of the Learning Progressions suite of teaching resources in 2008 provided a common framework for effective literacy and numeracy teaching strategies as well as activities for educators working in foundation level courses 1–3. It also offered guidance about embedding literacy and numeracy within course curricula and contexts. The first professional development workshops, called 'Learning for Living', were implemented by the Ministry of Education and this work was continued by the Tertiary Education Commission through literacy and numeracy cluster workshops. The University of Waikato's Faculty of Education then established the National Centre for Adult Literacy and Numeracy (NCLANA). Awanuiārangi in partnership with the University of Waikato offer a specific range of skills and capabilities aligned closely to the Learning Progressions framework, including a cultural response from a Māori worldview and extensive networks with community educators, to continue this work in the sector.

As part of the capability process across the sector, many educators – including Awanuiārangi staff – are enrolled in further professional development such as the National Certificate in Adult Literacy Education (NCALE). This certificate is offered as NCALE Vocational, for tutors who assist learners to prepare for employment, and NCALE Educator, targeting tutors who aspire to teach literacy and numeracy as a curriculum topic. Significantly, Awanuiārangi staff were drawn to the Special Notes in the unit standards for these qualifications which refer to "Māori Literacy" and which use the definition of this term from the *Te Kāwai Ora Report* (Māori Affairs, 2001) commissioned by Rt Hon Minister Tariana Turia.

Echoing conversations elsewhere in the sector, staff at Awanuiārangi found themselves engaged in a rich debate about the diverse ways in which tutors interpreted the phrase "Māori literacy" and its stated definition. This discussion was led primarily by kaimahi (personnel) within Te Apa Marae Kura in the School of Iwi Development within Awanuiārangi. The resulting nationwide hui focused on the fundamental question of how context (Mātauranga Māori) and content (the deliberate teaching of literacy and numeracy) connect to this terminology.

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Governance board

A governance board was appointed to ensure the integrity of the work, leadership and to offer guidance to hui stakeholders throughout this process.

The governance board delegates were:

Distinguished Professor Graham Smith, Chief Executive Officer, **Te Whare Wānanga o Awanuiārangi**

Shane Edwards, Kaihautū, **Te Wānanga o Aotearoa**

Bronwyn Yates, Chief Executive Officer, **Literacy Aotearoa**

Keith Ikin, Chief Executive Māori, **Waiariki Institute of Technology**

A governance board member was present at each hui.

Stakeholders

Hui were held in Whakatāne, Rotorua and Wellington. These hui demonstrated a broad and wide voluntary interest from sector stakeholders: 114 stakeholders representing up to 50 education organisations from Aotearoa, New Zealand and one international literacy academic researcher from the United Kingdom attended. A variety of tertiary organisations and government departments through to local schools and librarians were represented. Twenty-three stakeholders attended more than one hui in this series. This report outlines the key findings.

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SECTION TWO

The consultation hui with tertiary sector stakeholders held nationwide in 2010 were sponsored and supported by the Tertiary Education Commission through the Pūtea Arapiki Ako initiative. Director Māori Strategy Dr Te Tiwha Puketapu[1] introduced and connected this conversation:

This kaupapa, Māori literacy and Literacy for Māori, recognises that we wanted to talk to one another so we could share and develop our understandings of the issues, challenges and opportunities facing Māori people about literacy and numeracy.

Puketapu went on to comment that:

The Tertiary Education Commission recognised that Māori in the tertiary sector and beyond wanted to discuss, understand and look for opportunities to advance diverse interests in Māori Literacy and literacy for Māori.

At the hui held in Whakatāne, Koro Bill[2] talked about Māori literacy by reflecting on the various kinds of manu, including native bird species such as the tui and introduced species like the peacock. He suggested the need to recognise that there are Māori forms of literacy and numeracy which exist alongside the others (the tui as well as the peacock), and a practical as well as theoretical place for culture in teaching (eg. use the tui as your example when teaching).

These two strands – the range of Māori literacies, and the place of Māori culture and experience in the acquisition and teaching of literacy and numeracy – were echoed throughout the series of nationwide hui. Together, both strands have the potential to inform and extend emerging work within tertiary education.

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1   Keynote Speech, Māori Literacy Hui, 2010.

2   Kaumātua Wiremu Tāwhai, Māori Literacy Hui, 2010.

Focus of the hui: What is Māori literacy?

In 2008, the Tertiary Education Commission publication *Action Plan for Literacy, Language and Numeracy* implemented a work plan sector wide which aimed to increase the workforce literacy and numeracy skills of adults by building sector capability. In 2009, Awanuiārangi commenced internal capability building initially with staff involved in the teaching and delivery of foundation level 1–4 courses. Specifically, marae-based community education courses called 'Certificate in Te Pouhono' were identified for embedded literacy and numeracy, and so kaiako based on campus and kaiako in rural marae locations were offered professional development in this area. The key focus of this training was the Learning Progressions suite of teaching resources and strategies for embedding literacy and numeracy into current course curriculum. This training gave staff an opportunity to recognise and examine their views of literacy and numeracy.

Awanuiārangi staff enrolled in and completed the National Certificate in Adult Literacy (Vocational) with the provider Adult Literacy Education & Consulting (ALEC). Although the Special Notes in Unit Standard 21204 locates a particular view of the term 'Māori Literacy' staff from Awanuiārangi struggled to connect this definition with their experience and practice in their respective teaching contexts with adult learners. At Awanuiārangi, this process sparked new discussions about the use of the term 'Māori Literacy'. An emerging debate centred around the notion of Māori Literacy and in particular the width and breadth of multiple interpretations of the term 'literacy'. The term 'Literacy for

Māori' became a way of defining the technicalities of deliberately teaching literacy and numeracy within a particular curriculum. These kōrero flagged the need for a wider discussion about Māori literacy.

A key aim of the hui was to explore how current definitions of Māori literacy (*Te Kāwai Ora Report,* 2001) aligned to developing frameworks such as Learning Progressions for Adults (Tertiary Education Commission, 2007). It was expected that when educators and sector practitioners shared a common understanding about the term 'Māori Literacy,' this could inform best teaching practice in the delivery of embedded literacy and numeracy and provide consistency in course delivery sector-wide in literacy and numeracy gains for Māori learners. Writing about Māori leadership, Sewell notes that:

> *Improvements in education system performance for and with Māori learners will be led by committed and enthusiastic leaders who constantly challenge themselves to realise the potential of them (Māori learners).*[3]

The content and method of delivery for each hui was determined by the respective audience and the Ako Tūāpapa team included at least one guest speaker at each hui who could bring a particular flavour or message about the topic of a literacy and numeracy journey of Māori individuals.

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3   Sewell, 2010.

Key messages from the hui

Māori history and atua stories include a huge range of literacies which are metaphors for 'real life' situations and understandings. (These parallel the Greek mythology which underpins Western cultural understandings.)

'Māori whakapapa stories' 'my Nan's stories' 'ways of telling our stories'

'Use Māori stories (Māui, Tāne, Ruaumoko and others)'

'Tattoo, carving, weaving, whaikōrero, tukutuku, toi, music, ngaru, kapua'

'Reading the tide, moon, wind, stars'

'Real stories that align to what was before and who I am now'

'Adjusting my practices by practising what is preached, not just saying it but living it'

Learning story:

When Koro Bill talked about Māori literacy by reflecting on the various kinds of manu, including the tui and the peacock, he used the tui in order to talk about Te Ao Māori. When the image of a peacock is used as an illustration for a bird, for example, the manu Māori (and the people who connect to them) are made invisible or irrelevant. We have existing stories about manu Māori, including the tui, and these have the potential to further support and extend a learner once a native bird – such as the tui – is the normalised example in the learning context. Once the tui is in the classroom, so is the Māori learner.

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To get full engagement from Māori learners, more Māori tutors are needed, whānau are encouraged to actively participate in decision making and all tutors must have a level of cultural awareness.

The general view was that more professional development is needed amongst the tertiary sector with a focus on mātauranga Māori subtleties of communication linked to listening, speaking and engagement with other forms of interaction used by Māori.

'Build capability in whānau,' 'awhi atu awhi mai'

'Build programmes for young Māori around their skills and passions' 'group work and discussion' 'know the learner / their world and whānau, hapū, and iwi' 'role models'

'Māori delivering' ' you're fantastic people, find out what works for them – do that'

'Whakarongo i ngā wā katoa' 'read the tide, wind, stars' 'using the 5 senses' 'subtle intonation of waiata koroua' 'body language' 'laughter and good silence'

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Learning story:

A guest speaker and a literacy and numeracy kaiako teamed up to develop a listening and speaking activity to get young male Māori learners in a trades class to start communicating on the job. They used a role play exercise to elicit actual communication responses used by learners and then to role model appropriate communication techniques. Learners worked in groups of three: one was the speaker (transmitter of information), one was the listener (receiver of information) and the other was the judge. Role plays included conversations about aspects of the job with:

- Old school mate you haven't seen in five years
- Your nan
- The Minister of Māori Affairs
- The man you hope is going to be your new boss
- The man who owns the land you want to go hunting on.

Body language and youth culture were the focus of the activity and the students demonstrated great interest and were able to relate to the scenarios. Although the tutor would usually use the unit standard questionnaire, role playing was a better way of getting through the information and making it relevant to the group in the class. Whereas many of these students wouldn't normally reflect on these conversations, through this activity they became aware of listening and speaking demands in various environments and they started to practise and improve their responses.

Different teaching and tutoring methods other than those students have encountered before need to be employed; teachers would benefit from professional development about how to deliver innovative, exciting and engaging programmes with safe cultural connections.

'Expertise up-skilling appropriate to the environment'

'Have passionate but understanding people (as tutors)'

'Have a gentle, humble demeanour'

'Build programmes for young Māori around their skills and passions and integrate literacy and numeracy into programmes'

'Looking outside the box'

Learning story:

Many of the learners in a computing class were Māori learners who did not speak te reo and who did not visit or have involvement with a marae. Most had participated in a pōwhiri but didn't know the meaning of this process. Tutors started by talking about the process, working with the local marae whānau so each step was explained to the class during a marae visit. To accompany this visit, tutors developed a literacy teaching activity called a cline to explain the process of a pōwhiri and draw out the key terminology. Immediately afterwards, learners were given another literacy teaching activity called an interactive close exercise to consolidate this new learning of vocabulary and new terms. Finally, learners completed a pair definition literacy activity of all the new key terminology covered during the visit and in class. While the class would normally just visit the marae, the development of extra teaching and learning tools made the teaching and learning much more meaningful and fun for learners and simultaneously built their skills in literacy and numeracy.

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There are many constraints, including time, around the pragmatics of delivery.

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Time – often lots of time – is needed to establish sound relationships as a precursor before, during and after teaching, but time constraints mean that opportunities to consolidate learning are often unavailable. If they could, many wanted to deliver "off site," perhaps on a marae or by the sea to influence learning in a positive way, or use "non-professionals" as support personnel for example Matua Parkinson's work with Trades learners at Awanuiārangi.

'We would like a video of Matua's experiences for our students'

'Not always stuck in a room' 'more exposure'

'Relationship' 'whakawhānaungatanga' 'kanohi ki te kanohi'

'Environment – surrounding, settings'

'Noho ki te awhi'

Learning story:

Two tutors recall a learner who excelled when demonstrating the nine safety aspects of a chainsaw. However, the tutors were also aware of this student's difficulty with written assignments so when it came to the assessment which required the learner to 'explain the nine safety aspects of a chainsaw' they allowed this particular learner to create a rap which captured his answers. This rap was performed at the Māori literacy hui in Whakatāne by the two tutors who had initiated this innovative assessment idea. The tutors have continued to use this assessment option as most of their learners are so passionate about hip hop culture. It wasn't until after they engaged in professional development about Learning Progressions that they recognised this is a valid type of assessment and an alternative option to support learner engagement. Additionally, allowing these learners to provide their assessment material in a form that was familiar to them led to improved self efficacy and confidence.

All felt that Māori learners with limited literacy and numeracy skills **did** have a range of other skills, abilities and literacies.

'Stop looking at the tail of the bell curve! Look at your outliers, your fantastic people'

'Who holds the power in the programming? Whose voice is reflected?'

'Te ihi, te wehi, the mana o tō tātou tīpuna'

'Show each other what we are' 'Tino rangatiratanga'

'Build programmes for young Māori around their skill passions and integrate literacy and numeracy into programmes'

Learning story:

A young woman was a truant who hated school and reluctantly came to [the course] with a practiced 'staunchness'. This involved being non compliant and refusing to co-operate. She arrived just in time to go for a two week stint [on a military base] where she spent time in a "whānau" environment with other youth and adults who took an interest in her and recognised "she wasn't dumb." Once she returned, she did so well at the course that she has gone on to further training.

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SECTION
THREE

The Pūtea Arapiki Ako Māori Literacy Project, facilitated by Awanuiārangi, has provided a platform for stakeholders to put forth their thinking about the relationship between 'Māori' and 'Literacy.' Koro Bill in Whakatāne described the philosophical significance of recognising the tui as well as the peacock: multiple literacies already exist, and Māori understandings have a place in the literacy and numeracy classroom. At the hui held at Waiwhetu, Dr Kara Puketapu[4] articulated this as a distinction between 'Māori Literacy' and 'Literacy for Māori':

> *If we are talking about Māori Literacy then there is an issue. However, if we are talking about Literacy for Māori, then that clearly refers to the technicalities of teaching reading, writing and numeracy.*

Māori Literacy supports Māori people to participate fully in society within Aotearoa New Zealand. As there are different definitions of 'being Māori' (Tertiary Education Commission, 2010), people have autonomy to choose their own definition of what 'being Māori' means. Characteristics such as geographical location, economic situation and access to whānau support all influence individual definitions of 'being Māori'.

'Māori literacy':
- is Āhuatanga Māori which is underpinned by Māori values and knowledge (for example customary practice, historical kōrero, tikanga and kawa)
- recognises non-paper based literacies (for example reading the environment, symbols, art forms and people)
- is learner centred, multifaceted and multidimensional
- is holistic.

Literacy for Māori is about ensuring maximum learner engagement in order to improve literacy and numeracy in a culturally appropriate environment. Where practicable, tikanga Māori practices are used when working with a Māori learner audience.

'Literacy for Māori':
- assumes a Māori audience
- deliberately incorporates 'literacy and numeracy teaching strategies and activities' in everyday teaching practice
- chooses the most effective tool or strategy for the job on the day, according to the audience
- is aware of effective literacy and numeracy teaching strategies, frameworks and resources, and applies effective delivery of teaching and learning.

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Socio-cultural practices: knowing the learner

The Learning Progressions (Tertiary Education Commission, 2008) suite of resources suggests that the approach taken to teaching and learning adult literacy and numeracy uses a three point model:

- knowing the demand; of the texts that learners want or need to read
- knowing the learner; what they can do or already know, in order to determine the next learning steps)
- knowing what to do; to help learners move on to the next learning steps.

Sociocultural aspect knowing the learner → **Knowing the learner** ← Diagnostic aspect of knowing the learner

Knowing what to do   **Knowing the demand**
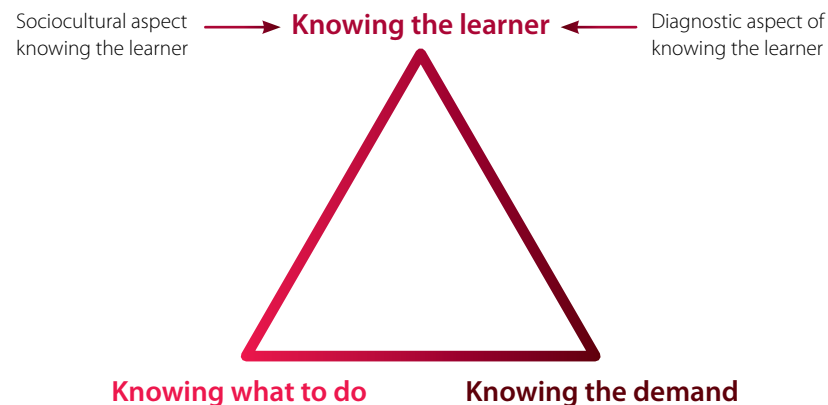
The discussion at the nationwide hui clearly linked to various aspects of these resources. However, much of the feedback and description in the discussion at each hui connected specifically with the dimension of knowing the learner and especially with the sociocultural aspect of knowing the learner.

Diagnostic aspect of knowing the learner

The Literacy and Numeracy for Adults Assessment Tool is a robust measure of learners' literacy and numeracy skills as defined by the Learning Progressions. Many organisations use other additional diagnostic tools in order to gain a richer picture of learners' skills.

Sociocultural aspect of knowing the learner

Discussion about Māori worldviews have tended to fit in the 'knowing the learner from a sociocultural aspect' of the Learning Progressions resources. It is helpful to align discussions in this way to keep tauira or learners in the centre of the kōrero and discussions.

CONCLUSION

The nationwide hui provided an opportunity to emphasise and enlarge the conversation about Māori literacy. While the key messages for the nationwide hui have been outlined in section two above, these conversations about Māori literacy will be – and need to be – ongoing. Discussion at the hui can be clustered around a number of themes and the following is a final summary of themes which, according to the discussion and documented evidence, will continue to emerge in these ongoing conversations.

Awanuiārangi is now referring to the notion of 'Whakatipuranga Arapiki Ako'. By this term the educators can now refer to the growth and development of Arapiki Ako or the work of strengthening literacy and numeracy teaching and learning for adults.

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Diverse Māori realities are visible and relevant to the conversations

Māori are not homogenous. While we cannot assume that all Māori aspire to be proficient in Te Ao Māori we cannot ignore that many Māori value te reo Māori and value access to and participation in Te Ao Māori.

Different perspectives of literacy are evident and relevant to the conversations

'Māori literacy' is necessary for being able to 'read' and 'engage' in Te Ao Māori contexts and therefore the importance of the language medium and language context are fundamental to the definition of Māori literacy.

Expectations of stakeholders impact variably on the conversations

This work has recognised three aspects of feedback about expectations:

(1) a desire to rebalance government attention and commitment with greater emphasis on Te Reo Māori and Te Ao Māori;

(2) a desire to 'get on with it' with a kaupapa focus that transcends institutional boundaries and constructs;

(3) an acknowledgement of the importance and contribution of the government's initiative with workforce literacy.

Some of these are readily achievable – he pae tata. Some of these may need other avenues and take more time – he pae tawhiti.

Different levels of action need to be recognised and noted in the conversations

These levels range from political commitment, policy and funding approaches at one end and the quality of teaching and learning at the whiteboard and with the calculator at the other.

Next steps

Discussions about Māori literacy will continue, taking on the contribution of these hui and the even wider conversations which these hui represent. Mead's discussion of rāhui both encourages and compels us to put a stake in the ground and identify that this is where the conversation about Māori literacy is at present. As we move forward from this point, there are further questions for us to deliberate over:

Now we have extricated 'Literacy for Māori' from the term 'Māori Literacy', and identified its scope and possible expressions in teaching practice,

What are the many things we might mean by 'Māori Literacy'?

What does this term mean in the context of Matāuranga Māori?

Or are both concepts one and the same?

And, beyond them, further questions yet to come.

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