



Full Report

Tahia te Marae, Tahia te Wānanga

MARAE AND MĀORI COMMUNITY-BASED ADULT LEARNING

Te Kupenga Mātauranga o Taranaki



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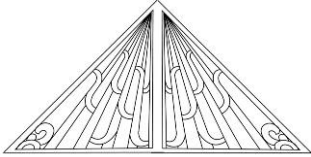
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Te Kupenga Mātauranga o Taranaki Tōpū

E ko te puna wai kua uhia noa
Kei runga, kei te tītōhea e iri ana
Ahakoa tukitukingia e te poaka
Koropupū, koropupū, koropupū tonu ana
Waihoki te wharekura, ngā papa kōrero o tupua, o tawhito
Te kura i huna, te kura i tiki mai i Hawaiki
Tairanga tonu ana ki te pīneki, ki te haupapa, ki te pūrei kohu
Tē tāmi ki te puehu e tutū tonu ana ki runga ki Taranaki whenua

Hipa te rau tau, pahemo ko te huki ō nehe, ka riro ki te pō, whenumi ki te pō, oti atu
Hipa te rau tau, ū tonu a muru, a raupatu, a kuru, haehae mai ki te ao nei e
He tupuranga rākau ki te āwhā, ki te tūpuhi, ka piko i te hau
Engari te raupō, mahaki mai a uru, a tonga, ka matike rā anō.

Me whakaraupō e te iwi!

Matike mai ki tō reo ... he poi, he ruruku, he whakawai, he ohaoha ā o koutou pahake
Matike mai ki tō ora ... he rau riki, he rongoā, he mirimiri, he korikori o nāiane rangi
Matike mai ki te takapou, matike mai ki te taraiti, matike kia marae-ātea ai te tū

He kōrero tuku iho ēnei, he kōrero tuku ki Taranaki whānui,
Otiā ka rangona ki te tai whakarunga, ki te tai whakararo,
ki te whitinga ki tai-ata, ki te urunga ki tai-ahiahi
Kei ngā whārangi nei ko te tau kotahi i a Taranaki i warea ai ki a ia anō,
ki āna kōrero, ki āna tikanga, ki āna kawē i ngā kura runga marae o ōna iwi

Kei a koutou kē e ngā mata anga mai ki tā te pukapuka e puaki nei
Ko tō koutou e pai ai, purutia.
Ko tō koutou e aua atu ai, waiho ake.
Heoti anō rā ka horaina te kupu ki ēnei whārangi
Kia mārama ai te kōpiko o te ara i whāia, otiā o ngā hua i kitea.
Tēnā ko tēnei, he pārangā atu kia whanaunga ai tātou ki tēnei taonga te wānanga
Tēnā koutou e ngā karanga maha, e ngā ringaringa, ngā waewae o ngā takiwā huri noa
Tēnā anō tātou ki te kaupapa nei o ako

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Te Reo Summary

Ko te kaupapa me ngā pātai rangahau

Ko te kaupapa o te rangahau ko te tiroiro, ko te wherawhera i ngā kura hapori Māori mā te hunga pakeke e whakahaeretia ana ki ngā wāhi Māori (ki runga marae, ki roto hapori Māori rānei) kia kite mē ka whakatutuki i ngā wawata o te hapori e pā ana ki te whakatina i ngā tikanga Māori ā Taranaki me te nohonga tahitanga ki te rohe. Ko ngā āhuatanga o te tikanga Māori ā Taranaki ko ērā e whai wāhi ai te Taranakitanga o te reo, ngā tikanga, ngā kōrero tuku iho, te mātauranga me ngā take e manakohia nuitia ana.

I roto i tēnei tirohanga kaupapa ka whārikihia ēnei pātai rangahau:

1. He aha rawa ngā āhuatanga, ka kitea i te tūnga ki runga marae, e tautoko ana i te ako i ngā tikanga Māori ā Taranaki?
2. Ki tō te tauira whakaaro, he aha tētehi wāhi ako e tau pai ana te ngākau, me te akiaki i a ia kia uru atu, kia tuku whakaaro atu hoki ki ngā tikanga Māori ā Taranaki pēnei i te reo me ngā tikanga?
3. Ka pēwhea te akoranga ā-marae e whakaara ake ai i te matatau me te māia o te akonga kia whai pūmou tonu ia ki ngā kaupapa whakawhanake hapori Māori?
4. He aha te painga o te whakamahi i ngā pūrere hopu reo MP3, ngā puka ako, ngā pukapuka karakia/waiata o Taranaki hoki hei rauemi tautoko i ngā whakaritenga ako ā-marae?

Tikanga o te rangahau

He aronga kaupapa Māori tō te whakamahinga o te rangahau nei. E iwa ngā akoranga mātauranga Māori i whakaritea, i whakahaeretia mā te hapori ki runga marae, ki wāhi Māori kē atu rānei. I kawea ētehi o aua akoranga mō te wāhanga kotahi noa iho o te tau, ā, i ētehi atu akoranga ka rua, ka toru anō neke atu ngā kawenga i te roanga o te tau. O te katoa o ngā kura akoranga i te tau he 22 i kawea, ā, he 182 ngā ākonga i whai wāhi ki roto. He uiui tangata takitahi, tangata mōhio o Taranaki tētehi o ngā tikanga rangahau i whakamahia i roto i te kaupapa nei, otiā, he whakakīki whārangi uiui, arā, he 85 te tini ākonga, me ngā kaiako tokowhitu o rātou i kawea akoranga, waihoki ētehi rōpū patapatai motuhake nei i whakahaerengia – tauira mai, kaiako mai hoki.

Ngā Kitenga

Ka rite ngā whakaaro o ngā tauira me ngā kaiako i uia ki te mea nei - he pai ake te marae me ngā tauwāhi ā-hapori Māori hei tauwāhi ako. Ka whakaaro nui ngā tauira i uia ki te kōrero he pai ake te marae hei wāhi ako i ngā tikanga Māori ā Taranaki.

He nui ngā āhuatanga o te marae ake me ngā tauwāhi Māori i tohungia he mea tautoko i ngā tikanga Māori ā Taranaki. Ko ngā āhuatanga matua i tohungia ko te tūturu Māori o aua tauwāhi me ngā mōhiotanga i puta; ko ngā mahi 'ā-ringa' tonu ki te akoranga; ko te whai mātauranga o Taranaki o taua takiwā; ko te ako i te 'kāinga tonu'; ko te aro atu ki te kawē ā-rōpū – kia kaua i te kawē takitahi, otiā he huarahi whakamana, he whakaputa hua nui i roto i te tini tau, me te hanga huarahi hei whakapūmou i ngā hononga ki ngā hapori Māori, kia whai wāhi ai te tangata.

I tohungia hoki e ngā tauira me ngā kaiako te whakaihiihi me te haumarua o aua tauwāhi ako kia whaimana ai te akiaki i te hunga ākongā ki te kapo me te tuku whakaaro atu ki ngā tikanga Māori ā Taranaki. E ai ki ēnei tāngata, ko ngā āhua e tohu ana i te tauwāhi ako haumarua ko ēnei: he wāhi ngāwari; he whai tuara, he whai wāhanga hoki rātou ki roto; he wāhi e tuku mana whakahaere ana ki te hunga tauira; he ako ngātahi, ako ā-rōpū te kawē; he whakauru ākongā ki ngā ritenga o te whānau, te hapū, me te iwi; he mahi tahi me te hapori, me te tautoko mai a te hapori; he whakatauri i ngā ākongā kia whai tūranga, whai hononga ai rātou; otirā he wāhi e wātea ana ki te whakaari i te ngākau Māori me te tikanga Māori. Koinei anō hoki ngā āhuatanga o te marae, o ngā tauwāhi Māori rānei (e ai ki ngā tauira me ngā kaiako i roto i ngā uinga pātai me ngā rōpū patapatai), nā, ka hua ake ki te mea he nui atu te wāriu o te whakaako me te ako i roto i aua kura, mō ngā kaupapa e pā ana ki ngā tikanga Māori ā Taranaki, āpiti atu ko ētehi atu kaupapa o te ao.

Mā te whakahaere kura ki runga i te marae, mā te whakauru i te ākongā ki ngā akoranga, ka kuhu noa te hunga tauira ki roto te hapori Māori, e āhei ai hoki te tautoko i te marae, te whakawhanake rā anō i te hapū. Ka whakatiketike ngā akoranga ā-marae i te matatau me te māia o te hunga tauira kia noho tonu rātou ki ngā mahi whakawhanake hapori Māori, i runga i ngā tikanga e toru raro nei.

Tuatahi, mā te kawē akoranga i runga marae e āhei ai ngā ākongā ki te ruku ki roto i tētehi kaupapa Māori kia pono tonu, e āhei ana hoki te noho kia taunga, kia ngākaunui hoki i roto i aua tauwāhi. Tuarua, nā runga i ēnei akoranga me te kuhunga atu ki ngā mahi o te marae ka piki te matatau me te mārāma anō o te hunga ākongā. Tuatoru, mā te kawē akoranga i runga i te marae e āhei ai te hunga ākongā ki te whiriwhiri, ki te whakakaha rānei i ō rātou hononga me ā rātou mahi ngātahi ki ngā hapori Māori o te rohe.

E toru ngā rauemi ako i whakamātauria, arā, he pūrere hopu reo MP3, he puka ako, he pukapuka karakia/waiata Māori hoki nō Taranaki. I whakaae mai te katoa ko te pukapuka karakia/waiata o Taranaki te mea āta whai take o ngā rauemi. Te āhua nei, he nui atu te wāriu o ērā momo rauemi e hāngai ana ki ngā āhuatanga motuhake o aua hapori ki te rohe, o tō rātou tuakiri anō hoki i te whakamahinga ki runga marae, ki ngā tauwāhi hapori Māori rānei – i ērā o ngā rauemi i waihangatia hei tautoko i te ako kaupapa whānui noa nei.

Ko tā te rangahau i kite ai he whitake, he whaihua te kura hapori taipakeke kei ngā tauwāhi hapori Māori ki te nuinga o ngā wawata o te hunga Māori o Taranaki, ka whakamana hoki i ngā tikanga Māori ā Taranaki me te nohonga kotahitanga o te rohe.

Ngā Whakataunga

Ko te whakataunga matua ki te rangahau nei koia ko te rahinga o te wāriu i roto i te whakaako me te ako taipakeke ki ngā tikanga ōpaki i runga marae, i roto rānei i ngā tauwāhi hapori Māori ka kitea i waenga i a rātou, te hunga Māori nō Taranaki, e pā ana ki ngā tikanga Māori ā Taranaki. Nō reira, ka tautoko te rangahau i te kawae akoranga ki ēnei tauwāhi.

He maha ngā ia kua huraina ki te rangahau e taea ai pea te whakamahi hei whakapiki mōhiotanga ki ngā huarahi whakawhanake e kawetia tonutia ana e pā ana ki te whakaako me te ako a te taipakeke i runga i te marae, i roto rānei i ngā tauwāhi hapori Māori ki Taranaki me ētehi atu rohe.

- Mā te āwhina kia mārama ai te hapori ki ōna hiahia ki te whakangungu, ki te whakapakari i ngā pūkenga whakaako, pūkenga ako hoki, e taea ai e ngā rōpū hapori te whakahaere me te kawae hōtaka whakaako ki roto i te tauwāhi o te hapori Māori pērā i te marae. Ehara i te mea ka tautokona ki te tuku rauemi noa nei, engari mā te whakaako atu o te hapori kia riro mā rātou anō hei whakamārama atu he aha te āhua o te kaiako whai pūkenga nui, he aha hoki te kawenga tika o ngā hōtaka.
- Kei ngā marae me ngā tauwāhi ako o te hapori Māori ngā tautoko me te wairua e tika ana kia whaihua te ako me te whakaako i ngā tikanga Māori ā Taranaki.
- He tūranga motuhake tō ngā tauwāhi o te marae, he whaihua hoki hei kawae i ngā kura mō te tuakiri ā-rohe, hei whakamana i ngā hapori, hei arataki hoki i te ākongā kia uru ai ia ki ngā mahi whakawhanake hapori Māori. Nō reira, me hāngai tonu te aronga matua ki te whakatinana i ngā hua ka puta i te whakaako, i te ako hoki ki runga marae.
- Te āhua nei he nui ake ngā hua ka puta i ngā rauemi ā-tuakiri (pēnei i te pukapuka waiata, karakia hoki o taua rohe) e hāngai ana ki te tū motuhake o ngā hapori o te rohe, o te tuakiri rānei, mehemea ka whakamahia ki runga marae, ki te tauwāhi hapori Māori rānei – i ērā o ngā rauemi e tautoko ana i ngā kaupapa whānui o te ako.
- Ko tā te rangahau mahi ko te akiaki i tētehi nekehanga o te tirohanga ki te ao. Ahakoa ka taea pea ngā akoranga mātauranga te whakamahi ki roto i te whānui o ngā momo kaupapa, e ai ki te rangahau nei ko te kawae i te ako i runga i te marae, i roto rānei i ngā tauwāhi hapori Māori, me te hono ā-kaupapa tonu ki te mahi whakawhanake hapori – koinei pea te wāriu matua o ngā akoranga i roto i ngā wāhi Māori nei.

- Mō ngā kura ka whakahaeretia i runga i te marae, i roto rānei i ngā tauwāhi hapori Māori, i te nuinga o ngā wā he aronga whānui tonu tō ngā hiahia me ngā wawata o te hunga ako, nō reira me ngāwari, me pokepoke te whakahaere nā runga i te hurihuri, i te rerekē haere o ngā hiahia o te hunga ako, ā, ka hou, ka tupu hoki ngā wawata.
- Ka hāngai tonu te tautoko a ngā kura hapori taipakeke o runga marae, o roto tauwāhi hapori Māori hoki, i te whānuitanga o ngā wawata i te hapori Māori o Taranaki. He whāinga tēnei o te whakatū kaupapa ki ngā wāhi nei, otirā he tūturu te nohonga ki reira, he kaupapa tuku iho hoki mai i tētehi reanga ki tētehi atu. E tika ana kia kaha hono atu, kia whai tūranga matua hoki ngā hapori Māori o Taranaki i roto i te kura hapori taipakeke i roto i Taranaki kia kaha ake ai te whaihua o ēnei wāhi hei tūranga kura hapori, ā, kia noho hoki hei tūranga ara matua ki te whakatutuki i ngā wawata o te hapori.



Executive Summary

Te Kupenga Mātauranga o Taranaki (Te Kupenga) was established in 2004 to facilitate working relationships among adult education stakeholders, in particular iwi and tertiary education providers, for the delivery of adult education that meets the needs of Taranaki Māori. The purpose of this research project is to investigate how mātauranga Māori adult community courses delivered in Māori settings (on marae and in other Māori community environments) contribute to addressing community aspirations for development of Taranaki Māori cultural practices (i.e. Taranaki reo, tikanga, history, knowledge and values) and regional cohesion. The following research questions are addressed in this project.

1. What are the special characteristics of a marae-based environment that support the learning of Taranaki Māori practices?
2. What do tauira consider a safe and engaging learning environment which motivates them to access and contribute to Taranaki Māori practices such as reo and tikanga?
3. How do marae-based courses raise the awareness and confidence of tauira to continue participating in Māori community development?
4. How useful are MP3 recorders, learning journals and Taranaki karakia/waiata books as support resources for marae-based programme delivery?

This kaupapa Māori research project involved the development and delivery of nine mātauranga Māori adult community courses on marae and in other Māori community environments, funded by ACE Taranaki or Hawera ACE and facilitated by Te Kupenga. Some participating courses were offered in one term only, while others ran more than once over the year (in terms one, two, three and/or four). In total 22 course offerings were run over the year and involved 182 student participants. Student numbers per offering for individual courses ranged from three (for one course offering) to 15 participants.

The research methods used in the project were key informant interviews, surveys, and focus groups. Key informant interviews were undertaken with eight Taranaki Māori leaders. A survey of 85 tauira enrolled in the participating courses and a survey of the seven kaiako who delivered the nine courses were carried out (one kaiako delivered three courses). One focus group was run with tauira at each of the programme sites for the seven courses delivered in term two. In term four, one focus group was run with tauira at each of the programme sites for the five courses delivered that term. A focus group was run in both term two and term four for all seven kaiako.

There was consensus among tauira and kaiako survey participants that marae and other Māori community-based environments are preferred learning environments. Tauira survey participants expressed a particular preference for marae when learning about Taranaki Māori practices. Tauira and kaiako responses in surveys and focus groups enabled the identification of a range of special characteristics of marae and Māori-based environments that support learning Taranaki Māori history, values, processes, knowledge and language. The main characteristics identified were authenticity, practical 'hands on' learning opportunities, access to Taranaki Māori localised knowledge, learning in a 'home place', a focus on collectives as opposed to a sole focus on individuals, an empowering context, the capacity to facilitate

sustainable outcomes, and opportunities to strengthen connections to Māori communities and contribute.

Features of safe and engaging learning environments that motivate students to access and contribute to Taranaki Māori practices were identified by tauira and kaiako in the surveys and first round of focus groups. According to these respondents, safe and engaging learning environments: are relaxed, supportive and inclusive; allow tauira to exercise control within those settings; facilitate collaborative group learning; involve students in whānau, hapū and iwi activities and contexts; enable interaction with community and are supported by community; provide students with a sense of belonging and connection; and, are conducive to the free expression of Māori values and processes. It is reasonable to assume that these features may also underpin what students consider to be safe and engaging learning environments more generally and therefore that these features may facilitate student learning across a broader range of areas. These features are also characteristic of marae and/or Māori-based environments (as expressed by tauira and kaiako in the surveys and initial focus groups), and therefore reinforce the value of teaching and learning in those contexts not only with regard to Taranaki Māori practices but also perhaps in other fields.

Locating courses on marae means that simply through their participation in courses tauira are involved in the Māori community and are contributing to positive marae and/or hapū development. This was reflected in tauira survey and tauira focus group one comments. Marae-based courses also raise the awareness and confidence of tauira to continue participating in Māori community development through three main mechanisms identified in the tauira survey and both rounds of tauira and kaiako focus groups.

First, course delivery on marae provides an opportunity for students to immerse themselves in a Māori environment that has authenticity, which increases their comfort levels and practical experience within that context. As well, they will likely have opportunities to participate in other Māori community development projects happening concurrently to course provision in that setting. Second, both course content and involvement with other activities that are happening on marae have the potential to increase critical awareness among students. That is, for students to gain a better understanding of the challenges facing Māori communities and the root causes of those challenges, and based on that understanding develop aspirations and/or a concurrent readiness to take action through participating in Māori community initiatives. Third, delivery of courses through marae enables students to build or strengthen their connections to and engage with local Māori communities, including those to which they or other family members (e.g. partners or children) may have whakapapa connections.

This project trialled three learning resources, an MP3 recorder, a learning journal and a Taranaki Māori karakia and waiata book. There was consensus that the Taranaki Māori karakia and waiata book was by far the most valued resource. The resource that was most useful wasn't necessarily aligned to course content, but rather enhanced the ability of students to participate in the wider learning environment and community and to understand or engage with local identity – even for those who do not whakapapa to Taranaki. Therefore, identity-based resources that relate to the uniqueness of localised communities or identity may have more

value in a marae or Māori community environment than resources intended to support learning in a generic way.

The research found that adult community education in Māori community settings contributes directly to a range of Taranaki Māori aspirations for development of Taranaki Māori cultural practices and regional cohesion. That contribution can be described in terms of the following five Taranaki Māori aspirational areas: revitalisation and strengthening of the core features of a secure Taranaki Māori identity; broad development for Taranaki Māori that improves their position in society; the acquisition, application and transmission of Taranaki Māori knowledge for community purposes; regional cohesion in terms of strengthening connections between individuals and collectives; and, sustainability of courses, Taranaki Māori practices and communities.

Overall, this research reinforces the value of informal adult community teaching and learning on marae and Māori community settings for Taranaki Māori (particularly with regard to Taranaki Māori practices but also in wider fields) and the need for further development in this area. While the acquisition of knowledge that may be applied in a variety of fields is useful, this research suggests that the process of learning in marae and Māori community environments and the link to community development may be the key value of courses in these contexts. Marae environments are distinct, and are most conducive to developing strongly localised identity-centred programmes that empower communities and facilitate student contributions to local Māori community development. Therefore, particular emphasis should be placed on the development of teaching and learning opportunities on marae including the generation of identity-based resources that relate to the uniqueness of localised communities. This will require that appropriate support is provided to community groups to enable them to identify training needs and develop teaching and learning opportunities in live Māori community contexts. That support should be not only in terms of resource provision, but also in accepting that what constitutes a quality teacher and the effectiveness of programmes are best determined by communities themselves. Each of the points discussed here should equally apply to adult education teaching and learning around the country. However, further localised research will be required in order to substantiate the applicability of this research to other regions and communities.

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Introduction

Te Kupenga Mātauranga o Taranaki was established in 2004 to facilitate working relationships among adult education stakeholders, in particular iwi and tertiary education providers, for the delivery of adult education that meets the needs of Taranaki Māori. This includes formal programmes that lead to qualifications and non-qualification bearing learning opportunities.



and facilitated by Te Kupenga.

The overarching purpose of this research project is to investigate how mātauranga Māori adult community courses delivered in Māori settings (on marae and in other Māori community settings) contribute to addressing community aspirations for development of Taranaki Māori cultural practices and regional cohesion. The research involved the development and delivery of nine mātauranga Māori adult community courses delivered on marae and in other Māori community settings, funded by ACE (ACE Taranaki or Hawera ACE)

The research methods used in the project included surveys of tauira and kaiako, focus groups with tauira and kaiako involved in the nine courses, and key informant interviews with Taranaki Māori leaders.

Research aim and questions

The aim of the research is to examine how marae or Māori community-based courses contribute to, and meet, community aspirations for development of Taranaki Māori cultural practices (i.e. Taranaki reo, tikanga, history, knowledge and values) and regional cohesion.

The following research questions, which align to the aim of the study, are addressed in this project.

1. What are the special characteristics of a marae-based environment (as opposed to non-Māori educational institutions) that support the learning of Taranaki Māori practices such as reo, tikanga, history, knowledge and values?
2. What do tauira consider a safe and engaging learning environment which motivates them to access and contribute to Taranaki Māori practices such as reo and tikanga?
3. How do marae-based courses raise the awareness and confidence of tauira to continue participating in Māori community development?
4. How useful are MP3 recorders, learning journals and Taranaki karakia/waiata books as support resources for marae-based programme delivery?

Characteristics of Taranaki Māori¹

The historical context

The ancestral Taranaki region extends from Kaiwi in the south to Mōkau in the north. Later, Taranaki iwi became established in Waikanae, Wellington, the top of the South Island and in the Chatham Islands. While many waka are acknowledged among the iwi of Taranaki, Aotea, Kurahaupo and Tokomaru, are the customary waka of tribal relationships. Ten iwi associate themselves with Mount Taranaki, and by virtue of this relationship are part of the grouping known as 'Taranaki whānui'. At various points in history major internal conflicts were based around differences between waka, but through time numerous interrelationships formed strong bonds between the Taranaki iwi.

Among these iwi of Taranaki, knowledge generation, maintenance and application has always been of high priority. This is evident in the prominence of traditional sayings such as "Aotea utanga nui, mō te kai, mō te kōrero"² and "Te kura i huna, te kura i tiki mai i Hawaiki"³. Traditions speak of numerous wharekura⁴ located high on the slopes of Taranaki, isolated, harsh conditions, far above the dense lowland forests, and of experimental trials in cultivation and fortifications. This development of knowledge pre-dated colonisation and ensured survival in what was one of the most heavily populated regions in the country.

The first major local impact of the arrival of the Pākehā occurred with raids from iwi in the north seeking access to the wealth of Taranaki's well established flax resource. Other northern tribes later became involved, some fleeing conflict in their own regions causing major upheaval and altering alliances. Through the 1820s and early 1830s⁵ the raids wiped out large communities and many captives were carried away to the North compelling Taranaki people southward into Wellington and beyond. Through this period many social institutions were heavily eroded, but at the same time strategies were developed to contend with raids that used European weapons. Further, in Wellington knowledge and experience with western agricultural technologies and business practices was acquired, and introduction of the bible had led to a high level of literacy. The acquired knowledge gave Taranaki confidence to return in large numbers to their region and the two decades of the 1840s and 1850s were particularly prosperous. On the basis of this prosperity a commitment was made by all tribes to retain and economically develop their lands. The conflict of the previous two decades was put behind them.

That security proved to be short-lived, with a huge increase in settler population in the New Plymouth area due to the dubious dealings of The New Zealand Company. Settlers arrived under the impression they had purchased land in the North Taranaki region and placed pressure on the Government to be more aggressive in buying Taranaki Māori land. In many

¹ Material in this section is derived from Ratima et al 2009, a report produced as part of a Te Kupenga Taranaki Māori tertiary education strategic planning process carried out concurrently with this project.

² 'Aotea canoe, richly laden with the resources of food and knowledge'

³ 'Knowledge kept secret, knowledge derived from Hawaiki'

⁴ Taranaki tends to refer to institutions of knowledge as 'wharekura' but some areas also use the term 'whare wānanga'

⁵ Between 1821 and 1834

cases Māori with connections to Taranaki, who were living outside the region, were encouraged to sell land against the commitment made by major rangatira of Taranaki not to sell. This led to internal conflict and many Taranaki Māori were killed. The Gore-Brown government forced the Waitara land sale, a sale it knew to be seriously flawed and one that was vigorously opposed by the leading Te Ati Awa chief, Te Rangitaake. More than twenty years of conflict ensued. In 1865 the entire 1.2 million acres of Taranaki was confiscated. Four hundred and sixty two thousand acres was kept by the government to repay the costs of its war⁶, 557,000 acres was said to have been sold by the Government, and only 275,000 acres was returned. This state driven alienation of Taranaki lands and the loss of capacity to develop that land economically has been the source of much of the social and economic depression of the iwi of Taranaki and continues as the root of ongoing dissatisfaction with Government's ineffective support of Māori initiatives for community development.

The institutions of wharekura and whare wānanga in Taranaki are associated with the fighting strategies of Te Matakātea and Tītokowaru and are also linked with agricultural ventures in Waitara and Warea. The establishment of Parihaka led to a further development of learning and innovation. Tohu and Te Whiti applied the strategy of passive resistance to great effect in challenging the legitimacy of the Government's land purchases and confiscations. They also led a vast community, of up to 3000, establishing a subsistence economy that incorporated both old and new practices. In spite of the arrest and imprisonment of most of its adult men, Parihaka was able to maintain an approach to self determination that demonstrated active opposition to Government contempt for any form of legitimate Māori authority. Passive resistance in the face of open hostility helped ensure the survival of their people.



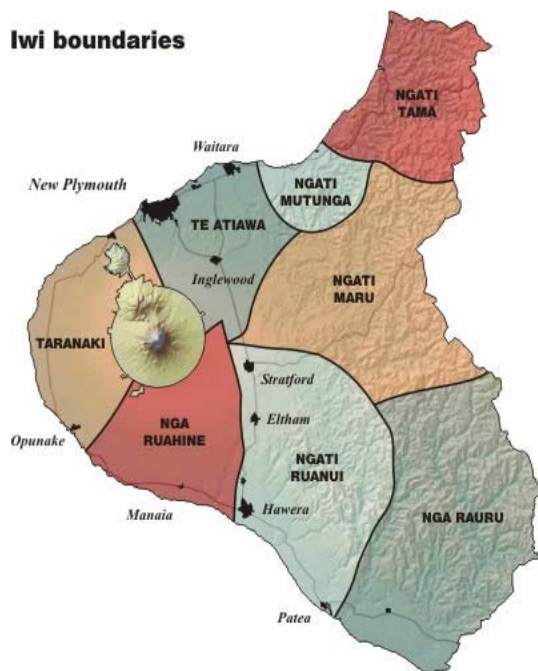
As a community, Parihaka exemplified critical debate, community action and the integration of indigenous knowledge with new technologies and practices. Such an approach was not achieved through authoritarian leadership, but within shared knowledge development and group consensus. Tohu and Te Whiti instituted monthly gatherings, that continue today, to discuss issues and disseminate information to the wider community. They also encouraged the expression of this knowledge and shared values and beliefs within composition and performance of waiata, particularly as poi. The practice of monthly forums was taken up by communities around the region and regularly attended by groups from as far afield as Otorohanga and Horowhenua. This learning opportunity encouraged the critical analysis of government policies and attitudes of Western culture. To date, these activities are seldom recognised by institutions or wider society.

⁶ 200,000 acres of which was set aside to compensate some 8000 soldiers who had fought against Taranaki Māori.

Taranaki is not the only area to have endured despite a harsh history of warfare and settlement. Nor is it the only region to be impoverished by the forced alienation of its lands and repeated disregard of aspirations for Māori community aspirations for self-determination. It does, however, have unique characteristics that influence how future Māori adult education initiatives should take place in order to give regard to the historical and cultural features of Taranaki's human landscape. Four features in particular should be noted:

- the geographical spread from Taranaki to the South;
- the cultural practices, dialect and oral traditions unique to its peoples;
- the existing institutions and events that continue to sustain community interaction and local knowledge; and,
- the regional resources, both current and traditional, that were confiscated and that some iwi have been able to secure through claims settlement.

Iwi boundaries



Iwi affiliations

The ancestral Taranaki region extends from Kaiwi in the south to Mōkau in the north.

The 2006 census collected iwi affiliation data for eight commonly referred to iwi and a further two iwi, the boundaries of which are shown in Iwi Boundaries Map.

The 10 iwi are; Ngā Rauru, Pakakohi, Tāngahoe, Ngāti Ruanui, Ngā Ruahine, Taranaki Iwi, Te Atiawa, Ngāti Maru, Ngāti Mutunga, and Ngāti Tama.

The number of 2006 Census respondents indicating an affiliation to the 10 Taranaki iwi are listed in Table 1 below. There are 15,800 Māori living in Taranaki, and Māori who affiliate to Taranaki iwi comprise 57% (around 9000 people) of the local Māori population (BERL Economics 2008).

Table 1*Taranaki Region iwi affiliations Census 2006*

Iwi	Total Number
Ngā Rauru	4,047
Pakakohi	327
Tāngahoe	228
Ngāti Ruanui	7,035
Ngā Ruahine	3,726
Taranaki Iwi	5,352
Te Ati Awa	12,852
Ngāti Maru	732
Ngāti Mutunga	2,091
Ngāti Tama	1,167
Taranaki Region (not further defined)	108

Source: Statistics New Zealand

Note: Individuals are able to identify more than one iwi affiliation and therefore may be counted more than once where there are multiple Taranaki iwi affiliations

Most Taranaki iwi are not large relative to major iwi in other regions, and range in size from a few hundred to close to 13,000 members. Te Ati Awa is the largest iwi with 12,852 individuals declaring their affiliation in the 2006 Census. Most of those who affiliate to Taranaki iwi live outside of the Taranaki Region (BERL Economics 2008) and the extent to which they aspire to actively participate in Taranaki marae, hapū and/or iwi affairs is not known.

The 2006 Census also collected data on people who affiliate to iwi derived from Taranaki, and these figures are shown in Table 2 below.

Table 2*Other Taranaki iwi affiliations Census 2006*

Iwi	Number
Te Ati Awa ki Whakarongotai	615
Te Ati Awa (Wellington)	1,728
Te Ati Awa (South Island)	2,433
Ngāti Tama ki te Upoko o te Ika	210
Ngāti Mutunga ki Wharekauri	1,389
Ngāti Tama (South Island)	381
Te Ati Awa (Not further defined)	4,644
Ngāti Mutunga (Not further defined)	729
Ngāti Tama (Not further defined)	606

Source: Statistics New Zealand

Note: Individuals are able to identify more than one iwi affiliation and therefore may be counted more than once where there are multiple Taranaki iwi affiliations

The Cultural Context

According to the 2006 Census, 3,936 people in Taranaki spoke te reo Māori. Of that number, 3,216 people or 21.2% of Māori living in Taranaki, use te reo Māori (Ministry of Social Development 2008). The 2006 Survey on the Health of the Māori Language found that self-assessed proficiency in the Māori language was variable for Taranaki iwi groups, ranging from 17% to 34% for individual iwi (Table 3). Taranaki reo has a distinct dialect, with the most noticeable feature being that the 'H' is pronounced as a 'glottal stop'. There are also some distinctive words and sentence structures. A number of initiatives have been developed to support and strengthen te reo o Taranaki (Sundgren and Hond 2003).

Enrolments in Māori-medium education in schools indicate interest among local Māori and some non-Māori in the maintenance and strengthening of te reo. The number of enrolments in Māori-medium learning in Taranaki by percentage of instruction in te reo is shown in Table 4.

Table 3*Self-assessed proficiency in te reo Māori by Taranaki iwi 2006*

Iwi Affiliation	Numbers able to converse in Māori ⁷	Total iwi membership	Percent able to converse in Māori
Taranaki Region	33	105	31
Ngāti Tama (Taranaki)	201	1,167	17
Ngāti Mutunga (Taranaki)	450	2,091	22
Te Ātiawa (Taranaki)	2,307	12,852	18
Ngāti Maru (Taranaki)	180	732	25
Taranaki	1,446	5,352	27
Ngā Ruahine	1,155	3,726	31
Ngāti Ruanui	2,076	7,035	30
Tāngahoe	72	228	32
Pakakohi	111	327	34
Ngā Rauru	1,380	4,047	34
Total	9,411	37662	

Source: Te Puni Kōkiri (2008). *The health of the Māori language in 2006*. Wellington, New Zealand: Te Puni Kōkiri

Table 4*Enrolments in Māori medium learning by percentage of instruction in Māori in Taranaki at 1 July 2008*

Percentage of Instruction in Māori	Māori	Non - Māori	Total
80-100%	193	4	197
51-80%	48	-	48
31-50%	59	14	73
12-30%	63	44	107
Total	363	62	425

⁷ People who can hold a conversation about everyday things in Māori

Source: Ministry of Education (2008). *Māori Medium Education as at 1 July 2008*. Retrieved from: http://www.educationcounts.govt.nz/statistics/Māori_education/schooling/6040/32367 [accessed March 10 2009]

Marae in Taranaki

Marae are one of the few institutions in New Zealand where te reo Māori and Māori process take precedence. There are at least 49 marae in the Taranaki region, with a high proportion located in the South Taranaki Region.

There is clearly a role for tertiary education, both formal and informal, in supporting revitalisation of Taranaki reo and culture. The benefits may be difficult to measure directly in economic terms, and are likely to be best reflected in terms of cultural integrity and strengthened regional cohesion.

Taranaki Māori community aspirations

Adult education enables individuals and communities to develop the knowledge and skills that support them to fulfil their individual and collective potential. This includes formal programmes that lead to qualifications and non-qualification bearing learning opportunities. Therefore, the concept of adult education includes both career focused education and socially based education that is informal, meeting community defined learning needs, and is not necessarily motivated by career aspirations.



This project examines how marae or Māori community based courses contribute to, and meet, community aspirations for development of Taranaki Māori cultural practices (i.e. Taranaki reo, tikanga, history, knowledge and values) and regional cohesion. Taranaki Māori community aspirations for adult education were identified in a series of community hui convened by Te Kupenga from 2003 – 2009 and are expressed in the Taranaki Māori Tertiary Education Strategic Plan (Hond et al 2010) as five strategic focus or aspirational areas. These aspirational areas are priority domains for planning and action to more fully engage Taranaki Māori with adult education.

The five aspiration areas are:

1. **Identity** – the full expression of Taranaki Māori identity and culture;
2. **Development** – the social, economic, cultural and political development of Taranaki Māori;
3. **Knowledge** – the articulation, generation and expansion of Taranaki Māori knowledge;
4. **Cohesion** – strengthened connections between Taranaki Māori individuals and collectives (e.g. iwi, hapū and whānau) through shared responsibility and negotiated relationships; and,
5. **Sustainability** – positive interventions that are durable and evolve to meet the changing needs of Taranaki Māori

In combination, these five areas provide a useful framework for understanding, and supporting the achievement of, Taranaki Māori community aspirations.

A kaupapa Māori approach⁸

In order to best ensure that the research was consistent with Taranaki Māori community beliefs, values and preferences, a kaupapa Māori approach was adopted. To inform what that approach might look like in terms of the current project, a literature review was conducted to identify key kaupapa Māori principles that may usefully guide the research. The literature reviewed included academic journals, academic reports, conference proceedings, Government reports and theses. The findings of the literature review and the implications of a kaupapa Māori approach for the project are outlined in this section.

The concept of 'kaupapa Māori'

'Kaupapa Māori' as a term has come into everyday usage in the last twenty to thirty years to describe Māori community action in various domains. This usage of the term is consistent with Smiths' (1997) description of kaupapa Māori as an intervention strategy.

Kaupapa Māori as an intervention strategy, in the western theoretical sense, critiques and re-constitutes the resistance notions of conscientisation, resistance and transformative praxis in different configurations. (Smith, 1997, p. 65)

The application of 'kaupapa Māori' has been most prominent in the education sector, with the emergence of Māori driven education initiatives that place high value on Māori language and cultural norms and the transmission and development of Māori knowledge. These initiatives range from preschool (kōhanga reo), through to primary (kura kaupapa Māori), secondary (wharekura) and tertiary levels (wānanga). Kaupapa Māori initiatives have also been developed in a variety of other sectors, particularly in the areas of health, justice, and social services.

It has also become increasingly common for Māori academics to locate their work within a kaupapa Māori framework. According to Smith,

In a kaupapa Māori framework, to be Māori is taken for granted; one's identity is not being subtly undermined by a 'hidden curriculum'. Māori language, knowledge, culture and values are validated and legitimated. Māori cultural aspirations, particularly in a wider societal context of the struggle for language and cultural survival, is more assured...(Smith, 1997, p. 467)

While there is no one agreed upon definition of the concept of 'kaupapa Māori', it is an emerging field in theoretical terms and has largely been driven by the application of the concept within applied settings, such as teaching and learning institutions.

⁸ Material in this section was used in both this project and a concurrent Te Kupenga research project (Ratima et al 2009) carried out as part of a Taranaki Māori tertiary education strategic planning process.

Theoretical development and kaupapa Māori

Academic debate continues over the extent to which kaupapa Māori is praxis oriented, as opposed to a body of knowledge or theory that may be applied in practice.

Kaupapa Māori is not a Theory in the Western sense; it does not subsume itself within European philosophical endeavours which construct and privilege one Theory over another Theory, one rationality over another rationality, one philosophical paradigm over another paradigm, one knowledge over another knowledge, one World view over another World view of the other. Kaupapa Māori Theory is rather kaupapa Māori Praxis. (Walker, 1996, p. 119)

Kaupapa Māori is the “conceptualisation of Māori knowledge” that has been developed through oral tradition...It is knowledge that validates a Māori world view and is not only Māori owned but also Māori controlled...it is the natural and only source for the development of a mechanism which aims to transmit exclusively kaupapa Māori knowledge. (Nepe, Tuakana, 1991, pp. 15-16)

There is no one shared view as to the theoretical positioning of kaupapa Māori. Pihama describes kaupapa Māori theory as “...evolving, multiple and organic...” (Pihama, 2001, p. 113). Relative to other organised areas of inquiry and established disciplines, theoretically kaupapa Māori is in the early stages of development and much of the theory underpinning kaupapa Māori is inherent and not yet articulated.

According to some Māori theorists, kaupapa Māori theoretical development is closely aligned with critical theory. Critical theory recognises that inquiry is values-driven. Feminism is an example of an inquiry paradigm that is aligned with critical theory. Tuhiwai Smith implies that kaupapa Māori is a localised version of critical theory.

. . . Kaupapa Māori is a ‘local’ theoretical positioning which is the modality through which the emancipatory goal of critical theory, in a specific historical, political and social context, is practised. This ‘localising’ of the aims of critical theory is partly an enactment of what critical theory actually ‘offered’ to oppressed, marginalised and silenced groups. (Tuhiwai Smith, 1999, p. 186)

While kaupapa Māori is influenced by critical theory, Pihama (2001) distinguishes between the two.

Kaupapa Māori theory does not depend on Critical Theory for its existence just as Critical Theory does not depend on Kaupapa Māori theory for its existence. Kaupapa Māori theory is founded in this land, Aotearoa. Critical Theory is founded in Europe.

A strong kaupapa Māori theoretical framework must be cognisant of our historical and cultural realities, in all their complexities. (Pihama, 2001, p. 88)

Kaupapa Māori theory is driven by whānau, hapū, iwi, Māori understandings. Critical Theory is driven by European sourced philosophies and understandings. (Pihama, 2001, p. 103)

Therefore, kaupapa Māori is not only relevant to Māori but its starting point is Māori beliefs and values, and Māori cultural and historical realities are located at the centre.

Kaupapa Māori theory is developed from a foundation of kaupapa Māori and mātauranga Māori. Its base is firmly entrenched on this land, on Papatūānuku and that holds Kaupapa Māori theory as a distinctive framework. (Pihama, 2001, p. 110)

That said, kaupapa Māori does resonate with indigenous experience internationally.

Kaupapa Māori theory is simultaneously local and international. Local, in that it is necessarily defined by Māori for Māori, drawing on fundamental Māori values, experiences and worldviews. International, in that there are many connections that can be made through a process of sharing Indigenous Peoples theories. (Pihama, 2001, p. 102)

Kaupapa Māori principles and themes

Principles are defining characteristics which capture the nature or essence of a given phenomenon. Therefore, principles enable us to better understand the nature of kaupapa Māori. While there is no one agreed upon list of kaupapa Māori principles, key principles are able to be identified in the literature. A selection of kaupapa Māori principles relevant to this project are identified below.

Building on the work of Graham Smith (1990), kaupapa Māori theorists have further developed the following kaupapa Māori principles (L. T. Smith 1997, Pihama 2001, Pohatu 2004).

Tino Rangatiratanga – The Principle of Self-determination

Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence...

Taonga Tuku Iho – The Principle of Cultural Aspiration

This principle asserts the centrality and legitimacy of Te Reo Māori, Tikanga and Mātauranga Māori.

Ako Māori – The Principle of Culturally Preferred Pedagogy

This principle acknowledges teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori.

Kia Piki Ake i ngā Raruraru o te Kāinga – The Principle of Socio-Economic Mediation

This principle asserts a need for Kaupapa Māori research to be of positive benefit to Māori communities...

Whānau – The Principle of Extended Family Structure

The principle of Whānau sits at the core of Kaupapa Māori...

Kaupapa - The Principle of Collective Philosophy

The 'Kaupapa' refers to the collective vision, aspiration and purpose of Māori communities. (<http://www.rangahau.co.nz/research-idea/27/>)

Similarly, Linda Tuhiwai-Smith identified the following kaupapa Māori 'working principles' derived from kaupapa Māori contexts: whakapapa; te reo; tikanga Māori; and, rangatiratanga (<http://www.rangahau.co.nz/research-idea/31/>).

Ratima (2001) identifies the following five kaupapa Māori principles – interconnectedness, Māori potential, Māori control, collectivity, and Māori identity. Interconnectedness refers to the way in which Māori understand the world in holistic terms, recognising links between times, realms and situations. As a principle, Māori potential requires that initiatives contribute to positive outcomes for Māori and increased opportunities for Māori to fulfil their potential. The principle of Māori control is concerned with Māori maintaining control of a given endeavour. Collectivity, refers to the need for Māori collectives to be a legitimate focus of interventions, and therefore benefits should be accrued not only at the individual level but also at the level of the collective. As a principle, Māori identity refers to the need for kaupapa Māori initiatives to endorse Māori cultural identity.

The following additional and overlapping principles of kaupapa Māori are also drawn from the literature.

- Emancipation and transformation of power relations (Pihama, 2001).
- The validity and distinctiveness of Māori knowledge and Māori worldviews, and the central importance of Māori cultural heritage (Nepe, 1991; Smith in Gordon & Codd, 1990, p.100).
- Holism and an integrated approach (Taki, 1996, p. 16).

It should be noted however that there is a dearth of contemporary published work on specific Taranaki Māori worldviews and the relationship of these worldviews to kaupapa Māori principles. Therefore, what is currently contained in the literature is generic in nature and does not specifically address the unique Taranaki Māori ways of looking at the world and interpreting or generating knowledge. Taranaki Māori communities have, in previous consultations run by Te Kupenga (Hond et al, 2009), placed high value on the distinctiveness of Taranaki Māori knowledge. Therefore, there is a need to localise kaupapa Māori as the framework for generating and interrogating Taranaki knowledge, given that a Taranaki Māori worldview is at the centre of Taranaki Māori knowledge.

From the kaupapa Māori principles, five themes are outlined below that: have been identified by Te Kupenga as of central relevance to Taranaki Māori and have underpinned recent Taranaki Māori tertiary education strategic planning processes carried out by the organisation (Hond et al, 2009); are considered to be of high relevance to the aim and research questions for this project; and, are reflected throughout the research process.

- Self-determination in the Taranaki context;
- Validity of Taranaki Māori worldviews and importance of Taranaki Māori cultural heritage;
- Holism and interconnectedness;
- Benefits for Taranaki Māori; and,
- Taranaki Māori collectives, including both customary (e.g. hapū) and new structures (e.g. Te Kupenga). (Hond et al, 2009, p. 11)

Examples of the ways in which these themes have been applied in the current research project are shown in Table 5 on the following page.

Table 5*Application of a kaupapa Māori approach to this project*

Kaupapa Māori themes	Implications for the research
<i>Self-determination in Taranaki context</i>	<ul style="list-style-type: none">• Taranaki Māori aspirations defined by local Māori at community discussion forum run by Te Kupenga from 2003-2009, including work in 2007 supported by ACE Innovation and Development funding• leadership and control of the research by Te Kupenga, a Taranaki Māori community organisation• project is intended to contribute to increasing Taranaki Māori control over their own futures through increased relevant community educational opportunities
<i>Taranaki Māori worldviews and cultural heritage</i>	<ul style="list-style-type: none">• project aims to contribute to the localisation of adult community learning in Taranaki Māori contexts to fit the needs of Taranaki Māori• project is focussed on how marae and Māori community based courses contribute to, and meet, Taranaki Māori community aspirations for development of Taranaki Māori cultural practices and regional cohesion• a kaupapa Māori approach to the research has been employed
<i>Holism and interconnectedness</i>	<ul style="list-style-type: none">• embrace a holistic concept of adult education that includes both formal and informal learning opportunities• qualitative research methods are employed which are context sensitive• the research is located within a broader strategy for Taranaki Māori development

<i>Benefits for Taranaki Māori</i>	<ul style="list-style-type: none"> • the project involves Taranaki Māori community groups in ways that establish and sustain local activity • contribute to enhancing the capacity of Taranaki Māori taura and kaiako to transmit learnings to whānau, marae and communities • lead to increased capacity for Taranaki Māori in terms of cultural practices and regional cohesion
<i>Taranaki Māori collectives</i>	<ul style="list-style-type: none"> • develop mechanisms for information dissemination to Māori collectives • be relevant to individuals, and to Māori social structures at all levels (e.g. whānau, hapū, and marae) • promote partnerships with local Māori collectives, in particular marae and Taranaki Māori community groups

Based on Hond et al (2009).

Research Design and Method

Nine mātauranga Māori adult community courses delivered on marae or in other Māori community settings (Appendix 2) were developed and delivered over a 12 month period. These participating courses were funded by ACE and facilitated by Te Kupenga. Courses were delivered in areas of Māori need identified in a Te Kupenga research project carried out in 2007 and supported by ACE Innovation and Development Funding. That project involved a consultation process with secondary school whānau groups, secondary Māori teachers, kaumātua, marae and other Māori community groups. The project identified the following areas as Taranaki Māori priorities for community adult education; tribal knowledge and local history, kapa haka and waiata tawhito, raranga, te reo Māori, kaumātua roles, supporting teenagers, marae tikanga, tikanga Māori, Tiriti o Waitangi, Māori spirituality, Māori health, marae horticulture/landscaping, mataitai (conservational practices of the foreshore and seabed) and whakapapa.

The participating community courses were: Ngā Purapura/Sustainable Marae - a marae-based course where knowledge of community gardening in marae settings was presented and practiced; Whare Kura – a Māori community-based reo Māori and tikanga Māori course; Te Kopere Reo – a Māori community-based short course run by and for Te Kopere, a group of Taranaki/Whanganui Māori traditional healers to strengthen reo Māori related competencies required in their role as healers; Te Reo Māori ki Marfel – an introductory Māori language course delivered at a community centre; Te Arakamu Toi – a Māori community-based course where mixed media arts are used as a medium to describe and understand a Māori worldview; Whakaahurangi Raranga – a marae-based programme that teaches pokinikini cloak making through flax weaving techniques; Te Roopu Whānau Tautoko – a marae-based course where knowledge and skills are presented and practiced that relate to tikanga Māori and enable students to gain confidence to participate in marae contexts; Raranga/Flax Weaving – a Māori community-based traditional and contemporary flax weaving course; Kāhui Toi – a Māori community-based Māori art course.

Some participating courses were offered in one term only, while others ran more than once over the year (in terms 1, 2, 3 and/or 4). In total 22 course offerings were run over the year and included 182 participants. Student numbers per offering for individual courses ranged from three (for one course offering) to 15 participants (Appendix 2).

Tauira and Kaiako involved in the courses provided the main data sources for the research. The research methods that were employed in this project were surveys of tauira and kaiako, focus groups with tauira and kaiako, and key informant interviews with Taranaki Māori leaders. Standard ethical processes were followed during the course of the project, such as ensuring informed consent was secured from all research participants. Guidance and support for the project team (Appendix 3) was provided by an advisory committee that included three project mentors (Appendix 3).

Once a term the project team met with all kaiako involved in the project. The purpose of those meetings was to explain the research process, to assist in the development of peer mentoring

and support systems, to provide training to support kaiako in their teaching roles and to seek their input into the project. In particular, kaiako provided feedback on data collection methods and tools.

Three learning resources were trialled by kaiako and students as part of the project; learning journals, multimedia compatible MP3 recorders, and a Te Reo o Taranaki waiata resource book - He Kohikohinga Waiata o roto o te Takiwā o Taranaki (Te Reo o Taranaki is a Taranaki Māori community organisation formed in 1986 to facilitate Taranaki Māori language revitalisation). The selection of these three resources for trialling, was based on the experience of previous courses which indicated that record keeping, use of technology and Taranaki reo were areas of weakness that may benefit from further support.

Learning journals were personal books which were intended to be used to record reflections on teaching and learning journeys with pictures, diagrams and/or words. Taura and kaiako learning journal inserts (Appendix 4) were placed in each of the taura and kaiako journals respectively as prompts to support teaching and learning (the learning journal inserts were also used as schedules to guide discussion in the first focus groups held with taura and kaiako). The inserts encouraged kaiako and students to give consideration to, for example, the special characteristics of marae or Māori based teaching and learning environments, what constitutes a safe learning environment, and, the effectiveness of marae or Māori-based courses in raising the awareness and confidence of students to continue to participate in Māori community development. The journals were provided to support student learning, and were not used in the project as a data source. Multimedia compatible MP3 recorders were provided to taura to enable them to maintain an oral record of their learning. Kaiako were trained in how to use the MP3 recorders with students to support their learning, and at each meeting with kaiako and students the project team encouraged the use of the MP3 recorders. The waiata resource book was a koha to each kaiako and taura to support Taranaki reo and tikanga in each course. The resource, developed by Te Reo o Taranaki, includes Taranaki karakia, ngeri, waiata tawhito and waiata ā-ringa.

Key informant interviews

In-depth open-ended one-on-one key informant interviews were carried out with eight Taranaki Māori community leaders using an interview schedule (Appendix 5) to guide discussion and enable the collection of qualitative data. The advantages of using in-depth open-ended interviews as a data source are that they are able to focus directly on the topic of interest, and provide insight as to informants' perceptions of relevant issues.

The sampling technique employed was purposeful sampling. Purposeful sampling requires the selection of interviewees who are considered to be rich sources of information that will address the research aim and questions. Informants were selected with guidance from the project Advisory Committee. With informants' permission all interviews were video recorded for the purposes of the current research. The video recordings were used to undertake a thematic analysis of the interviews. The main themes identified provided an important information source for the project.

Surveys of taura and kaiako

A survey was carried out of taura from each of the nine courses and with all eight course kaiako (one kaiako delivered two courses). In total 85 taura completed questionnaires, from a total of 95 potential participants. The project team carried out taura interviews at the course venue at a time that was suitable for the kaiako and taura and during one selected offering of each of the nine courses. Learners were informed in advance that they would have the opportunity to take part in the survey on a particular course day. All taura present on the day the interviews were carried out across the nine courses agreed to participate in the research.

The research was explained to potential participants using an information sheet, and their informed consent to participate was sought using a written consent form (Appendix 6). A written structured questionnaire was used to collect data (Appendix 7).

A similar process was carried out with kaiako using an information sheet and written consent forms to seek informed consent (Appendix 6) and a structured questionnaire (Appendix 8) to collect data. All of the seven kaiako who delivered courses participated in the kaiako survey (one of the kaiako delivered three courses) and therefore there was a 100% response rate.

Focus groups

Focus groups were run with taura in June 2009 (term two) and September/October 2009 (term four).

Seven courses were run in term two. Learners were informed in advance that the focus groups would be run on a particular course day, and students enrolled in the seven courses and present on that day participated in the first focus group. Learners across the programmes did not meet together, rather one focus group occurred at each programme site. Therefore a total of seven taura focus groups were run in term two. The courses that were run in term two were; Ngā Purapura – Sustainable Marae, Whare Kura, Reo Māori ki Marfel - Marfel Māori Language Acquisition Course, Arakamu Toi, Whakaahurangi Raranga, Raranga – Flax Weaving, and Kāhui Toi. The focus groups were facilitated by the project team using focus group schedules (Appendix 4) to guide discussion.

Five courses were run in term four. Taura were informed in advance of the course day on which focus groups would be run, and all students from these courses who were present on that day participated in the second focus group. Learners across the programmes did not meet together, rather one focus group occurred at each programme site. The courses that were run in term four were; Ngā Purapura – Sustainable Marae, Reo Māori ki Marfel - Marfel Māori Language Acquisition Course, Whakaahurangi Raranga, Raranga – Flax Weaving, and Kāhui Toi. The focus groups were facilitated by the project team using focus group schedules (Appendix 4) to guide discussion.

Comments made in focus groups were not attributed to individuals, and names and numbers of participants were not recorded for the purposes of the taura focus groups.

Two focus groups were run with kaiako, in term two and term four. The focus groups were facilitated by the project team using focus group schedules (Appendix 4) to guide discussion. All seven kaiako from the participating courses took part in the focus groups.

Data analysis

Qualitative data were analysed using thematic analysis (Patton, 2002). That is, inductive coding of data was undertaken which involved labelling and categorising the data into key areas of interest that were identified as the data were being analysed. Through the coding process, general patterns were identified in the data which gave rise to themes as data were interpreted. Data were classified by two researchers to enable analytical triangulation. That is, each of the two researchers classified the data separately, and the codes were then compared and discussed.

Information dissemination to communities

Two marae-based presentations were held in late 2009. The first hui was held at Whakaahurangi Marae (Stratford) on 2 December, and the second hui was held at Owae Marae (Waitara) on 9 December. The hui targeted kaiako and taura, whānau, marae trustees, iwi and hapū with interests in adult education, Māori community organisations with training needs, providers of adult education to Taranaki Māori communities, high schools considering pathways for Māori students, community advocacy groups, and individuals with an interest in Māori education, wānanga and mātauranga Māori. Hui were captured on video.

Research results

Overview

The aim of the research is to examine how marae or Māori community-based courses contribute to, and meet, community aspirations for development of Taranaki Māori cultural practices (i.e. Taranaki reo, tikanga, history, knowledge and values) and regional cohesion.

This research was predominantly qualitative, and data were analysed using thematic analysis (Patton, 2002). The research results are presented separately for each of the seven main data sources - key informant interviews with Taranaki Māori leaders, tauira survey, kaiako survey, tauira focus group one, tauira focus kaiako focus group one, tauira focus group two and kaiako focus group two. The findings provide background to and/or address the following four research questions from the perspectives of Taranaki Māori leaders, tauira and kaiako.

1. What are the special characteristics of a marae-based environment (as opposed to non-Māori educational institutions) that support the learning of Taranaki Māori practices such as reo, tikanga, history, knowledge and values?
2. What do tauira consider a safe and engaging learning environment which motivates them to access and contribute to Taranaki Māori practices such as reo and tikanga?
3. How do marae-based courses raise the awareness and confidence of tauira to continue participating in Māori community development?
4. How useful are MP3 recorders, learning journals and Taranaki karakia/waiata books as support resources for marae-based programme delivery?

The key informant interview data is presented first to illustrate community expectations in terms of Taranaki Māori community aspirations and the roles and contributions of local marae and Māori community centres towards the achievement of those aspirations. Findings from the tauira survey, kaiako survey, tauira focus group one and kaiako focus group one are then presented in turn. While there is some overlap, generally the subheadings within each of these sections align to a particular research question and there is also a summary of each section. This approach facilitates clarity in terms of how each data source addresses the research questions. For example, subheadings in the tauira survey section include 'A marae or Māori community-based learning environment' (research question one), 'A safe and engaging learning environment' and 'Motivations to learn Taranaki Māori practices' (research question two), 'Knowledge translation' (research question three), and, 'Learning resources' (research question four).

The final two sections of this chapter present results for tauira focus group two and the kaiako focus group two. Supplementary data was collected during these focus groups in areas of interest identified during the earlier phases of data collection that would either provide a context for, or directly address, the research questions. These areas are – unique features of the courses that relate to Taranaki Māori practices, supporting relationships within communities, Taranaki Māori aspirations, and learning resources.

Key informant interviews with Taranaki Māori leaders

Characteristics of respondents

Eight Taranaki Māori leaders were interviewed who have tribal affiliations to Taranaki and/or have worked in the Taranaki education sector for a considerable period of time, in most cases more than 20 years. Those interviewed had a broad cross section of experience in the Taranaki Māori education sector, including in early childhood, primary, secondary and tertiary education – both Māori and mainstream, and both Māori language immersion and non-immersion. Their involvements included roles as teachers/lecturers and managers of education organisations including NGOs.

Taranaki Māori Community aspirations

Interviewees were asked to describe Taranaki Māori community aspirations in their fields of interest. The aspirations identified could be grouped into the following areas.

- Strengthening and regeneration of core features of a Taranaki Māori identity - Taranaki Māori language, customs and knowledge, as a basis for broader development and self-determination.
- The empowerment and strengthening of Māori collectives, Māori approaches, Māori values and a Māori essence within the Taranaki region.
- Improving the position of Taranaki Māori in society.
- Leading active lives and being healthy.
- Full engagement of Taranaki Māori in education, as decision makers, in programme development and delivery, and through participation and success as learners.
- Iwi of Taranaki work together in coordinated ways towards shared goals.
- Children have a secure Māori identity and solid educational base from which they are able to pursue their aspirations and achieve their potential in any field.

Tōku wawata i roto i a Taranaki, kia eke...te rangatiratanga o te iwi, ki te whakahaere i a ia anō. I roto i a Taranaki nei...ko te kaha nei te tāmi mai...i te iwi Māori...Kua roa a Taranaki nei, mai te wā i murua ai ngā whenua, ka noho ngoikore, ka noho momo mauuitanga pea, he taumahatanga kua iri ki runga i ngā iwi o Taranaki...Kia puta i aua taumahatanga. Kia tu ake ki runga me tō tātou rangatiratanga te tino wawata hei tona mutunga kua mōhio tonu ko te reo, ko te tikanga, ko te mātauranga o roto i tēnei rohe te tino whainga...” [My aspirations for Taranaki, to regain...tribal self-determination, to control their own affairs. In Taranaki, Māori have been oppressed...For a long time, since the land was taken, Taranaki [Māori] have been weakened, perhaps it's a type of illness, a burden upon Taranaki tribes...To emerge from that burden. The aspiration is to be in control of our own destiny. In the end the ultimate goal is to know our Taranaki Māori language, customs, and knowledge.]

My aspirations for Taranaki Māori community is to see full total engagement of that community within their learning...from development stage, establishment stage, owning, controlling, creating, delivering and of course learning in...what Taranaki Māori community identify as their learning aspirations...to sum it up, tino rangatiratanga in education for Taranaki Māori... We have to allow for everybody (all Taranaki Māori) to have a voice...whether it's the CEO at PKW (a Taranaki Māori land incorporation) or the cleaner at the kura kaupapa. Everybody is entitled to be heard.

The roles and contributions of Taranaki marae and Māori community centres

There was consensus that Taranaki marae and Māori community centres have a role to play in contributing to the achievement of Taranaki Māori community aspirations. Potential contributions are listed below.

- In everyday situations practicing activities and ways of operating in these settings which are consistent with Taranaki Māori community aspirations, such as the provision of healthy food at marae events.
- Marae have an important role in encouraging hapū and iwi to work together. Through marae, hapū and iwi may formally develop and implement strategic plans which enable them to determine their own development pathways towards a common goal.
- Use of pre-existing marae-based Taranaki Māori community events, such as Maui Pōmare Day and Te Rangi Hiroa Day, as a vehicle to further Māori community aspirations through, for example, the promotion of health agendas.

- Use of marae as a venue for wide-ranging programme delivery, given that marae are a context within which Māori philosophies and norms prevail. At the same time, however, provision should not be limited to marae venues.
- Marae facilitate Taranaki Māori community identification and expression of aspirations, and support the achievement of those aspirations.
- Be inclusive in terms of student participation in courses delivered in these settings, to enable learnings to be implemented in a variety of outside settings such as schools.

...there is a...obligation on...marae and Māori community centres...to listen...to their people in terms of their...learning aspirations...ensuring that those aspirations are...implemented...marae and...Māori community centres they have a big role to play.

Respondents suggested ways in which the contribution of marae and Māori community centres to achieving Taranaki Māori community aspirations may be facilitated. Those suggestions are listed below.

- Through supporting marae and other learning spaces within the Māori world, as knowledge is empowering.
- Through hosting iwi-wide and pan-iwi events (e.g. the Parihaka Peace Festival) and other initiatives on marae.
- By establishing collaborative initiatives between tertiary education institutions and Māori community organisations.

Ko te mea nui nei ana e tautoko ana i tēnei ako ki runga marae...koira inaianei...ngā wahi kei raro tonu i te...ao Māori. Kāore i te kitea ki wahi kē, kōhanga reo, kura kaupapa, kei raro kē i ngā whakahaere o te Kawanantanga, te Ngai Pākēhā, nō reira me hoki ki te marae, kei reira ke te ao Māori e tiakina ana...kua kite a kanohi atu au i te hua o te ako i runga i te marae, i te mea kei te whakamana tātou i ngā whare Māori, kaupapa Māori, ngakau Māori, wairua Māori nei i roto i tēnei rohe o Taranaki. [It's very important to support learning on marae and other places that are still authentically within the Māori world. These environments don't exist in other places, Kōhanga Reo, Kura Kaupapa they are still under Government administration, non-Māori auspices, therefore go back to the marae, that's where Māori worldviews are nurtured...I've personally seen the benefits of marae-based learning, because in that context we give status to Māori houses, Māori issues, a Māori heart, and Māori spirituality that are derived from within the Taranaki region.]

Education was considered to have an important role in enabling marae and Māori community centres to contribute to the achievement of Taranaki Māori community aspirations in the following ways.

- Knowledge about how one connects to the collective is powerful and this knowledge may be acquired through education.
- Knowing how various groups within a wider collective relate to one another and their shared history enables a better understanding of interrelationships, which in turn leads to a solidarity of purpose. This solidarity of purpose enables collectives to remain focused on collective action even during periods of stress and tension.
- People are empowered through education and should be encouraged to seek knowledge and understanding.
- There is an intergenerational perspective, in that it is important that young people understand Taranaki Māori history.
- Delivery of education programmes on marae supports marae to remain relevant in contemporary times.
- Education is a vehicle to achieve positive Māori development and is a key to Māori success.

Regional cohesion

As outlined below, interviewees described the role of regional cohesion in terms of their aspirations for Taranaki Māori community development.

- When Māori groups work together and have a shared understanding they are able to achieve Taranaki Māori community development aspirations.
- Historical changes have meant that people now act as individuals and in small nuclear families with accountability to a limited number of people. Nowadays, it is usually only specific initiatives that motivate people to interact with members of the wider community. As well, large numbers of Taranaki Māori live outside the region. It is important that Taranaki maintains its historical narratives, customs and language as there will come a time when those that are disconnected from their Taranaki Māori identity will come home and want to learn more about their identity.
- Because of the number of iwi in Taranaki, regional cohesion is very important, and therefore there needs to be shared networking and mutual support. Appropriate leadership and guidance can enable iwi of Taranaki to work cooperatively and unify the people.
- Strengthening relationships enables cooperation based on shared understandings, which in turn facilitates a planful approach to the achievement of Taranaki Māori community aspirations.

Summary

The Taranaki Māori community aspirations described by interviewees can be grouped into the following areas – strengthening Taranaki Māori identity and knowledge as a foundation for

development, improving the position of Taranaki Māori in wide-ranging areas (e.g. health, education and culture), and regional cohesion. As well, responses indicated an expectation that positive change will be sustained over time in order that individuals have the opportunity to achieve their potential and that collectives are strengthened.

According to the Taranaki Māori leaders, Taranaki marae and Māori community centres have an important role to play in contributing to the achievement of Taranaki Māori community aspirations. Further, there are practical ways in which marae and Māori community centres may be supported to fulfil that role. A key facilitating factor identified was strengthening the role of marae and Māori community centres as sites for adult community education.

Tauira survey

Characteristics of respondents

Eighty-five students enrolled in the nine participating marae or Māori community-based courses took part in the tauira survey. Of the 85 students, 15 were men and 70 were women, so 82 %



were female. Participants ranged from 18 years to over 80 years of age, though most were aged between 40 and 50 years. Of the 85 students, 62 identified as Māori. Of the 62 Māori students, 46 identified their affiliations to iwi of Taranaki. Therefore, over half of the participants were Taranaki Māori.

Most of the participants could only speak simple sentences in te reo Māori. Over half (54%) had previously attended qualification bearing mātauranga Māori courses in polytechnics, universities or formal wānanga. More than half of the respondents (60%) had attended other mātauranga Māori community courses.

A marae or Māori community-based learning environment

Of the 85 students surveyed, 68 said the marae or Māori community venue influenced their decision to sign up for the course. Two students were uncertain as to whether this type of location influenced their decision, and 15 said it did not influence their decision to enrol.

Tauira gave reasons as to why holding the course on a marae or 'other' Māori-based environment influenced their decision to enrol in a course. Most responses were concerned with strengthening connections to marae or communities. That is, students or their partners were affiliated to the marae, the marae venue provided an opportunity to re-engage with their marae and/or local Māori community, and the location reinforced a sense of closeness with their people. It was also noted that locating the course in these environments contributed to positive

hapū development and that in this context there were opportunities for whānau-based and hapū-based learning alongside kaumātua.

Respondents indicated a strong preference for marae or Māori-based learning environments. According to respondents, a marae or Māori-based learning environment is different from other settings. The marae or Māori-based environment was directly contrasted with mainstream learning environments, and were considered to be focused on the collective versus the individual, inclusive versus exclusive, collaborative versus separate, humorous versus serious, spiritual versus intellectual, and informal versus formal.

In describing other distinctive features of these settings, respondents referred to the following features.

- Authenticity and learning within a natural cultural context that is ‘culturally comfortable’. Students referred to course learning on marae and in the natural environment (at the beach, by streams, in gardens, and in the homes of kaumātua). These types of environments naturally support course content and provide a positive atmosphere for learning Taranaki reo and tikanga. As an example, it is more natural and comfortable to speak Taranaki reo on marae than in a school or polytechnic.
- A safe and comfortable environment where students feel at home, are not pressured, and there is a high level of flexibility in terms of time.
- A family-friendly setting where children are welcome and there is a sense of manaakitanga, of support and sustenance.
- Whanaungatanga and creation of community within the learning group. People of all ages are connected within a whānau-based support system.
- An emphasis on shared learning.

More generally, the course topic, where it was held, and who was delivering the course were all factors considered in decisions to enrol. The convenience of the venue location was also a factor for some.

Tauira were asked where they would generally prefer to do their learning about aspects of tikanga Māori. The majority of tauira preferred the marae environment, particularly for reo and tikanga learning. However, moving outside of the marae setting was important for some courses, for example in the collection of harakeke or in planning projects along local waterways.

Reasons given for preferring a marae location were that it is an authentic and natural setting for local Māori knowledge, particularly at the hapū level and with regard to marae tikanga and identity. As well, it is an environment that supports group interaction and practical hands on learning. Students are also able to learn within their own hapū and iwi and in a setting that is comfortable and in which they feel ‘at home’.

Wairua is embodied at the marae.

We feel more at home on a marae.

Some respondents did not have a course venue preference and indicated that some aspects of tikanga Māori, such as ‘history or general knowledge’ could be taught in wide ranging settings. Comments indicated that in these circumstances, what was important was that there is an appropriate teacher and group of learners (e.g. including Māori, relations and knowledgeable individuals), that the environment was safe, that within that setting it was possible to create a ‘Māori feeling’, and that the course was run at an appropriate pace.

A safe and engaging learning environment

Tauira identified factors that make them feel safe enough to learn, when learning about Taranaki Māori practices. The factors generally fell into two categories – the characteristics of teachers and learners, and the environment.

Tauira tended to prefer a kaiako that was known to them and trusted, and with whom they felt comfortable. Not surprisingly, they expected kaiako to be knowledgeable and have practical experience of Taranaki Māori practices and to be competent teachers. While some participants expressed a preference for kaiako from Taranaki who have the Taranaki mita, one participant did not feel that the kaiako needed to be from Taranaki. In terms of personal qualities, kaiako who were easy going, patient and approachable were preferred.

I tenei wā, ka pirangi au te mōhio i te kaiako [At this time, I prefer to know the teacher].

I want to learn Taranaki reo, so a tutor who has been brought up to learn Taranaki dialogue.

Some respondents referred to the importance of being part of a group of students who are easy going, ‘happy’, and from Taranaki.

Tauira identified characteristics of the environment that made them feel safe to learn. That is, an environment that: is friendly, relaxed, encouraging, respectful, non-judgemental and accepting; is around Māori people in a whānau,/hapū/ iwi situation; is in whareniui; enables the expression of Māori values (e.g. whanaungatanga and kotahitanga) and process (e.g. karakia); and, is conducive to collaborative group learning.

That I don't or am not made to feel stupid or silly because of lack of knowledge.

Students identified challenges or barriers they anticipated that they may need to deal with in order to complete the entire course. The following challenges or barriers were identified.

- Having sufficient time allocated to complete projects and meet goals.
- Being able to catch up if a session is missed.
- Lack of confidence, for example in speaking Taranaki reo.

- Whānau responsibilities.
- Limited opportunities in the home to speak Māori with others.
- Dealing with tauiwi;
- Health and hearing loss.
- The difficulties for older people of retaining learnings.
- Work commitments which limit the time that is able to be spent on course work.
- Travel issues, including the cost of travel to the course.

Motivations to learn Taranaki Māori practices

Taurira identified a range of factors that motivated them to learn Taranaki Māori practices, such as reo, tikanga, history, knowledge and values. The most common reasons given were - being from Taranaki, being non-Māori or Māori from outside the Taranaki region, to be able to participate more fully in the Taranaki Māori community, and, the revitalisation of Taranaki Māori practices.

A number of respondents were motivated to learn about Taranaki Māori practices because it is an inherent part of their identity as Taranaki Māori.

Nō Taranaki au, nō Waitara. It's part of me! I am of Taranaki ki te Tonga. [I am from Taranaki, from Waitara. It's part of me! I am of South Taranaki.]

It's my whakapapa and my time. Privilege to learn from Aunty...

For others, while they did not affiliate to iwi of Taranaki they felt it was important that they and their whānau should have some understanding of Taranaki Māori practices if they are living in this region. One participant, whose children are Taranaki Māori, noted the importance of improving her understanding of Taranaki Māori practices in order to better support her children.

I live here now and I'm bringing my children up here and learning about Taranaki would be good for my kids and their kids.

My husband and children are Māori, and all my descendants will be Māori. I want to learn with them and for them, journey with them.

Some respondents were motivated to ensure the revitalisation of Taranaki Māori practices and to be able to more fully participate in Taranaki Māori contexts. There was also some indication that seeing other whānau members participating in Māori contexts was motivating.

Learning the mita o Taranaki helps me to understand the ways and tikanga and I am able to participate in Taranaki hui.

Personal responsibility to our tipuna to maintain this knowledge.

Other motivations included having classes available locally and provided by 'good' kaiako.

Knowledge translation

Tauira discussed the ways in which they expected to use the knowledge and information from the course. Their responses could mainly be grouped into three categories – identity and personal development, whānau contribution, and using Taranaki reo in everyday life.

Identity and personal development - Respondents indicated that knowledge from the courses would help them feel more comfortable in Māori contexts, could be applied in their everyday lives, and would strengthen their identity as Māori.

I will feel stronger as a Māori wahine.

Every day... always in a position where the learning is implemented like phrases, whakatauki, karakia, waiata, and just normal greetings and whakapapa.

Whānau contribution – Many respondents anticipated that knowledge from the courses would be shared with whānau and future generations, and that as well participation in the courses would have the additional benefit of motivating other whānau members to learn.

Strengthen me so I can share it with others- younger whānau and mokopuna...

Teach my children to understand and value tikanga from where they are from.

Using Taranaki reo in everyday life – A number of comments referred to the value of learning Taranaki reo and using it in everyday life in homes and workplaces.

To kōrero more in the reo day to day, with friends and family.

Every day... always in a position where the learning is implemented like phrases, whakatauki, karakia, waiata, and just normal greetings and whakapapa.

Some of those who participated in raranga courses noted that they intended to make items for gifts and sale.

Generally students considered the knowledge from the courses to be of high value and were interested and motivated to share the knowledge with whānau and the wider Taranaki Māori community. The following factors were identified as motivators:

- The willingness of others to learn and their recognition of the value of acquiring the knowledge.
- The potential to contribute to strengthening relationships and hapū development, including attracting Māori communities back to marae.
- Self-confidence in one's ability to share knowledge and the support and encouragement of others (including kaiako, other learners and friends) to do so.
- The personal desire to share knowledge in the same way that it has been shared by others.

- Access to resources that support knowledge sharing, including written resources, an appropriate website, and financial support.
- Knowing the benefits of learning.

Skills and comfort one can obtain from weaving is the reason I would encourage and support other whānau or members of the public to take up this opportunity to learn raranga.

- To safeguard the knowledge.
- Specific opportunities that may arise, such as projects or exhibitions.

Some participants expressed these factors using the Māori concepts of manaakitanga, whanaungatanga, kaitiakitanga, kotahitanga, and wairuatanga.

Learning resources

Tauira were asked whether they were familiar with using an MP3 recorder. Of those that responded, 41 were not familiar with using an MP3 recorder, 27 were familiar with using an MP3 recorder, and 11 were uncertain.

Generally tauira found the waiata and karakia resource book very useful and their comments indicated that it was frequently used.

Very, very useful, love it, use it all the time for waiata, karakia.

There was a mixed response to the learning journal, with some tauira finding it useful while others did not. Overall, however, comments indicated that the journal was not used as intended for reflective learning but rather to record notes from course sessions.

Summary

Students indicated a strong preference for marae or Māori community-based learning environments, often because of the opportunity to strengthen connections with marae or local Māori communities and because of the potential contribution to positive hapū development.

The marae was the preferred venue when learning about aspects of tikanga Māori. Reasons given for preferring a marae location were that it is an authentic and natural setting for localised Māori knowledge, it is an environment that supports group interaction and practical hands on learning and that students are able to learn within their own hapū and iwi in a setting in which they feel 'at home'.

Tauira identified the following characteristics of a safe and engaging learning environment – supportive, with other Māori in a whānau/hapū/iwi situation, enables the free expression of Māori values and processes, and is conducive to group learning. The characteristics of teachers and learners were also considered as important in making students feel safe enough to learn about Taranaki Māori practices.

The marae or Māori environment was directly contrasted with mainstream learning environments and were considered to be focused on the collective versus the individual, inclusive versus exclusive, collaborative versus separate, humorous versus serious, spiritual versus intellectual, and informal versus formal. Other distinctive features were the authenticity of learning within a natural cultural context that is 'culturally comfortable' and where Māori values are given expression (e.g. family friendly, sense of manaakitanga, shared learning, and whānau-based support system).

The most common motivations for learning about Taranaki Māori practices were – being from Taranaki, being non-Māori or Māori from outside the Taranaki region, to be able to participate more fully in the Taranaki Māori community, and the revitalisation of Taranaki Māori practices. The main ways that tauira intended to use knowledge gleaned from the course was for identity and personal development, to enable them to contribute to whānau, and to use Taranaki reo in everyday life. Students indicated that they were motivated to share knowledge acquired from courses with whānau and wider Taranaki Māori communities.

Tauira found the waiata and karakia resource book very useful. There was a mixed response to the learning journal, though those that did use the journal used it to record notes from course sessions rather than for reflective learning.

Kaiako survey

Characteristics of respondents

The nine courses were delivered by seven tutors, five women and two men. One of the male tutors ran three courses. All tutors were Māori, and six affiliated to iwi of Taranaki.

All tutors were aged 40 years or older, and three of the tutors were aged 60 years or older. While most of the tutors had a reasonable level of fluency in te reo, one indicated that they did not think they spoke te reo very well.

Six kaiako had previously taught in a range of informal and community-based mātauranga Māori courses, including those delivered under the auspices of ACE and WITT. Course topics included te reo, Taranaki Māori tikanga and history, and raranga. Of these six kaiako, three had been involved in teaching mātauranga Māori related subjects for 2-5 years, one had been involved for 6-10 years, one had been involved for 16-20 years, and another had taught for 21 or more years.

A marae or Māori community-based learning environment

All three kaiako who delivered marae-based courses agreed that the marae was the best place to deliver the course. Of the four kaiako who delivered their course in another type of Māori-based environment, two agreed that this was the best place to deliver their course, one respondent was unsure, and another did not respond to the question.

Reasons given were that a marae or Māori-based environment is culturally comfortable and safe and one within which Māori have a sense of belonging. Respondents referred to the

confidence that students feel within that environment; that it is conducive to creating a community within the learning group, and strengthens connections between individuals, whānau and the marae within a whānau-based support system. It was also noted that this learning environment extended to the wider physical environment, including beaches, streams and gardens, and into the homes of kaumātua. As well, one respondent commented that many Māori will not participate in a school setting, perhaps due to past negative experiences.

Whakawhanaungatanga, place of belonging which creates a safe learning environment. Creates a community within the learning group, and also connects marae, whānau, kaumātua, tamariki in a whānau based support system.

When teaching aspects of tikanga Māori, kaiako indicated that they would prefer to do their teaching within marae, hapū, iwi and other Māori environments. As appropriate, respondents indicated that there would also be aspects of a course that may be taught in the physical environment (e.g. gardens, streams, rivers and beaches).

If tikanga kōrero for harakeke this would be done with the plant in its environment.

A safe and engaging teaching environment

Kaiako identified factors that contribute to a safe environment for teaching aspects of Taranaki Māori practice. Those factors are listed below.

- Being open in terms of where and how the teacher's learning and training were acquired, their limitations, and that everyone (including the teacher) is learning with regard to Taranaki Māori practice.
- The use of karakia to open a teaching session.
- Kaumātua, hapū, iwi and community support.
- Motivation to teach Taranaki Māori practices.

Kaiako identified a number of factors that motivated them to teach Taranaki Māori practices. Those motivating factors were: the uniqueness of Taranaki Māori practices; a personal passion for Taranaki Māori practices, including teaching these practices; and, to share knowledge with Māori, one's people, while remaining inclusive of other ethnic groups.

Māori, for Māori, by Māori.

Knowledge translation

Kaiako expressed a number of hopes for the way in which taura would use knowledge from courses, as listed below.

- As a starting point in their learning that will encourage them to continue to strengthen their reo and Māori knowledge.

- For personal growth and development, to put their knowledge into practice and to support them in their engagement with the Māori world.
- To support them to continue to come back and contribute to marae.
- To gain confidence and share the knowledge with others, in particular whānau.

To grow and develop to assist them in their own areas of engagement.

To practice, become confident and teach others...whānau.

Kaiako gave the following reasons as to why they share knowledge of Taranaki Māori practices through their course teaching. Those reasons were: the uniqueness of Taranaki Māori practices; to see students develop a sense of pride in their identity and Taranaki Māori affiliations; that students gain confidence in carrying out Taranaki Māori practices; and, the opportunity to share knowledge specific to marae and hapū.

To see tauira gaining confidence in carrying out tikanga and traditional methods/practices o ngā mātua tupuna.

Kaiako identified the following potential challenges or barriers to course delivery: maintaining sufficient student numbers and course completions; challenges in teaching special needs students and/or their caregivers; whānau problems outside of courses; administrative aspects of courses; being confident in one's experience and knowledge; working with and supporting non-Māori students; and, the commodification of raranga (i.e. when students want to learn to use the skill for monetary gain).

Learning resources

Kaiako were asked whether they thought the waiata and karakia resource book would be useful in class. All of those who responded to the question (five) expected the resource to be useful.

Most kaiako indicated that they were not familiar with using an MP3 recorder. Two of the kaiako were familiar with the use of MP3 recorders. Kaiako were asked if they were familiar with using a learning journal. All of those who responded to the question (five) were familiar with using a learning journal.

Summary

Most kaiako indicated that they preferred a marae or Māori community-based learning environment to deliver their course. Reasons given were that a marae or Māori-based environment is: culturally comfortable and safe and one within which Māori have a sense of belonging; is conducive to creating a community within the learning group; and, strengthens connections between individuals, whānau and the marae within a whānau-based system of support.

Marae, hapū, iwi and other Māori environments were preferred when teaching about aspects of tikanga Māori. Reasons given for preferring a marae location were that it is an authentic and natural setting for localised Māori knowledge, it is an environment that supports group

interaction and practical hands on learning and that students are able to learn within their own hapū and iwi in a setting in which they feel 'at home'.

Kaiako expressed a number of aspirations for how students would use knowledge from courses, including personal growth and development, supporting their engagement with the Māori world, to contribute to marae, and to share that knowledge with whānau.

While kaiako were familiar with using a learning journal, prior to course delivery they were not familiar with using an MP3 recorder.

Tauira focus group one

Focus groups were run with tauira in June 2009 (term two). Seven courses were run in term two. All students present on the day focus groups were run for these seven courses participated in the first focus group. Those courses were; Ngā Purapura – Sustainable Marae, Whare Kura, Reo Māori ki Marfel - Marfel Māori Language Acquisition Course, Arakamu Toi, Whakaahurangi Raranga, Raranga – Flax Weaving, and Kāhui Toi.

A marae or Māori community-based learning environment

Focus group participants discussed reasons why they were doing the course in a Māori-based environment. Generally their comments related to the opportunity to gain Taranaki Māori localised knowledge and to learn in their home place (e.g. on their own marae).

Tauira indicated that they most enjoyed the following features of a marae learning environment.

- Extensive opportunities to use and develop mātauranga Māori, this included a Māori worldview, Taranaki reo (e.g. karakia, waiata), Taranaki tikanga (e.g. pōwhiri, whakatau), whakapapa, and Taranaki Māori history.
- A comfortable and relaxed environment which was informal, and where students were at ease and did not feel pressured.
- A high degree of flexibility, with other marae activities continuing while course work was in progress.
- Locally sited and no travel required to reach the venue.
- Marae becomes a lived-in place, not just a collection of buildings
- Acceptance of course participants by the core 'home crowd'.
- The environment is conducive to strengthening whānau.
- The environment is conducive to building and strengthening relationships (including among whānau) and brings people together to work in a collaborative way consistent with Māori values such as kotahitanga, tuhonohono and whanaungatanga.
- The environment encourages the development and expansion of aspirations.
- The Māori context enables the expression of a spiritual dimension, including connections with ancestors and the whenua.
- Empowering environment where control rests with Māori in terms of, for example, who participates, timeframes, and tikanga.
- Sustainability of activities, in that some projects initiated by course participants are the start of a long term commitment.

We are not going to see fruition of long term planting now, but..., a lot of what we do now will become self-sustaining.

- No cost or koha.
- Time out from whānau and other home responsibilities.

Tauira indicated that they most enjoyed the following features of a Māori learning environment.

- A supportive, positive, and convivial environment.
- Located in the community, within a local hub that felt safe, friendly and welcoming.
- A sense of acceptance and acknowledgment of all contributions no matter how small.

According to tauira, the setting and surroundings encouraged them to learn for the following reasons.

- There were opportunities for feedback from and to others outside of the course because of the range of other activities taking place in the setting at the same time. As an example, local kaumātua who were participating in other marae events provided informal input into course activities and contributed to collective understandings.
- Community appreciation of student activities is expressed by people coming to marae who are not part of the course.
- Collaborative ways of working and informal and oral approaches which facilitated participation.
- Feel at home in the setting, as opposed to being in an environment defined and controlled by others and a sense of connection to tupuna.
- Flexibility in terms of time, and being able to come and go as required.
- The course is not about passing or failing.
- Home responsibilities are left at home.

Some tauira identified things that they would like to see done differently if they attended more mātauranga Māori courses delivered on marae. Those things were: increased funding to enable the purchase of resources; longer course duration; and, increased focus on Māori visual arts including building capacity in contemporary Māori arts.

A safe and engaging learning environment

Participants discussed what 'being comfortable' meant for them. The following features were identified.

- Being yourself – There is recognition that learners participate at different knowledge and skill levels. One may choose whether or not to participate in activities and can make mistakes. Being able to be happy, or sing or eat, and to be supported.
- Being in a 'home place' - Māori are in a 'home place', where there is manaakitanga (caring and looking out for one another), whanaungatanga and a sense of the presence of one's ancestors. The environment is inclusive and people are heard and their opinions are respected. The wharenuī is a safe place.

- Māori norms – Being Māori is a norm, and people are not intimidated or made to feel shame because they are Māori or expressing themselves as Māori.
- Being accepted – Friendship and unconditional acceptance for who you are, regardless of an individual's background.
- Good communication and leadership – Clear and effective communication and leadership made some participants feel more comfortable.

Tauira identified the following ways in which they could contribute to feeling comfortable: making a long term commitment to the kaupapa beyond the duration of the course; expressing themselves and having clear communication; having a sense of humour; and, supporting others.

Overall, tauira commented very positively on kaiako teaching styles as expressed below.

- Inclusive – Students are encouraged to be open and are free to express themselves.
- Nurturing of different learning styles – Students were able to work at different levels and at their own pace in a non-competitive environment.
- Encourages spirituality – Incorporation of a spiritual dimension in ways of working was encouraged.
- Empowering – Individuals were listened to and acknowledged in a way that meant all tauira were able to contribute.
- Respectful, approachable and mutual learning – A positive relationship of equals was developed between kaiako and tauira, whereby the kaiako and the students were all on a learning journey together. Learning was hands-on, interactive, and led by example. It was also noted that often kaiako were known to students and were respected by them.

Students discussed key distractions or challenges they faced during the course. Most of these factors related to personal issues, rather than matters inherent to a given course. Personal factors identified by students were: the discomfort of dealing with personal cultural issues as the individual developed their taha Māori, the demands of shift work, whānau responsibilities and other commitments; time constraints; and the economic climate.

In terms of the course itself, for some students the cost of providing food or koha was challenging, as was the course workload, doing course work within cultural frameworks (e.g. when collecting harakeke), being cognisant of spiritual dimensions and the need to work in environmentally sustainable ways. Another challenge was bad weather which constrained outdoor activities.

Some tauira identified the following most challenging aspects of course content.

- Maintaining Taranaki Māori language total immersion.
- To continue speaking Taranaki reo outside of the course when there are no other speakers in their home.
- Work and other activities outside of the reo course are time-consuming and do not provide opportunities to develop or use te reo.
- Level of Taranaki reo proficiency is not sufficient to understand Māori radio and television Māori language content.

- Confronting the extent to which Māori are portrayed negatively in the media and have taken on those negative stereotypes and the degree of colonisation and breakdown of Māori identity.

The following factors were identified as the most fascinating thing about being on the course.

- Strengthening local relationships and connections to, for example, whānau, hapū, iwi, tūpuna, marae, maunga, awa, iwi.
- The joy of being at marae for reasons other than a tangihanga.
- The outcomes of being on the course, and one's own potential.
- A sense of pride.
- The inclusive nature of the course, whereby everyone's views are valid.

No such things as wrong whakaaro, just rereke!

- Shared power and control, and working in a cooperative way.
- Sharing responsibility of tamariki and mokopuna.

Knowledge translation

Tauira expressed their aspirations to share insights and learnings from the courses widely, including with children, whānau and hapū leaders, future generations and the wider community. Reasons given for wanting to share insights and learning were: pride and passion for Māori knowledge; wanting to ensure that Māori knowledge is 'kept alive', to be a role model and to provide guidance; and, in order that future generations may learn from the perspectives and experiences of earlier generations.

Focus group participants discussed how, following the course, they intended to apply their learnings and to what purpose. The discussion is summarised below.

- Whānau and hapū development - To support whānau and hapū to work in coordinated ways.
- Participate and contribute at marae – To be able to confidently participate and function on marae, for example in discussions with kaumātua and in mihimihi and karakia.
- Teaching – To teach children in mainstream who want to learn about things Māori, and to promote good communication with parents.
- Engage in further learning – Build on course learnings through enrolment in other programmes and applying learnings outside of the classroom.
- To undertake raranga activities in accordance with tikanga – To use appropriate karakia etc when carrying out raranga activities such as cutting harakeke.
- Changing attitudes – To challenge and change negative attitudes.

Learning resources

Discussion indicated that while some students were using the MP3 recorders to capture karakia and waiata, the recorder was not particularly useful. A preference was noted for audio visual recording that captures the date of recording and images.

Summary

Focus group participants chose to enrol in a course delivered in a Māori-based environment as it provided them with the opportunity to acquire Taranaki Māori localised knowledge and to learn in their 'home place'. Tairā identified a range of positive features of a marae learning environment, including: opportunities to use and develop mātauranga Māori; a comfortable and relaxed environment; the capacity to contribute to the marae as a living place; opportunities to strengthen local relationships and collectives; an empowering context; and the sustainability of activities. More broadly, positive features of a Māori learning environment were identified as being a supportive context, the community location, and a sense of acceptance and acknowledgment of contribution.

When students discussed 'being comfortable' in the Māori-based environments they were referring to being able to be themselves and be accepted as such, being in a 'home place' and in a context where Māori norms prevail, and having clear communication and leadership.

Student learning in these environments is fostered by a number of factors including the contributions of others from outside the course who are taking part in other activities held in the same setting, collaborative and informal ways of working, and, feeling at home in the setting.

Tairā expressed their aspirations to share insights and learnings from the courses widely, and to apply their learnings for a variety of purposes including whānau, hapū and marae development.

Kaiako focus group one

A focus group was run with kaiako delivering courses in term two.

A marae or Māori community-based environment

The following features of the marae or Māori community-based environments were identified as conducive to the teaching and learning of Māori practices.

- A familiar and relaxed environment that was comfortable for kaiako and tairā.
- A context within which Māori values (e.g. manaakitanga and awahi), process and issues are naturally expressed.
- High degree of flexibility, including with regard to time.
- Mutually supportive and inclusive, particularly for those requiring a higher level of learning support.
- The whānau-friendly nature of the environment.
- Tangible connections through whakapapa between kaiako and students, and marae venues.

From the perspective of kaiako, there were differences between teaching and learning in a Māori environment and in a non-Māori institutional setting such as at a school. Kaiako indicated that institutional settings, relative to marae or other Māori community settings were;

- formal, restrictive and controlling in nature with too many 'rules' in place that did not allow for a flexible and relaxed approach to teaching and learning. Examples given

included a lack of tolerance of food in the learning environment, restrictions on movement during course time, a 'serious' environment that did not allow students to laugh or enjoy learning, and a 'right' and 'wrong' approach to teaching that is inflexible,

- over-emphasis on student numbers and budget/resource issues (as opposed to qualitative measures of course success),
- overly focussed on time limits, as opposed to 'freeflow' learning processes, and,
- exclusive rather than inclusive, including not being family friendly.

Kaiako indicated that non-Māori students required some additional support to ensure that they are comfortable within Māori environments. (Authors note: Not able to be expanded, as specifics were not given.)

A safe and engaging learning environment

Kaiako identified the following characteristics of what they considered to be a safe environment that fosters learning for taura.

- Students are valued, respected and engaged.
- A collaborative group working style (i.e. mahi tahi) where students connect with one another in reciprocal and mutually beneficial ways and there is recognition that all students have a contribution to make.
- An inclusive environment without restrictions, for example in terms of age.
- Encourage further learning, creativity and innovation.
- Excitement and passion for learning.
- Acknowledgment and celebration of difference, including differences in learning styles.

Further, kaiako recognised their role in creating these environments through the following approaches as teachers.

- Being positive and having belief in student capacity for success and that all students have something to contribute.
- Having a high level of course content knowledge and being well organised.
- Engaging with students as equals.
- Fostering a lifelong learning approach.
- Expressing a passion for teaching.
- Encouraging creativity.
- Acknowledging and catering to differences in learning styles.

In order to support ongoing development for taura, kaiako noted that the following factors will be important.

- Delivery of courses in a comfortable, unthreatening and safe environment.
- Engaging course content.
- High level of preparation, organisation and course management.

- Good relationships and communication with communities so that courses are supported by community organisations and potential and enrolled students are kept informed of programmes. This will contribute to an open dialogue and inclusive approach.
- Access to funding.
- Building confidence and relationships among course participants.
- A shared learning approach, so that the kaiako and taura learn from one another.
- Upholding tikanga.

Kaiako indicated that they faced the following challenges in imparting knowledge to learners.

- Supporting learners to complete projects.
- Teaching to groups of students with a wide range of proficiency, for example, teaching a Māori language course that included beginners and proficient speakers.
- Assessment of projects given the differing abilities of students.
- Learners who overestimate their own abilities.
- Establishing appropriate Māori process.
- Imparting cultural norms and respect alongside knowledge transfer.
- Developing the ability to say 'no' when appropriate.

Knowledge translation

Kaiako indicated a commitment to sharing their knowledge and contributing this knowledge to Māori communities. Kaiako expressed the following aspirations for the ways in which students might apply the knowledge and skills gained through the course.

- Sharing knowledge and skills with others.
- Gaining a sense of mana and pride as Māori.
- Strengthening a secure Māori identity through the development of relevant knowledge, skills and talents.
- An increased capacity to access te ao Māori and to move within both te ao Māori and te ao whānui.

Learning resources

Prior to the introduction of support resources to students, kaiako were asked about their impressions of the value of the MP3 recorders, waiata and karakia resource books and learning journals for students. Overall there was a high level of enthusiasm for the potential value of these resources.

The MP3 recorder was considered to be novel and fun, and to have value as a mechanism to capture important learnings (including waiata and karakia) and enable revision. There was some acknowledgment, however, that in order to maximise the value of the MP3 recorders, kaiako and students would need to learn how to use the technology. As well, it was noted that consent should be sought before recording others.

Similarly, kaiako expressed enthusiasm for the learning journals to, for example, record the learning journey, further develop ideas and support revision. In particular, kaiako commented on the value of learning journals as visual aids in that they could contain not only text but also photos and other pictures. There was recognition that support would be required in order that students gain confidence in how to use the journal as an information tool.

Summary

Features of the marae or Māori community-based environments that are conducive to teaching and learning of Māori practices included: a familiar, relaxed, flexible, supportive and inclusive setting; a context within which Māori values are given free expression (including being a whānau-friendly environment); and whakapapa links between kaiako and students, and marae. Māori environments were considered to be distinct from non-Māori institutional settings, with Māori environments considered to be more flexible, inclusive, and placing greater emphasis on qualitative measures of success (as opposed to emphasising student numbers and resource issues).

Characteristics of safe and engaging learning environments identified included valuing and respectful, fostering a collaborative group working style, inclusive, and supportive and encouraging. Kaiako recognised the role they play in creating these environments.

Kaiako expressed aspirations for students to use knowledge gleaned in courses to strengthen their identity as Māori and increase their capacity to participate in te ao Māori.

Tauira focus group two

Five courses were run in term four and all students from these courses who were present on the day focus groups were run participated in the second focus group. Those courses were; Ngā Purapura – Sustainable Marae, Reo Māori ki Marfel - Marfel Māori Language Acquisition Course, Whakaahurangi Raranga, Raranga – Flax Weaving, and Kāhui Toi.

Taranaki Māori practices

Tauira were asked to identify one particular thing they had learnt on the course that was unavailable elsewhere. Most of the responses were specific to Taranaki Māori knowledge.

Taranaki Māori whakapapa, history and reo were identified as key cultural knowledge acquired in courses that was not available through other programmes. Local historical knowledge relevant to specific courses (e.g. history of former food growing sites in Oeo and traditional Taranaki Māori designs) or course venues (e.g. the history of the marae whare or tangata whenua of the marae) was taught. Taranaki reo learnings included Taranaki Māori mita, karakia, karanga, waiata, mihi, pepeha. In some instances, the Taranaki reo learnt was specific to the course content, for example karakia to be used in harvesting harakeke.

Other learnings that were considered to be unique to the courses related to local environmental knowledge such as sites for harvesting harakeke, tidal knowledge, and where particular native plants grow along the coastline. It was also noted that during the course tauira were kept abreast of Taranaki Māori issues and events.

Tauira were asked to identify an area of knowledge they had learnt that was specific to the course venue or the rohe within which the course was delivered. Generally, the comments were consistent with those described above. Additional areas noted were iwi boundaries, marae knowledge and kawa, and information about fulfilling the role of ringawera (e.g. how the kitchen works at a particular marae).

Tauira described a range of tikanga practiced on the course that were specific to the rohe within which the course was delivered. Tauira referred to a variety of marae tikanga, such as pōwhiri and whakatau, women's ceremonial roles and tikanga related to food. Also identified were tikanga specific to course content, such as karakia used when cutting harakeke for raranga. There was some discussion of Māori concepts, such as manaakitanga, and how these were put into practice.

Focus group participants discussed positive aspects of course delivery that were ideally suited to their needs, specifically; delivery at a pa, noho marae, a cooperative way of working, a high level of flexibility including with regard to time, the ability to work at one's own pace, a Taranaki Māori language immersion environment, learning through practice, and, an overall positive environment. With regard to the last point, tauira considered that the environment was friendly, welcoming, fun and supportive.

Other aspects of the courses that tauira considered to be ideally suited to their needs were the opportunity to develop relationships with others from the local community, the way that Māori concepts were put into practice (e.g. whanaungatanga and awhi), and the supportive and fun environment.

Understanding and learning the tikanga about our marae and empowering other whānau around you.

Doing, not just listening or writing.

Supporting relationships within communities

Students had most commonly heard about the course through word of mouth, either directly from the kaiako at Māori community events or through friends and whānau involved in the course. The quality and/or reputation of tutors influenced a number of students to enrol, as did the inclusion of guest speakers from Taranaki and the face-to-face delivery style.

Being part of a group that has a wider interest in enhancing a community spirit – for Māori and for Māori/Pākehā relationships.

Tauira indicated that they continued regular interaction with other programme participants outside of the course either face-to-face (e.g. in their homes) or by telephone, email or other medium. More generally, students had ongoing contact at Māori community forum and events such as marae committee meetings and tangihanga, where they supported one another. As well, students continued to interact within local communities and workplaces. Some ongoing interactions related directly to course content. For example, students who had participated in a raranga course attended exhibitions together.

According to students, the courses were likely to be suited to other members of their whānau and provided a positive and empowering environment for whānau learning. According to some participants, their children or grandchildren were already benefiting from the participation in courses due to informal knowledge transfer.

Empower and support whānau to learn tikanga.

My kids are already benefiting.

Grandchildren are learning too as I have my (reo) papers in easy view on the wall.

Its flexibility and whānau-style learning environment provides an excellent base for my whānau to be involved in this learning.

Focus group participants generally agreed that courses contribute to pulling the community together more strongly, and identified the following ways in which this happens.

- Raising community awareness with regard to issues of relevance to particular courses, and strengthening the community skill base.
- Building strong relationships between course participants (including whānau involved in the courses).
- Through course outreach activities, such as developing a marae gardening project for wider whānau involvement and role modelling, and working with the local council to clean up riverside sites and plant harakeke.
- Delivery of courses on marae encourages student participation in wider marae events and contributes towards strengthening marae.
- Supports the local development goals of community organisations involved in running courses.

Supports the different groups in what they are doing for the betterment of the community.

Creates connections in the group, encourages attendance at marae events, helps whānau get to know each other better.

Taranaki Māori aspirations

The following Taranaki iwi/Māori community aspirations were identified by taura.

- Revitalisation of Taranaki Māori cultural practices including Taranaki reo, tikanga and raranga.
- Strengthening a secure Māori identity, sense of pride, and camaraderie.
- Increased access to healthy food, (such as food grown in marae garden).
- Wellbeing of whānau.
- To contribute in practical ways to marae and Māori communities, such as the provision of woven mats for marae, carvings for meeting houses, and, making Māori art accessible.
- Researching traditional Māori knowledge.

- To ensure the sharing and intergenerational transfer of Taranaki Māori knowledge and skills, such as with regard to raranga.
- The successful completion of courses, and making positive progress.
- Opportunities to learn from Taranaki Māori.
- Strengthening local whānau connections to and participation at marae.
- Securing adequate levels of funding for course delivery.

To learn te reo, to give the people a sense of identity, pride and camaraderie.

Individual taura learning needs and aspirations were identified during courses through group discussion, establishment of learning goals, and action planning.

Taura discussed instances of when a key aspiration of the group was met during the course. A number of these examples related to the achievement of tangible course specific learning outcomes such as: growing organic vegetables, flowers, herbs, and fruits; putting in place a marae waste management system; holding a weaving exhibition; that participants were able to stand and mihi to visitors; and, that students were able to recite whakapapa and perform karakia and waiata. Other examples related to the value of a marae venue (e.g. being able to come together in a nurturing marae environment), community contributions (e.g. restoring local waterways and raising community awareness of raranga), and the inspiration gained from working collaboratively (e.g. being inspired by other weavers).

When everyone can do karakia or waiata or whakapapa.

The group created a community/whānau group when eating together and cleaning up afterwards with kids in the kitchen.

Many taura indicated that their aspirations had changed as a result of their participation in the course. For some participants, their aspirations had expanded to give greater consideration to the 'big picture' and consider areas such as health, education and social development including marae. Some taura were inspired to become involved in wider marae activities, such as on the paepae and as ringawera, and noted an increased commitment to 'things Māori', marae, and the local community. For some, there were indications of a greater confidence in their own skills and abilities as learners, recognition of their own potential as role models for others, and the realisation of the value of lifelong learning. Some comments indicated a raised awareness of the importance of quality teaching and securing funding to support course provision, and that involvement in the course had reduced isolation and provided group support. A participant in a raranga course reflected on the value of participating in national weavers' hui as a group.

More new whānau became involved, this is encouraging for the future and helps dream bigger.

Didn't think I could do it, but it's sinking in.

I started with nothing, now I feel...capable of learning.

Life learning exercise, not just a class.

Learning resources

The waiata and karakia resource book was regularly used and taura expressed a high level of satisfaction with the resource.

It's like a bible. It's a taonga. The waiata book is great, if I want a waiata I refer to the book. It is also there for learning and referring back to reinforce learning.

In practical terms, comments indicated that use of the resource meant that in other Taranaki Māori contexts they were able to join in with karakia and waiata. More generally, it was considered that the resource supported Taranaki reo development. In terms of improving the value of the resource, it was suggested that translations and explanations of karakia and waiata be included, and perhaps delivered through a workshop session.

Awesome – helps to remember karakia – brush up on it, get it right, Taranaki karakia and waiata, can join in anywhere in Taranaki. Good for reo.

Overall students did not find the MP3 recorder useful, and indicated that it was difficult to use. Some students noted that it would be a useful tool for those who are technologically literate.

While taura comments indicated that the learning journal was useful, it was apparent that it was not used for the purpose of reflection as intended. Instead, the journal tended to be used as a workbook to record and revise course material.

Summary

Taura identified the following Taranaki iwi/Māori community aspirations - strengthening Taranaki Māori cultural practices and identity, ongoing participation in and contribution to community, whānau ora (including strengthening whānau connections to marae) and knowledge transfer.

Taranaki Māori localised knowledge was identified as the key unique learning acquired by students who participated in the community courses. Students identified a number of features of the learning environment that were ideally suited to their needs, including marae as a learning site, co-operative ways of working, learning through practice, a high level of flexibility and a supportive atmosphere.

Participation in courses was empowering and encouraged enhanced critical awareness among taura that inspired them to broaden their aspirations and increase their commitment and/or involvement in the local Māori community. Courses provided taura with the opportunity to develop and strengthen their relationships with others in the local Māori community and were a vehicle for enhancing community cohesion.

The waiata and karakia resource book was well used and taura expressed a high level of satisfaction with the resource. Overall students did not find the MP3 recorder useful, and found

it was difficult to use. Though the learning journal was used by students, it was not used for the purpose of reflection as intended.

Kaiako focus group two

A focus group was run with kaiako delivering courses in term four.

Taranaki Māori practices

Taranaki Māori whakapapa, history and reo were identified as cultural knowledge imparted in the courses that was not available through other programmes. Taranaki reo included Taranaki Māori mīta, karakia, waiata, pātere, ngeri and poi.

The following areas of knowledge that were specific to the course venue (i.e. the marae where a given course was delivered) or the rohe in which the course was delivered were taught.

- Knowledge specific to the local waka, iwi (including tribal boundaries), hapū, including the history of the marae where courses were delivered.
- Knowledge about distinctive geographical features (e.g. awa, maunga) or important local sites (e.g. wāhi tapu/sacred sites and urupa/burial sites).
- Taranaki Māori knowledge specific to course content such as harakeke (flax) planting practices or taniko patterns.

A number of tikanga practised during course delivery, specific to the area in which the course was located, were identified. Generally, these tikanga were Taranaki Māori practices related to hospitality including powhiri, karanga, hongī, harīru, koha and manaakitanga.

The following teaching practices were used by kaiako and considered to be of high value.

- A two-way exchange of knowledge between kaiako and taurira.
- The course as a forum for sharing ideas.
- Strengthening relationships between course participants.
- Providing a listening ear and support to students about whatever issues they shared, whether or not those issues were directly related to the course.
- Fostering a relaxed environment that was safe and fun.

Supporting relationships within communities

According to kaiako, taurira were recruited through;

- word of mouth at hui
- the reputation of kaiako in the community
- door knocking
- public advertising including through Te Korimako Taranaki Māori radio station
- the personal networks of kaiako, and
- notices in kura.

The contribution of whānau was also noted by kaiako, for example as resource people and with older course participants mentoring younger participants.

Kaiako noted that students continued interaction with other members of the group outside of the course, and including in one another's homes. As well, because of the relationships they built during the course students have more confidence to come together to various Māori community events such as tangihanga.

Taranaki Māori aspirations

The following Taranaki iwi/Māori community aspirations were identified by kaiako.

- Revitalisation of Taranaki Māori cultural practices.
- Support for whānau to make positive choices.
- Restoration of wharehenui.
- Māori driven and marae-based hauora whānau services.
- Skill development.
- Leadership development.
- Increased engagement of Māori in te ao Māori.
- Adequate levels of funding secured in order to establish paid positions for kaiako.
- Informal knowledge transmission, whereby students go on to teach others what they have learnt.
- Succession planning.

Individual taura aspirations were identified in the course through discussion and observation. Kaiako discussed with students their level of content knowledge and their learning aspirations for the course. Teaching challenges faced by kaiako included supporting students to regularly attend the course, teaching special needs students, teaching non-Māori aspects of marae tikanga, recruiting sufficient kaumātua support, and teaching students who overestimate their knowledge and skill levels.

Learning resources

The waiata and karakia resource book was highly valued by kaiako. It was noted that the value of the resource could be further increased through the inclusion of explanations for waiata and a CD or DVD of the waiata being performed.

Responses indicated that the learning journal was not well utilised by students. According to kaiako, generally the MP3 recorders were not useful in supporting their teaching and it was noted that older students struggled to use the technology. It was suggested that a better MP3 model may need to be supplied.

Summary

Kaiako identified the following Taranaki iwi/Māori community aspirations - revitalising Taranaki Māori cultural practices, individual and community level development, whānau ora, knowledge transmission (including informally and through resourced courses) and succession planning.

Localised Taranaki Māori whakapapa, history, reo and tikanga were identified as cultural knowledge or practices taught during the courses that was not available through other programmes. Relationships between students developed during the courses were maintained outside of the course in homes and in Māori community settings.

The waiata and karakia resource book was highly valued by kaiako. The learning journal and MP3 recorders were not well used to support teaching.

Discussion

This section of the report draws together the key findings from all of the data sources presented in the previous chapter in order to address the project's research aim and questions. In order to best ensure that the research was consistent with Taranaki Māori community beliefs, values and preferences, a kaupapa Māori approach was adopted. The research was guided by the following kaupapa Māori principles (Hond et al, 2009): self-determination in Taranaki context, Taranaki Māori worldviews and cultural heritage, holism and interconnectedness, benefits for Taranaki Māori, and Taranaki Māori collectives (Pihama, 2001; Ratima, 2001; L T Smith 1997; Pihama, 2001; Pohatu, 2004; Nepe, 1991; Smith in Gordon & Codd, 1990; Taki, 1996).

The research findings are interpreted drawing on the extensive experience and expertise of Te Kupenga Mātauranga o Taranaki. Given the absence of literature relating to the impact of marae-based adult community education courses that support the learning of Māori practices, this project is unique. The project contributes new knowledge about Taranaki marae and Māori community-based teaching and learning environments that support learning about Taranaki Māori practices, contributing to Māori community development (including in relation to Māori practices) and meeting Māori community aspirations. As well, the project investigates the value of three learning resources for programme delivery in Māori environments. The findings are likely to have wider application and be relevant not only within the Taranaki region but more broadly for teaching and learning for Māori-based adult education environments around the country. The findings may also be of interest to other indigenous peoples.

The research findings are discussed in this section according to the following structure which aligns directly with the project's research aim and questions.

1. Characteristics of marae and other Māori community-based environments that support learning of Taranaki Māori practices
2. Features of safe and engaging learning environments that motivate students to access and contribute to Taranaki Māori practices
3. How marae-based courses raise the awareness and confidence of taura to participate in Māori community development
4. Learning resources for marae-based programme delivery
5. The contribution of marae and Māori community-based courses to meeting aspirations for development of Taranaki Māori cultural practices and regional cohesion.

It is worth noting that there was a high level of consensus between taura and kaiako views and within groups, and no areas of opposition were identified. Similarly, the views expressed by Taranaki Māori leaders were consistent with those of taura and kaiako. This is not surprising given that the courses are focussed on Taranaki Māori practices, and it is likely that research participants therefore have a shared commitment to Taranaki Māori communities and practices.

Characteristics of marae and other Māori community-based environments that support learning of Taranaki Māori practices

There was consensus among taura and kaiako survey participants that marae and other Māori community-based environments are preferred learning environments. Taura survey participants expressed a particular preference for marae when learning about Taranaki Māori practices. Taura and kaiako responses in surveys and focus groups enabled the identification of a range of special characteristics of marae and Māori-based environments that support learning Taranaki Māori history, values, processes, knowledge and language. There was a high level of consensus in the responses elicited from both taura and kaiako. The main characteristics identified were authenticity, practical 'hands on' learning opportunities, access to Taranaki Māori localised knowledge, learning in a 'home place', a focus on collectives, an empowering context, the capacity to facilitate sustainable outcomes and opportunities to strengthen connections to Māori communities and contribute.

Marae have been established by communities to represent their core values and identity. A marae, therefore, becomes a repository of who the community is and what they are about, and has an inherent authenticity. In the context of adult community education, according to taura and kaiako, Taranaki marae provide a natural and authentic environment for the 'hands on' teaching and learning of Taranaki Māori practices. According to both groups of respondents, marae are the natural environment in which to learn Taranaki Māori localised knowledge, particularly at the hapū and iwi level. Generally, locations outside of marae that endeavour to provide a Māori teaching and learning environment were perceived as a cultural abstraction in that they are removed from a lived Māori cultural reality.

The extent to which a range of settings are able to achieve a Māori teaching and learning environment may be considered as on a continuum. At one extreme is a highly prominent marae steeped in local history and identity. Further along the continuum are more recently established marae that don't yet have a strong local history. Further along again is a community centre that is located in a Māori community and provides a setting which has an element of 'Māoriness' and within which Māori have a degree of control. At the other extreme is a learning situation that is institutionally based, for example in a school or a tertiary education environment with few if any discernable Maori features. Though a Māori environment may be created and maintained within any of these non-marae contexts, they do not lend the same sense of authenticity to the activities being run.

On marae, Māori process takes precedence in all aspects of activities carried out in that setting, Māori values are given free expression (e.g. manaakitanga, whanaungatanga, kotahitanga), and there is recognition and integration of a spiritual dimension. That is, there are Māori cultural norms that support learning within a natural cultural context. This is reflected in findings from the taura and kaiako surveys and initial focus groups, where marae environments were identified as culturally comfortable. Responses indicated that this is particularly the case for those with whakapapa connections to a marae as courses delivered on their own marae enable learning in one's 'home place'. More generally, however, on marae there is no need to

artificially establish a Māori 'feel' as expectations and pre-established Māori norms as to how things operate are already in place.

Tauira survey respondents identified other ways in which Marae and other Māori-based learning environments are distinct from non-Māori educational settings, such as polytechnics and schools. Their views were consistent with those expressed by kaiako in the survey and initial focus group. Marae and other Māori-based learning environments are centred on the collective and are inclusive, as opposed to being individualistic and exclusive. That is, the Māori environments emphasise shared and collaborative learning approaches, are family friendly, and incorporate a focus on strengthening connections between people to develop a sense of community among learners and with wider communities. In mainstream settings such as tertiary education institutions, individuals generally acquire knowledge and skills for personal benefit. That is, for their own interest or to advance themselves in a particular field. On marae and perhaps to a lesser extent in other Māori-based learning environments, there is an expectation that people participate not as individuals, but rather as collectives within pre-existing shared community action. Within this model, while the learner acquires individual knowledge and skills they are at the same time making a contribution to the collective and therefore to 'public good'. That contribution is not easily measured in the way that course completions may be gauged, but is concerned with building communities and strengthening shared identity as a basis for community development.

Marae provide an environment which tauira and kaiako consider to be safe and supportive, with an informal feel and a high level of flexibility. According to kaiako participants in the initial focus group, this is as opposed to a formal and restrictive learning context which overemphasises student numbers, budget or resource issues and adherence to a time-based schedule. According to participants in the tauira focus groups, there is a sense in which marae empower individuals, and in that setting they have a voice and are able to take control in certain contexts such as in the direction of course development and delivery. If course participants affiliate to a marae they have a tangible connection through whakapapa to the place and are more easily able to influence course content or delivery based on their values. Similarly, other Māori community-based environments are contexts within which Māori are able to exercise control. This is in contrast to mainstream adult education settings where control rests primarily with the institution and its representatives, including teachers.

In a variety of ways marae have the potential to lend to courses a degree of sustainability of outcomes that enable students to develop a long term vision for their contribution to the local community. As found in the initial tauira focus group, projects initiated by courses (e.g. marae gardening) may be maintained by communities long after courses have been completed and therefore communities continue to benefit. Further, marae have direct connections with whakapapa and are therefore inherently intergenerational. The implication here is that where marae communities benefit from courses, there is the potential that these benefits may be maintained intergenerationally. For tauira survey and focus group respondents, the decision to enrol in courses was influenced by the perception that holding courses on marae or other Māori-based environments would enable them to strengthen their connections to marae or local Māori communities and contribute through active participation. At the level of the individual student, simply through their participation on courses in a marae setting they have strengthened their

connections with community and have opportunities to continue to be involved and contribute in ongoing ways.

On marae, participants may have a sense that when they participate in programmes they are actively involved in community building in a tangible way. That is, that when they complete a course the outcome is not only about personal development, but that they have contributed to the history of the marae. That is, they have been the recipients of knowledge and skills but have also contributed through the interpersonal relationships developed with others and through their involvement in supporting marae activities and thereby the identity and mana of the marae. There is not the same sense of contribution when courses have been completed within mainstream institutions.

Features of safe and engaging learning environments that motivate students to access and contribute to Taranaki Māori practices

Features of safe and engaging learning environments that motivate students to access and contribute to Taranaki Māori practices were identified by taura and kaiako in the surveys and initial focus groups. According to these respondents, safe and engaging learning environments: are relaxed, supportive and inclusive; allow taura to exercise control within those settings; facilitate collaborative group learning; involve students in whānau, hapū and iwi activities and contexts; enable interaction with community and are supported by community; provide students with a sense of belonging and connection; and, are conducive to the free expression of Māori values and processes. It is reasonable to assume that these features may also underpin what students consider to be safe and engaging learning environments more generally and therefore that these features may facilitate student learning across a broader range of areas. These features are also characteristic of marae and/or Māori-based environments (as expressed by taura and kaiako in the surveys and initial focus groups), and therefore reinforce the value of teaching and learning in those contexts not only with regard to Taranaki Māori practices but also perhaps in other fields.

According to taura survey and kaiako initial focus group participants there are characteristics of teachers that contribute to safe and engaging learning environments. For teachers, alongside normal high professional standards (e.g. in terms of content knowledge and organisation) additional characteristics include; being known and trusted in the community and by students, having practical experience of the application of course related knowledge and skills, an empowering delivery style that is easygoing and demonstrates confidence in students as equals, a commitment to shared group learning, and, promoting the notion of lifelong learning.

How marae-based courses raise the awareness and confidence of taura to participate in Māori community development

Locating courses on marae means that simply through their participation in courses tauira are involved in the Māori community and are contributing to positive marae and/or hapū development. This was reflected in tauira survey and tauira focus group one comments. Marae-based courses also raise the awareness and confidence of tauira to continue participating in Māori community development through three main mechanisms identified in the tauira survey and tauira and kaiako focus groups one and two.

First, course delivery on marae provides an opportunity for students to immerse themselves in a Māori environment that has authenticity and to increase their comfort levels and practical experience within that context. As well, they will likely have opportunities to participate in other Māori community development projects happening concurrently to course provision.

Second, both course content and involvement with other activities that are happening on marae have the potential to increase critical awareness among students. That is, for students to gain a better understanding of the challenges facing Māori communities and the root causes of those challenges, and based on that understanding develop aspirations and/or a concurrent readiness to take action through participating in Māori community initiatives.

Third, delivery of courses through marae enables students to build or strengthen their connections to and engage with local Māori communities, including those to which they or other family members (e.g. partners or children) may have whakapapa connections.

Learning resources for marae-based programme delivery

Three learning resources to support marae-based programme delivery were trialled as part of this project. A Taranaki waiata and karakia resource book, learning journals, and MP3 recorders.

The Taranaki waiata and karakia resource books contained a collection of local waiata and karakia. The resource books were regularly used by students to support development of Taranaki reo and to enable them to participate more fully in Taranaki Māori events and contexts. Tauira expressed a high level of satisfaction with the resource. In terms of improving the value of the resource, it was suggested by participants in the second tauira and kaiako focus groups that the addition of translations and explanation of the karakia and waiata would be helpful as would the inclusion of a DVD or CD of waiata being performed. Workshop sessions alongside provision of the resource book were also suggested by tauira. Overall, trialling of the book has demonstrated the potential to develop resources that not only support marae-based programme delivery, but also enable students in their ongoing participation in Māori communities in a wide range of spheres.

Overall MP3 recorders were not well utilised as students found them difficult to use. This highlights the importance of ensuring adequate training and a high level of familiarity with technology among teachers in order that students have ready access to support to enable them to use devices.

While learning journals were used by students, it was apparent that they were not used for the purpose of reflecting on learnings as intended. Instead, the journals were largely used as workbooks to record and revise course material. This may represent a disconnect between the learning resource and the nature of the courses. That is, the participating courses were generally applied programmes with a practical and 'hands on' style of teaching and learning as opposed to academic courses which might benefit more from reflective learning approaches. As well, the collaborative and inclusive nature of marae and Māori community-based courses lends itself to verbal reflection in applied sessions, such as during mihimihi or poroporoaki.

The contribution of marae and Māori community-based courses to meeting aspirations for development of Taranaki Māori cultural practices and regional cohesion

Adult community education in Māori community settings contributes directly to a range of Taranaki Māori aspirations for development of Taranaki Māori cultural practices and regional cohesion. That contribution can be described in terms of the following five Taranaki Māori aspirational areas identified by Te Kupenga through Māori community consultation carried out from 2003 to 2009 – identity, development, knowledge, cohesion and sustainability (Hond et al 2010). These Taranaki Māori aspirational areas are entirely consistent with Taranaki Māori community aspirations expressed by Taranaki Māori leaders, taura and kaiako.

The following section documents the alignment between the five Taranaki Māori aspirational areas and aspirations identified by Taranaki Māori leaders, taura and kaiako. This section also explores how marae or Māori community-based courses contribute to meeting community aspirations in each of these areas, as identified by the three informant groups. All three groups were largely in consensus and no conflicting views were expressed.

It should be noted that while the aim of the research focussed on the contribution of courses to meeting community aspirations for development of Taranaki Māori cultural practices and regional cohesion, the aspirations identified by each of the informant groups were much broader. That is, they also included a focus on wider development and a concern that positive outcomes should be sustained over time. For this reason, these aspirational areas are also included in the discussion below.

Identity

A key community aspiration, identified by Taranaki Māori leaders and taura and kaiako focus group two participants, is the revitalisation and strengthening of core features of a secure Taranaki Māori identity, that is, Taranaki Māori practices including; language, processes and knowledge.

The contribution of marae or Māori community-based courses to meeting identity-linked aspirations relate to: shared identity of marae; the application of knowledge and skills; marae as a lived-in place; and, reinforcing connection with community.

Marae reflect the shared identity of the affiliated community. Taurira survey participants were motivated to enrol on courses because of the opportunity to strengthen connections to marae and local communities. This may indicate that if the marae chooses to run an adult community course, the topic of the course is perhaps not always the most important aspect of the activity, but rather the opportunity that is provided for those involved in the course to reconnect and make a joint contribution to the shared sense of identity of the marae. The activities that take place on marae, including community courses, generate a strong sense of identity and solidarity and participants both benefit from and contribute to this. The act of contributing to a shared identity reinforces an individual's resolve to be part of that community, and this is at the centre of community development.

Unique aspects of the courses, according to taurira and kaiako focus group participants, are that they enable students to acquire knowledge and skills in core areas that contribute to a secure Taranaki Māori identity such as Taranaki reo, tikanga and values. Taurira and kaiako survey participants noted that the location of courses in Māori contexts provides students with opportunities to apply those learnings in practice, through for example participating in marae activities and therefore in an environment in which they might continue to practice after course completion. Examples given of student participation included joining in mihimihi or karakia, or as ringawera in hosting visitors to marae. This in turn increased taurira confidence and capabilities to apply that knowledge and skills more widely through participating in a range of Māori spheres. A further benefit of participating in courses identified in the taurira and kaiako focus group two is that the relationships developed within the group of learners extends beyond the duration of a course so that they may continue to support one another in real life Māori contexts.

Practical learning in real life contexts is a lived experience for students that has a personal, meaningful and lasting impact, and therefore reinforces their learning in a way that makes it easy to remember and relate to others. Taurira and kaiako survey participants emphasised the value placed on 'hands on' learning opportunities. Delivery of courses on marae also gives meaning to these locations, as discussed in taurira focus group one, by making the buildings feel lived in and connected to. The way in which a marae and a wharehau function means that the place is imbued with the kōrero that happens during courses. This contrasts to a non-Māori educational setting where classrooms provide a clear learning space without context for each new course.

Comments from taurira and kaiako survey participants indicated that marae or Māori community-based courses may reinforce students' sense of location, connection and contribution within local community. For Taranaki Māori, localised Māori cultural practices are an inherent part of their identity and therefore these learnings better enable individuals to be secure in their cultural identity. For those who do not affiliate to iwi of Taranaki but live in the region, including Pākehā, acquiring Taranaki Māori knowledge enables them to gain a great amount of insight and makes their contributions to Taranaki that much more relevant. Those who do not affiliate to iwi of Taranaki, but have family members who whakapapa to Taranaki, are better able to support those family members through their learnings.

Development

Broad development for Taranaki Māori that improves their position in society was identified as a priority by all three informant groups (Taranaki Māori leaders and focus group two taura and kaiako participants) and encompasses social, economic, cultural (i.e. the development of Taranaki Māori cultural practices) and political dimensions. Specific examples include good health and whānau ora, full engagement in education, contribution to marae, and self-determination/empowerment of Māori collectives.

The contribution of marae or Māori community-based courses to meeting development linked aspirations relate to facilitating self-determination, engagement in adult community education and capacity building.

According to Taura focus group one participants, marae and Māori community-based environments contribute to strengthening student connections with local community and provide an empowering setting within which students are able to exercise control. Further, as noted in taura focus group two, course learnings and involvement with other marae activities have the potential to increase critical awareness among students. In combination, an empowering environment, strengthened connections with community and increased critical awareness are factors which contribute to self-determination which is in turn fundamental to community development.

When Māori communities choose to run adult community courses, its members participate not only as students but also in all aspects of course development. Therefore, they are not passive participants but are involved at all levels from determining course content to course delivery. This is consistent with Taranaki Māori aspirations, as expressed by Taranaki Māori leaders, to fully engage in Taranaki Māori adult education as decision makers, in programme development and delivery, and through participation as learners. This approach also aligns with the view that community education is a critical foundation for community development.

Views expressed by Taranaki Māori leaders indicate that marae and Māori community-based courses contribute to building local capacity. This is achieved through strengthening community knowledge and skills and the development of localised connections and collaborative ways of working towards the goals of collectives. The range of knowledge and skills acquired by taura increases community capability and capacity, and taura focus group participants expressed aspirations to apply their learnings in whānau, hapū and broader community development. There is also a capacity generated by working together on activities that may be transferred to other areas of community development. In working together and in a marae environment, there is a natural tendency to talk about other projects. As well there is an inherent Māori community motivation or imperative that is driving participation in marae and other Māori-based community courses, and that means that it is likely that students will choose to become involved in wider marae or Māori community activities. Taura focus group two participants indicated that their involvement on the courses had encouraged them to increase their commitment and/or involvement in Māori community activities.

Knowledge

The acquisition, application and transmission of Taranaki Māori knowledge for community purposes were identified as community aspirations by Taranaki Māori community leaders and by tauira and kaiako who participated in surveys and focus groups. The instrumental value of knowledge acquisition was frequently expressed by tauira and kaiako. That is, the purpose of learning is not just to acquire knowledge but rather to enable the application of knowledge through community contribution. Further, that given the critical value of Taranaki Māori knowledge there is a strong imperative to ensure ongoing knowledge transmission.

The contribution of marae or Māori community-based courses to meeting knowledge aspirations relates to localised knowledge acquisition among community members, encouraging the application of acquired knowledge as part of a collective, and supporting informal knowledge transmission.

Tauira and kaiako focus group two participants noted that marae and Māori community-based courses provide a natural environment for the acquisition of unique Taranaki Māori knowledge relating, for example, to local history, tikanga, values, whakapapa, reo, geographical features, important sites, and environmental characteristics. This knowledge has applications in communities, and the courses enable students to put that knowledge into practice. Specific examples provided by tauira and kaiako focus group two participants included restoration of local waterways, collection of harakeke in ways consistent with tikanga Taranaki and participation in Māori processes (e.g. powhiri).

The delivery style of courses, as described by tauira and kaiako survey and focus group one participants, was characterised by participants working together as a group in shared and collaborative learning and gaining inspiration and insights from one another. This is in contrast to a delivery style whereby teachers impart knowledge to passive recipients. This collaborative style of teaching and learning primes students to apply their newly acquired knowledge as part of a community collective rather than simply towards individual goals.

Tauira survey and focus group one participants indicated that they were highly motivated to share their learnings, including with whānau, hapū and the wider community. Major imperatives identified were an awareness of the potential benefits of that knowledge to current and future generations and ensuring the integrity and retention of Taranaki Māori knowledge over time.

Cohesion

Aspirations for regional cohesion were expressed by Taranaki Māori leaders, in terms of strengthening connections between individuals and collectives (e.g. whānau, hapū, and iwi). While tauira and kaiako comments tended to be concerned mostly with building relationships between course participants and communities, Taranaki Māori leaders also expressed aspirations for increased cooperation at higher levels that would include iwi of Taranaki working together in co-ordinated ways towards shared goals.

In the past the Taranaki Māori community consisted of papakāinga, marae and hapū. If individuals did not contribute appropriately, it would be to the detriment of the wider collective. Historical changes have meant that people now act as individuals and in small nuclear families

with more limited accountability to others. Nowadays, it is usually only specific initiatives that motivate people to interact with members of the wider community.

Marae and Māori community-based courses are examples of the types of initiatives which contribute to regional cohesion. The contribution of these courses to meeting aspirations for cohesion relates to building community cohesion through strengthening community connections, an important function of courses delivered in these environments as described by Taranaki Māori leaders and taura and kaiako survey and focus group participants. For example, simply by virtue of their participation in courses in a marae or Māori community-based environment, individual students have strengthened their connections with local community (e.g. whānau, hapū and iwi) and are able to continue to be involved in ongoing ways in those environments. Further, as a group students participating in a given course have developed a joint sense of contribution, responsibility, and connection with one another through collaborative learning approaches and based on shared understandings. These approaches are consistent with the ethos of a marae or Māori community-based environment whereby students are encouraged to participate not as individuals but as collectives. Students form lived relationships that continue outside of the course, in homes and other community settings, and that they seek to maintain following course completion.

As discussed in kaiako focus group one, participation in marae-based courses inspired students to become involved in wider marae activities such as on the paepae and as ringawera, and reinforced their commitment to marae and local community. This was a direct product of both the confidence gained through acquiring knowledge and skills related to Taranaki Māori practices as well as due to the relationships formed during courses. Because of the relationships taura build during courses students come together to contribute at various Māori community events, such as tangihanga and marae committee meetings, and have more confidence to participate due to their mutual support. As well, students interact outside the courses in workplaces and other local community settings.

In the taura survey and focus group one, students commented positively on the family friendly environments of marae and other Māori community-based settings. This approach enabled whānau involvement in some courses, and thereby enabled whānau to also benefit directly from relationships developed in those environments.

Sustainability

Aspirations for sustainability were expressed with regard to the durability of adult community education (kaiako focus group two), the need to facilitate intergenerational transfer of Taranaki Māori practices (taura focus groups one and two) and strong communities (e.g. leadership development and succession planning) (kaiako focus group two).

The contribution of marae or Māori community-based courses to meeting aspirations for sustainability relates to economic and operational durability of provision, community buy-in, maintaining the benefits of courses over time, and intergenerational sustainability.

The economic and operational sustainability of courses was identified as an area of concern by kaiako, in that the importance of ongoing access to financial and other resources as well as the

capacity to address administrative requirements and to continue to deliver courses was recognised. Inadequate financial resources compounds the challenges of recruiting teachers who have community credibility and have appropriate competencies for course provision that meets the high expectations of students and communities. The provision of courses relies heavily on voluntary contributions, and while there are benefits in terms of the passion that volunteers bring to the project there are also constraints with regard to what are reasonable expectations to place on volunteers.

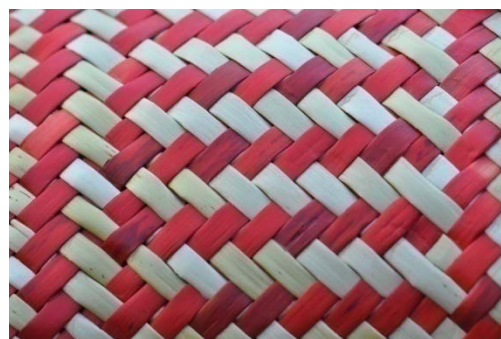
Iwi and Māori community buy-in to adult community education is critical to the success and sustainability of courses, in terms of their multiple roles as providers and course participants. According to Taranaki Māori leaders it will be necessary to ensure that Māori community interests consistently have a voice in the planning and delivery of courses and that clear lines of communication are maintained with Māori community interests. A major benefit of maintaining community buy-in and consistent relations with community is that these relationships are best able to drive course provision that is matched to realities on the ground.

Maintaining the benefits of courses over time in terms of their contributions to community aspirations related to identity, development, knowledge and cohesion is a central consideration. Marae and Māori community-based courses contribute towards building capacity and capability among local people who may then better contribute to overall community development in the long-term, including as leaders. What is likely, however, to have the most impact in terms of sustainability is the delivery of courses in environments that are intergenerational in nature and that are therefore enduring. Marae are inherently intergenerational, and therefore contributions in marae settings are intergenerational in nature. That is, when individuals contribute to marae they contribute not only for themselves. There are wider benefits, for example, their children and grandchildren and others that they have close relationships with such as nieces and nephews. Therefore, there is the potential for enduring intergenerational benefits which are not easily realised through mainstream institutions. Intergenerational contributions were consistently highlighted by taura and kaiako in the surveys and focus groups and were also noted by Taranaki Māori leaders. One example was the expressed desire of course participants to share learnings with younger whānau members and for benefits to accrue for future generations. Adult community education on marae, therefore, is not only about the here and now, but equally is concerned with the interests of future generations and this is at the heart of community development.

Conclusions

Implications and applications for teaching and learning

The implications and applications of the research for the Taranaki region are discussed below. It is likely that these findings are equally applicable to other regions and therefore that the implications and applications discussed below also apply more widely.



Recent moves by the current Government that have substantially reduced funding for community education may reflect a widely held perception that teaching and learning is only of high value when it is formalised as qualification bearing programmes. This research has demonstrated that there is strong value in informal teaching and learning on marae or in Māori community settings for Taranaki Māori communities, particularly with regard to Taranaki Māori practices. It therefore supports programme delivery in these environments.

Taranaki Māori adult community education involves Māori communities in a way that establishes and sustains local activity aimed at achieving community aspirations. Māori community groups can be viewed not as a source of potential enrolments in classroom-based programmes, but the network that ensures education initiatives are synonymous with successful local projects. This approach positions Māori as active participants in their learning, rather than as passive recipients. As demonstrated in this research, with assistance to identify training needs and support to develop learning opportunities, teaching programmes can be managed and delivered by the relevant community groups and provided in lived Māori community contexts such as marae.

Taranaki marae and other Māori community learning environments have unique characteristics. These environments are localised, have an inherent authenticity, are empowering as a function of a feeling of belonging to a 'home place', encourage participation as collectives within pre-existing shared community action and are intergenerational in nature. The implications of these characteristics are that taura engage with learning in a lived Māori cultural reality, where they are able to exercise control, participate, and contribute as members of community. Further, students work collaboratively and gain inspiration and insights from one another. This type of learning environment creates meaningful and lasting experiences, and opportunities to continue to participate in and contribute to Māori collectives beyond the duration of courses. In practice these unique characteristics ideally position marae and Māori community-based learning environments as the preferred context for teaching and learning about Taranaki Māori practices.

The marae is, however, distinct from other Māori community contexts as one of the few remaining institutions where Māori process takes precedence and where Māori control of the environment is taken for granted. In this environment, control therefore rests with the community and not with mainstream educational institutions and Māori values are given free expression. Learning on marae gives authority and prestige to the aspirations of Māori

communities, and provides opportunities for communities to make a tangible response to their own aspirations. Put another way, teaching and learning in a marae environment embodies self-determination. While other Māori-based environments such as Māori community centres have elements of a marae-type environment, the key differences are that these other contexts are not imbued with the same sense of identity and tino rangatiratanga. Therefore, marae teaching and learning environments are distinct and there is value in running courses on marae and with strongly identity-based communities.

The whakapapa-based intergenerational nature of marae means that when individuals contribute to marae they contribute not only for themselves but for future generations and therefore their contributions are enduring. This research demonstrated that students participate in marae-based courses not only for their own interests, but to contribute towards marae-based community development. This is distinct from the motivations of students who participate in mainstream educational institutions, where students do not tend to participate in courses with the express purpose of contributing to the development of the institution. Therefore, there may be a case for reframing the way in which we perceive the contribution of marae-based education to community development. That is, the value of these types of courses is not only in the acquisition of knowledge that may be applied in a variety of settings, increasing employment or the development of robust programmes. Rather, there is high value in the process. That is, throughout the process of engaging as students in a marae-based learning environment taura are contributing to community development. For example, the collaborative learning style means that taura are contributing their own knowledge and experience to the course.

On marae there is a high degree of flexibility to move and shape a course in the direction that the whole group decides, and for wānanga this is the norm. As active learners, taura are directing and changing courses as they are delivered. In a marae environment there is the opportunity to develop strongly localised programmes that enable communities to assert their identities and aspirations, and therefore facilitate empowerment.

While this research specifically investigated the value of marae and other Māori community based environments for teaching and learning about Taranaki Māori practices, it is reasonable to assume that the benefits of these environments may equally apply to course content in wider fields. Therefore, a wide range of course content may be best delivered in these contexts. That said, much of the value of programmes run in these settings is not so much a function of course content, but rather the way in which participating students operate as community, forming connections that endure beyond course parameters and timeframes. It is therefore the process of learning in marae and Māori community environments and the link to community development that may be the key value of courses in these contexts. This project trialled three learning resources, an MP3 recorder, a learning journal, and a Taranaki Māori karakia and waiata book. There was consensus that the Taranaki Māori karakia and waiata book was by far the most valued resource. The resource that was most useful wasn't necessarily aligned to course content, but rather enhanced the ability of students to participate in the wider learning environment and community and to understand or engage with local identity – even for those who do not whakapapa to Taranaki. Therefore, identity-based resources that relate to the uniqueness of localised communities or identity may have more value in a marae or Māori community environment than resources intended to support learning in a generic way.

Quantifying the quality of teachers and the value of marae and Māori community-based courses is problematic. There is no framework to recognise the skills and experience that kaiako bring and apply in marae and Māori community-based learning environments. This contrasts with formal education where academic qualifications and experience provide the yardstick to measure the quality of teaching staff. In a marae environment when teaching and learning about Taranaki Māori practices, the only framework to determine if a kaiako is appropriate is whether they have the trust and support of the community and therefore the extent to which they have community credibility. Quantification of skills and experience in this environment is difficult. As well, there is a risk that institutions undervalue the skills and experience of kaiako who, while ideally suited to the marae and Māori community-based teaching and learning environment, have a skill set that is not able to be measured in conventional ways. There is also currently no framework to measure the value of marae-based programmes. While educational institutions may rely on measures such as student numbers and completion rates, the effectiveness of marae-based teaching and learning is best judged by communities themselves and the extent to which courses enable communities to achieve their own aspirations and thereby facilitate community empowerment.

This research has demonstrated tangible ways in which marae and Māori community-based courses contribute to meeting Taranaki Māori aspirations. Five areas in which marae or Māori community-based adult education contribute to Taranaki Māori aspirations have been discussed in this report – identity, development, knowledge, cohesion and sustainability. Location of courses within Māori community contexts contributes to reinforcing a sense of localised identity. Courses contribute to building local capacity that may enable communities to take on other projects and thereby facilitates community development. Course delivery in Māori settings validates local knowledge and supports its acquisition, application and transmission within real life cultural contexts. Location of courses on marae and in other Māori community-based settings provides direct opportunities for students to participate in the community and thereby contribute to regional cohesion. A unique aspect of marae provision is the inherent intergenerational nature of that environment, which lends itself to the sustainability of course outcomes over time for the benefit of future generations.

In contrast to formal education where the imperatives are often economic (i.e. career development), marae and Māori community-based courses tend to be driven by community social development goals rather than economic development. As well, there was a sense that those involved in marae and Māori community-based learning are not participating solely to meet their own needs, but also to meet long-term intergenerational needs. The aspirations identified in this research are not solely individualistic, but more holistic in nature and reflect concerns for the wellbeing of Māori collectives and future generations. Further, results indicated that as community members participated in collaborative learning in marae or Māori community-based environments their aspirations began to expand. The implication here is that those that run programmes in these types of environments should be aware that the needs and aspirations of learners tend to be holistic and that flexibility is required to respond to learners evolving needs as aspirations change and expand.

Marae or Māori community-based adult education is about much more than simply the transfer of knowledge and skills. If community members were enrolling in courses solely to gain

knowledge and skills, this could be done through mainstream institutions. Rather, adult community education in marae and other Māori community environments contributes directly to a much broader range of Taranaki Māori community aspirations and this is largely a function of the unique characteristics of these settings, including an inherent authenticity and the intergenerational nature. In order to maximise the potential of these environments as sites of adult community education that contribute to the achievement of community aspirations, it is both necessary and critical that Taranaki Māori communities are actively engaged and have a major role in adult community education in the Taranaki region. The rationale is twofold. First, education is an important foundation for community development and therefore for Taranaki Māori to achieve their aspirations. Second, Taranaki Māori have a unique contribution to make not only as a basis for Māori community development but also to contribute to the wider identity of the region. Therefore, there are benefits for Māori and the region as a whole of active Taranaki Māori community engagement with adult community education.

Limitations of the research and future research directions

This research focussed on marae and Māori community-based adult learning in the Taranaki region, and all fieldwork was carried out in Taranaki. Therefore, while it is likely that the findings of this research are applicable to other regions further work will be required in order to substantiate the relevance of these findings to iwi and Māori communities outside of the Taranaki region.

As there are no metropolitan or urban marae in Taranaki comparable to those in large centres like Auckland or Wellington, no courses were delivered in these types of settings. Further work would be required in order to investigate the impact and implications of course delivery in metropolitan or urban marae settings.

Relative to a number of other regions, Taranaki does not have high levels of Māori language proficiency. It would be worthwhile to carry out a similar study where there was a strong reo Māori focus and potentially a strong identity focus to determine the extent to which these characteristics impact on the learning environment.

In this project, all participating courses were of short duration. It would be valuable to explore the impacts of more intensive longer duration courses (e.g one year). As well, the research was limited in terms of the extent to which longer term impacts of courses could be investigated. Future work could explore the impact of intensive courses that continue to expand and grow over a much longer timeframe (e.g. 5-10 years) and including more than one community or region.

The current project was limited to adult education, and did not involve participation of children. There is the potential for research that investigates whole community involvement in marae and/or Māori community-based education initiatives, an approach that is more consistent with integrated approaches characteristic of Māori.

Closing comments

This research reinforces the value of informal adult community teaching and learning on marae and Māori community settings for Taranaki Māori (particularly with regard to Taranaki Māori

practices but also more broadly) and the need for further development in this area. While the acquisition of knowledge that may be applied in a variety of fields is useful, this research suggests that the process of learning in marae and Māori community environments and the link to community development may be the key value of courses in these contexts. Marae environments are distinct, and are most conducive to developing strongly localised identity-centred programmes that empower communities and facilitate student contributions to local Māori community development. Therefore, particular emphasis should be placed on the development of teaching and learning opportunities on marae including the generation of identity-based resources that relate to the uniqueness of localised communities. This will require that appropriate support is provided to community groups to enable them to identify training needs and develop teaching and learning opportunities in lived Māori community contexts. That support should be not only in terms of resource provision, but also in accepting that what constitutes a quality teacher and the effectiveness of programmes are best determined by communities themselves. Each of the points discussed here should equally apply to adult education teaching and learning around the country. However, further localised research will be required in order to substantiate the applicability of this research to other regions and communities.

Appendices

Appendix 1: Glossary

Appendix 2: Participating community courses

Appendix 3: Advisory Committee and Project Team membership

Appendix 4: Learning journal inserts and focus group schedules

Appendix 5: Taranaki Māori leaders key informant interview schedule

Appendix 6: Information sheets and consent forms

Appendix 7: Tauria survey questionnaire

Appendix 8: Kaiako survey questionnaire

Appendix 1: Glossary of Māori Terms⁹

ahorangi	professor
Aotea	an ancestral canoe, a marae in South Taranaki
awhi	care, support, help
awa	river
hapū	sub-tribe
harakeke	flax
hariru	handshake
hauora	health, well-being
hongī	Māori greeting by pressing noses together
hui	meeting, gathering
iwi	tribe
kaiako	teacher
kaitiakitanga	an ethical principle denoting guardianship, stewardship
kapa haka	Māori cultural performance group
karakia	Prayer, statement of focus
karanga	ceremonial call
kaumātua	elder/s
kaupapa	subject, topic
kawa	protocol
koha	contribution, gift
Kōhanga reo	Māori total immersion pre-school
komiti	committee
kōrero	speak, talk, discuss
kotahitanga	an ethical principle denoting solidarity and the worth of people, unity
kōwhaiwhai	Māori design/pattern
kui	grandmother, female elder
kuia	grandmother, female elder
kupu	Māori word(s)
kura	school
Kurahaupō	an ancestral canoe related to Coastal Taranaki
Kura kaupapa Māori	Māori total immersion primary schools
mahi tahi	work together
mana	a principle denoting status, prestige, dignity, autonomy
manaakitanga	an ethical principle denoting the importance of caring for others

⁹ Translations are given in the context of this study and may not be generally applicable.

māra	garden
marae	a traditional Māori community centre often comprising of a formal courtyard, meeting house(s), dining house and associated facilities.
mātaitai	seafood
mātauranga	knowledge, education
mātauranga Māori	Māori knowledge
maunga	mountain
mihi	greet
mihimihi	greetings
moko, mokopuna	grandchild
Ngā Rauru	a tribe
Ngā Ruahine(rangi)	a tribe
Ngāti Awa	a tribe
Ngāti Maru	a tribe
Ngāti Mutunga ki Wharekauri	a tribe
Ngāti Pākehā	a term for non-Māori
Ngāti Porou	a tribe
Ngāti Ruanui	a tribe
Ngāti Tama	a tribe
Ngāti Tama ki te Ūpoko o te Ika	a tribe
ngeri	a type of traditional chant
noho marae	overnight stay at marae
pā	Māori village
paepae	place reserved for formal speakers and callers during ceremonies
Pākehā	New Zealander of European descent
papakāinga	extended family collective housing complex
Papatūānuku	Earth Mother
pātere	a type of traditional chant
pēpeha, peha	tribal saying
poroporoākī	farewell
pouwhakataki	liaison officer
pōwhiri	welcoming ceremony
rangatira	leader
rangatiratanga	self-determination and independence
raranga	weaving
reo	language, voice
rerekē	different
ringawera	a cook, worker in the kitchen

rohe	region
taha Māori	Māori side, things Māori
tamariki	children
Tāngāhoe	a river and a tribe in South Taranaki
tangata whenua	local, indigenous person, refers to Māori in the New Zealand context
tangihanga	mourning ritual often carried out over a number of days
tāniko	type of Māori cross-weave
taonga	gift
Taranaki mita	Taranaki Māori dialect
tauirā	student
tauiwi	foreigner
Te ao Māori	the Māori world, as opposed to Te Ao Whānui, the wider world
Te ao whānui	the wider world, as opposed to te Ao Māori, the Māori world
Te Ati awa	a tribe
Te Pakakohi/Pakakohi	a tribe
te reo Māori, te reo	Māori language
tikanga	Māori process
tikanga Māori	Māori protocols and process
tino rangatiratanga	self-determination
tipuna/tupuna	elderly, ancestor
Tokomaru	an ancestral canoe from north Taranaki
tūhonohono	to join
wahine	woman
waiata	song
waiata-ā-ringa	action song
waiata tawhito	traditional chant
wairua	spirit, spirituality
wairuatanga	an ethical principle denoting spirituality
waka	canoe
wānanga	group learning in accordance with Māori process, Māori higher institute of learning
whakapapa	genealogy
whakaaro	thought
whakatau	to welcome, or another process of welcoming that is sometimes used instead of the more formal process of pōwhiri
whakataukī	proverbial saying in which the information regarding the specific context or individual is not known
whakawhanaungatanga	interconnectedness, process of strengthening relationships
whānau	family, usually encompassing wider membership than the nuclear family
whānau whānui	extended family collective

whanaungatanga	an ethical principle denoting connectedness to Māori collectives
whānui	wide
whare	house
wharekura	total immersion secondary school
whare wānanga	Māori tertiary institute of learning
whareniui	meeting house
whenua	land

Appendix 2: Participating community courses

Participating community courses

This section describes the nine mātauranga Māori adult community courses were run in 2009 and that participated in this research project. A total of 182 students enrolled in the participating community courses.

Course 1: Ngā Purapura – Sustainable Marae

Ngā Purapura – Sustainable Marae is a marae-based intensive short course where knowledge of communal gardening in marae settings is presented and practiced. The aim of the course is to increase competence in community gardening within a marae context among community members as part of wider aspirations for sustainable and vital marae. The 30 hour course was delivered through two, two day weekend noho marae at Oeo Marae in South Taranaki. The course was organised by one lead facilitator but drew on the knowledge and practical experience of all participants. The course targets those who have whakapapa affiliations to the marae and/or are committed to contributing in an ongoing way to marae sustainability through communal gardens. Topics covered in the course included food garden planning and establishment, composting, seed saving, riparian planning and planting, recycling, do-it-yourself approaches, and landscape design.

The four learning outcomes of the course were:

1. Deepened understanding and practice in sustainable approaches and behaviours at Oeo Pa.
2. Identify, plan and implement three or four activities that further the effective, efficient and 'Papatuanuku-loving' operation of the marae including: establish, grow and maintain an organic maara (food garden); plan the eradication of noxious plants on the Oeo Stream; co-ordinate and participate in restoration of Oeo Stream; and, contribute to and lead the way in reusing, reducing and recycling resources.
3. Utilise appropriate design to guide, manage and facilitate identified sustainable practices.
4. Provide opportunities for the whānau whānui and wider community to share and capture their kōrero (discussions) on their memories, knowledge, ideas and experiences of, and visions for, our environment.

This course was offered in terms one, two, three and four. There were a total of 19 enrolments across the four terms.

Course 2: Whare Kura

Whare Kura is a Māori community-based reo Māori and tikanga Māori course, held in Tongaporutu, that includes a focus on identifying and discussing the similarities and differences between Taranaki iwi and iwi from other regions. The 30 hour course was delivered through three, one day sessions and included a one day field trip to Parihaka. Topics covered in the course included mātauranga Māori, Māori language, waiata (song), karakia (prayer/incantation),

iwi and hapū history, study of a whareniui (meeting house), mahi tutaua (warfare), and wāhi tapu (sacred sites).

The five learning outcomes of the course were:

1. Recite karakia appropriate to an occasion;
2. Perform waiata;
3. Observe and identify difference in tikanga Māori in other hapū/iwi;
4. Describe the whakapapa and history of a whareniui/hapū/iwi; and,
5. Practice mau rākau (a martial art based on the skilled use of traditional Māori hand weapons).

This course was offered in terms one, two and three. There were a total of 29 enrolments across the three terms.

Course 3: Te Kopere Reo

Te Kopere Reo is a Māori community-based short course run by and for Te Kopere, a group of Taranaki/Whanganui Māori traditional healers to strengthen reo Māori related competencies required in their role as healers. It was intended that graduates would be able to identify and utilise a variety of oral Māori protocols, and understand and apply relevant Māori terminology, tikanga (Māori process) and karakia (prayer/incantation) relevant to their role as healers within communities. The 30 hour course was delivered over a three day period in Nukumarū in the Māori healers' premises adjacent to the local marae. Topics covered in the course included karanga (ceremonial call), whakapapa (geneology), history, waiata (song) and pakiwaitara (historical narratives).

The seven learning outcomes of the course were

1. Recite and perform karakia (prayer/incantation);
2. Recite and perform waiata (song);
3. Understand the role of kaikaranga (ceremonial caller) and perform karanga (ceremonial call)/Understand the role of kaikōrero (ceremonial speaker) and perform whaikōrero (speaker);
4. Understand and perform the roles of tangata whenua (local people/hosts);
5. Understand and perform the role of manuhiri (visitor/guest);
6. Identify and recite components of whakapapa (geneology); and,
7. Understand and discuss selected history, pakiwaitara (historical narratives) and aspects of Māori language.

This course was offered in term one only, and had 15 enrolments.

Course 4: Te Reo Māori ki Marfel - Marfel Māori Language Acquisition Course

The Marfel Māori Language Acquisition Course is an introductory level course delivered at a community centre, the Marfel Combined Cultural Centre, in the Marfel suburb of New Plymouth. Adult learners learn pronunciation, build on their vocabulary of commonly used Māori words, and learn to construct basic practical sentences. Phrases are also taught that are useful in common situations such as opening and closing meetings.

As an introductory level course, participants did not need to have prior knowledge of te reo Māori. The 30 hour course was delivered through ten, three-hour evening sessions held once per week.

Emphasis in the course was on speaking and understanding te reo Māori through Te Ātaarangi method, and therefore through hands on activity based learning. Participants become more familiar with the natural use of the language in context as the facilitator instructs and provides feedback in te reo throughout the lesson, accompanied by translation and explanation in English at the end of each class. The course learning outcomes were;

1. To gain confidence in pronouncing Māori words such as placenames and personal names.
2. To be able to greet, farewell and give general well wishes politely in Māori in both formal and informal contexts.

This course was offered in terms two and three, and had a total of 18 enrolments across both terms.

Course 5: Te Arakamu Toi

Te Arakamu Toi is a Māori community-based short course where mixed media arts are used as a medium to describe and understand a Māori worldview. The 30 hour course was delivered through once a week, three hour evening classes held at the Eltham Māori Community Hall over a three month period. The topic of the course was mātauranga Māori through mixed media art.

The two learning outcomes of the course were;

1. To understand and describe a Māori worldview through the medium of mixed media arts, and,
2. Gain foundational skills in the production of Māori art.

This course was offered in term two only and had three enrolments.

Course 6: Whakaahurangi Raranga

The Whakaahurangi Raranga course is a 30 hour, marae based programme delivered in five sessions from 10am to 4pm on one Sunday per month. The aim of the course is to teach pokinikini cloak (cloaks that include strips of cylindered flax leaf, with intervals of exposed inner, black-dyed fibre) making through flax weaving techniques in a marae context. In this context, the course also includes a focus on learning relevant karakia and kupu (Māori words). The

course was delivered at Whakaahurangi Marae in Central Taranaki by a tutor who is a kuia from that marae.

Topics covered in the course related to preparation of materials for flax weaving, the cloak making process, learning relevant karakia, and acquiring kupu (Māori words) related to mahi raranga (Māori weaving). The five learning outcomes of the course were:

1. Extracting muka (fibre) from harakeke (flax);
2. The ability to miro the muka (rolling the fibre into threads);
3. Making hukahuka (fibre tassles which cover the cloak);
4. The ability to whatu the muka (the weaving process);
5. Learning karakia relevant to mahi raranga (Māori weaving); and,
6. Acquire kupu related to mahi raranga.

This course was offered in terms two, three and four. There were a total of 26 enrolments across the three terms.

Course 7: Te Roopu Whānau Tautoko

Te Roopu Whānau Tautoko is a marae-based intensive short course where knowledge and skills are presented and practiced that relate to tikanga Māori and enable students to gain the confidence to contribute to and participate in marae contexts and strengthen relationships with whānau and the extended Māori community. The course targets at risk teenage youth and their whānau/caregivers and supports whanaungatanga, (strengthening whānau relationships) and working respectfully together under marae tikanga (marae processes). The course is therefore intended as a learning vehicle that will contribute to supporting at risk youth and their whānau by building confidence in aspects of marae participation and tikanga.

The 30 hour course was delivered at weekends, with participants coming together for three full days over a three month period at Whakaahurangi Marae in Central Taranaki. The course was delivered by one tutor, a kuia from the marae. Topics covered in the course were 1) developing self-esteem and strengthening personal development based on wairua (spirituality), whakawhanaungatanga (strengthening relationships), manaakitanga (hospitality), and whakapono (accountability/responsibility) and 2) Skills for whānau to support at risk youth. The four learning outcomes of the course were:

1. Build relationships between participants and wider Māori community members including kaumātua (elders), kaimahi (marae workers), whānau whānui (the extended Māori community), mokopuna (grandchildren) and tamariki (children);
2. Create marae-based support systems for whānau/caregivers of at risk youth;
3. Introduction to tikanga Māori that may support whānau and whānau whānui within a marae environment;
4. Demonstrate tikanga Māori to outside agencies that work with whānau/caregivers and at risk youth.

This course was offered in terms two, three and four. There were a total of 29 enrolments across the three terms.

Course 8: Raranga – Flax Weaving

Kohikohinga Raranga is one of the most long-standing Māori weaving groups in South Taranaki, and are the providers of the Raranga – Flax Weaving short course which includes both traditional and contemporary flax weaving. The 30 hour course was delivered one day per month at the Tahupotiki Māori Methodist Centre in Hawera. Topics covered in the course included respect for traditional knowledge, protocols relevant to traditional knowledge, karakia related to raranga, conservational practices, flax preparation techniques, woven flax articles from beginners to advanced levels e.g. kono (food basket), konae (two corner flax purse), kete (baskets), pikau (back pack) and whāriki (mats).

The four learning outcomes of the course were:

1. Use of te reo Māori relevant to flax weaving (karakia, waiata, simple Māori language phrases);
2. Identification of flax varieties and knowledge of best use of various varieties;
3. Weaving practice tikanga (protocols); and,
4. Traditional and contemporary Māori weaving techniques.

This course was offered in terms two, three and four. There were a total of 39 enrolments across the three terms.

Course 9: Kāhui Toi

Kāhui Toi is a Māori community-based Māori art short course. The 30 hour course was delivered through once a week three hour evening classes held in a building run by a local iwi authority in Stratford over a three month period. The topics covered in the course included basic kowhaiwhai, sketch and composition mixed media.

The three learning outcomes of the course were;

1. Reciting pepeha,
2. Describing basic whakapapa through the medium of art and design, and,
3. Demonstrating the capacity to complete an art project over a 10 week period.

This course was offered in term three only, and had four enrolments.

Appendix 3: Advisory Committee and Project Team membership

Advisory Committee

Academic advisors

Ruakere Hond (Taranaki)	Academic Director, Te Ataarangi
Wiremu Edwards (Taranaki)	Postdoctoral Research Fellow, Massey University

Project mentors

Huirangi Waikerepuru (Ngāti Ruanui)	Ahorangi, WITT
Denis Patuwairua (Ngāti Maru)	Lecturer, Te Wānanga o Raukawa
Kui Pirikahu (Ngā Rauru)	Pouwhakataki, Ministry of Education

The role of the Advisory Committee was to:

- Provide academic guidance and supervision,
- Ensure that the research is carried out within a kaupapa Māori framework,
- Ensure that the project adopts an appropriate approach and methodology,
- Determine who would take on specific mentoring and supervision roles and any limitations on the Komiti member/s time and/or roles,
- Determine a schedule for project team progress reporting, and,
- Provide advice and support with regard to project information dissemination.

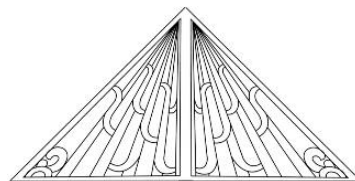
Project Team

Deleraine Puhara (Ngāti Awa, Ngāti Porou)	Operations Manager, Te Kupenga
Kataraina Houia-Rongonui (Ngāti Porou/Taranaki)	ACE Projects Manager
Ngahuia Washer (Ngāti Ruanui, Ngā Ruahine)	ACE Projects Administrator
Mākere Edwards (Ngā Ruahine)	Research Assistant
Cat McIssac (Ngāti Pākēhā)	Research Assistant

Appendix 4: Learning journal insert and focus group schedules

Tauira learning journal insert and tauira focus group 1 schedule

Te Kupenga Mātauranga o Taranaki



Tauira Learning Journal

Explanation

The following prompts are to aid and stimulate how, and why, using a learning journal may (a) help Te Kupenga Mātauranga o Taranaki in its aim to get more funding for Māori community courses, and (b) be useful in supporting you in your learning journey.

Special characteristics of a marae-based and Māori learning

What I am enjoying most about where this course is being held is ...

The setting and surroundings of this course encourage me to learn because ...

I find the kaiako's style of teaching ... because ...

The key distraction, or challenge for me in doing this course is ... *i.e.*,

(a) **outside factors** like family issues, lack of whānau support, lack of time, whānau responsibilities,

(b) **course things** such as the subject matter (what we're learning), feeling it's too hard, finding it hard to keep up with what's being taught ... etc

The best way for me to deal with this is ...

A safe and engaging learning environment

The reason I'm doing this course in a Māori-based **environment** is because

What helps me feel comfortable being in this environment is ... because ...

Being comfortable, to me, means ...

I can contribute to feeling comfortable by ...

Marae-based and Māori-based courses

What I am finding most challenging about this course **content** is ...

The most fascinating thing about being on this course is ...

I intend sharing my **insights** and **learning** with ... because ...

What I specifically hope to learn from this Mātauranga Māori-based **course** is ...

Once I've finished this course, I intend to use/apply/ the learning I gain, in the following way/for the following purpose ...

If I attend any more Mātauranga Māori courses delivered on marae, what I'd like to see done differently, is ... because ...

Using MP3s and a Learning Journal as support in course studies

MP3

I am using my MP3 to ...

It is interesting/challenging/fun/difficult/useless to use because ...

Learning Journal

I am using my learning journal to ...

I am drawing/writing/ sketching/doodling/pasting ideas/pictures/photographs in it because ...

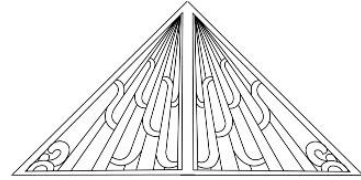
It is interesting/challenging/fun/difficult/useless to use because ...

Questions for taura

- **How can you use these questions to think about your course and your learning?**
- **How and when will you use your (a) MP3 player and (b) Learning Journal to 'catch' and 'hold' your thoughts?**

Kaiako learning journal insert and kaiako focus group 1 schedule
Te Kupenga Mātauranga o Taranaki Tōpū

**Kaiako Focus Group & Learning Journal
Questions**



The following prompts are to aid and stimulate (a) using a learning journal as a learning tool (b) explore how peer-support of other Taranaki kaiako can be useful to you in your role as kaiako, (c) get more funding for Taranaki Māori Adult and Community Education courses.

Special characteristics of marae or Māori based environments that support the learning of Taranaki Māori practices such as reo, tikanga, history, knowledge and values.

I choose to run the course at _____ because ...

The setting and surroundings of this course encourage me to teach because ...

The difference between teaching in a Māori-based environment and in one like a school or in an institutional-type setting is ...? (for kaiako, taura, course organizing group, community?)

Are there any difficulties or barriers in your current teaching environment? How could these be overcome?

Creating a safe and engaging learning environment which motivates taura to access and contribute to Taranaki Māori practices such as reo and tikanga.

I consider a safe environment which switches taura on to learning as one where ...

I help create this environment by ...

By teaching this particular course, I hope taura will take away, knowledge and skills which they can/will ...

I encourage them to do this by ...

What challenges have you had in getting information/knowledge across to learners? How are you meeting those challenges?

Examine effectiveness of Marae and Māori-based courses in raising the awareness and confidence of taura to continue participating in Māori community development

I am keen for the knowledge and skills gained by taura on this course to be shared with ... because

To me, nurturing development of Taranaki Māori cultural practices, is important because ...

What challenges or barriers have you identified for kaiako, taura, marae committees, course organizing groups, community to continue development for taura Māori? How can these be better addressed?

Usefulness of MP3s and Learning Journals as a support resource for marae-based and Māori learning environment programme delivery

MP3

I am/will be using my MP3 to ...

It is interesting/challenging/fun/difficult/useless to use because ...

Learning Journal

I am/could be using my learning journal to ...

I am drawing/writing/ sketching/doodling/pasting ideas/pictures/photographs in it because...

It is interesting/challenging/fun/difficult/useless to use because ...

Two things I enjoy about coming together with other kaiako during this project are:.... and.....because

Kaiako and taura focus group 2 schedule

Each question is initiated by the request to “provide at least one clear example of”:

1. Cultural Practices, Knowledge, Learning

provide at least one clear example of:

... one particular thing you have learnt that would have been unavailable elsewhere

... an area of knowledge you learnt that is specific to this particular rohe or venue

... a tikanga you have practiced that is specific to the whakapapa of this area

... a way that you have learnt in this course that is ideally suited to your needs

2. Community Cohesion

provide at least one clear example of:

... how people involved in the programme influenced your decision to enrol

... continued interaction with other members of the group outside of the course

... how you think a course like this would be suited to other members of your whānau

... how this course contributes to pulling the community together more strongly

3. Taranaki Māori Aspirations

provide at least one clear example of:

... an aspiration you know is shared by others in your iwi/community

... how your group worked on identifying your learning needs/aspirations

... when a key aspiration of the group was met in the course

... how your aspirations have changed through the course

Appendix 5: Taranaki Māori leaders key informant interview schedule

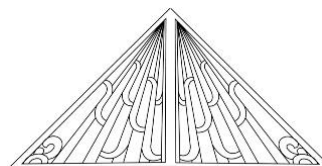
Key informant interview schedule

1. What are your aspirations for Taranaki Māori Community in your own area of expertise/passion?
2. What contribution do you believe Taranaki Marae and Māori Community Centers can make towards achieving these aspirations?
3. Ideally how would this happen?
4. What role does education play in this?
5. How does regional cohesion play a role in your aspirations for Taranaki Māori Community Development? (Working together as Māori, co-operation between Māori groups, Kotahitanga?)

Te Kupenga Mātauranga o Taranaki Tōpū

Ako: A Marae-based Community Learning Project

Information Sheet



Te Kupenga Mātauranga o Taranaki is a pan-iwi body aimed at providing a united voice on tertiary education issues for Taranaki Māori. Te Kupenga is carrying out an 18-month project to look at what it's like to learn aspects of Māori Culture, such as Te Reo and tikanga in a Māori controlled or marae-based setting. We are also interested to know why you have chosen this course and what you would like to do with the knowledge you get from it.

Te Kupenga is doing this project as part of its strategy to promote community development and on-going education opportunities throughout Taranaki Whānui, and to contribute to the strategic plan of Te Reo o Taranaki to revitalise our unique Taranaki dialect.

What's involved

You and other members of your course will be asked to talk about what it means to get involved in a Māori controlled or marae-based adult community course, whether it is easier to learn aspects of Māori Culture tikanga and reo this way, and how you can get the best out of this sort of opportunity. We'd like to record your ideas and views.

You can choose whether you want to take part in our project or not. It is not compulsory.

You have the choice to remain anonymous, if you are happy to be identified in the project. This means you allow your name to be included in the Acknowledgement Section of this published project, and to be identified in any associated photograph, video, oral and /or written documents. Te Kupenga is obliged to publish the progress and outcomes of this report on the website of Ako Aotearoa National Centre for Tertiary Teaching Excellence, www.ako.aotearoa.ac.nz, which is funding the project. This will be a public document to be shared among others interested in promoting and developing Māori ways of learning and teaching.

You can change your mind about being part of this project up to the end of December 2009, and it will not affect your place on the course you have chosen to do.

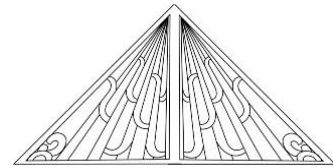
Late this year, Te Kupenga will hold a wānanga for everyone who's taken part in this project, update you on progress, and note any comments you make. Early next year the finished project will be presented at three regional hui within the rohe.

We will video our presentations and feedback we get from you at both wānanga and regional hui so we can have a DVD record for Taranaki Māori Digital Archive, Te Pute Routiriata. You will be given a copy of this DVD if you want one. We will share the results with Māori groups outside the rohe who want to carry out their own Mātauranga Māori, or Marae--based

community education projects. A report and DVD will also be given to Ako Aotearoa — which funded the project — to put on their website and for distribution.

Te Kupenga Mātauranga o Taranaki Tōpū

Informed Consent Form



1. The purpose of this project has been clearly explained to me.

2. I know that this project will involve up to two hours per term over the time the course runs; and that it involves group-facilitated korero about what it's like to be part of Marae-based learning that includes Tikanga and Te Reo.

3. I know I don't have to agree to take part in this project, and if I say 'no', it will not affect my place on this course.

4. I have the right to change my mind about being part of this project at any time, up to the end of December, 2009.

5. I'm clear that once the project is finished and ready to be publicized, which will be around May-June 2010, I won't be able to withdraw my consent to be part of the project.

6. I am happy to be identified in taking part in this project

7. I am happy about keeping some kind of record about my thoughts during this course, knowing it's my choice what thoughts I share with the project

8. I can use an MP3 player supplied by Te Kupenga to help me record my thinking during the course, if I want to.

9. If I accept the MP3, but either don't use it, or withdraw before finishing the course, I will return the MP3 player to Te Kupenga.
10. If I use the MP3 to help me take part in the project, and if I complete the course, I know I can keep the MP3 player for my personal use.
11. I will be offered feedback on the project findings at one of three hui within the rohe near the end of the project, and at the end of the project , will be offered a DVD and access to the full report, if I want these.
12. I also have the choice whether or not I go to a community hui or wānanga outside of course, to discuss feedback about the project.
13. I understand my comments, along with those also on my course will be offered to the Taranaki Māori Digital Archive, Te Pute Routiriata, in a kete for this project, and/or in another kete of my choice, e.g. of my marae whānau /hapū /iwi.
14. I am happy for Te Kupenga Mātauranga o Taranaki to keep any recordings of my comments for any future research or publication purposes.
15. I know I can directly access Te Kupenga Mātauranga o Taranaki, if I have any concerns or questions about the project by either emailing Te Kupenga Chairman, Ruakere Hond - ruakere@gmail.com or by phoning him at 06 7514017

Name: _____

Signed: _____

Date: ___ / ___ / ___

OR

I, Te Kupenga Mātauranga o Taranaki Project representative: Kataraina Houia-Rongonui/Ngahuia Washer/Deleraine Puhara/ Ruakere Hond, (*delete the names that don't apply*) have permission to sign this form on behalf of the project participant.

Signed: _____

Date: ___ / ___ / ___

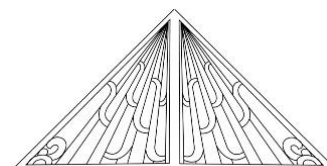
Witnessed and Signed by : _____

Date: ___ / ___ / ___

Te Kupenga Mātauranga o Taranaki Tōpū

Ako: A Marae-based Community Learning Project

Information Sheet



Te Kupenga Mātauranga o Taranaki is a pan-iwi body aimed at providing a united voice on tertiary education issues for Taranaki Māori. Te Kupenga is carrying out an 18-month project to look at what it's like to learn aspects of Māori Culture, such as Te Reo and tikanga in a Māori controlled or marae-based setting.

Te Kupenga is doing this project as part of its strategy to promote community development and on-going education opportunities throughout Taranaki Whānui, and to contribute to the strategic plan of Te Reo o Taranaki to revitalise our unique Taranaki dialect.

What's involved

You and other Māori Taranaki leaders will be asked to talk on video for 15 minutes or so about how marae contribute to meeting Taranaki Māori aspirations in your area of expertise and passion.

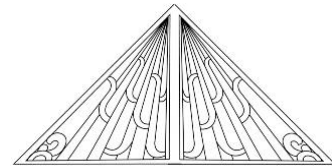
The questions are:

1. What are your aspirations for Taranaki Māori Community in your own area of expertise/passion?
2. What contribution do you believe Taranaki Marae and Māori Community Centers can make towards achieving these aspirations?
3. Ideally how would this happen?
4. What role does education play in this?
5. How does regional cohesion play a role in your aspirations for Taranaki Māori Community Development? (Working together as Māori, co-operation between Māori groups, Kotahitanga?)

These interviews along with other data collected from tauira and kaiako on marae-based courses in Taranaki 2009 will produce a project paper and DVD. Your name will be included in the Acknowledgement Section of the published project paper and DVD, with any associated photograph, video, oral and /or written documents. Te Kupenga is obliged to publish the outcomes of this report on the website of Ako Aotearoa National Centre for Tertiary Teaching excellence, www.ako.aotearoa.ac.nz, which is funding the project and it will be shared with Taranaki Māori Digital Archive, Te Pute Routiriata, and other Māori groups outside the rohe who want to carry out their own Mātauranga Māori, or Marae-based community education projects.

Te Kupenga Mātauranga o Taranaki Tōpū

Informed Consent Form



1. The purpose of this project has been clearly explained to me.

2. I know that this project will involve a 15 minute korero about Taranaki Māori Aspirations and Marae-based learning

3. I will be offered feedback on the project findings at one of three hui within the rohe near the end of the project, and at the end of the project , will be offered a DVD and access to the full report, if I want these.

4. I understand my comments, along with the full report from this project will be offered to the Taranaki Māori Digital Archive, Te Pute Routiriata, and/or my marae whānau /hapū /iwi of my choice

5. I am happy for Te Kupenga Mātauranga o Taranaki to keep any recordings of my comments for any future research or publication purposes.

6. I'm clear that once the project is finished and ready to be publicized, which will be around May-June 2010, I won't be able to withdraw my consent to be part of the project

7. I know I can directly access Te Kupenga Mātauranga o Taranaki, if I have any concerns or questions about the project by either emailing Te Kupenga Chairman, Ruakere Hond - ruakere@gmail.com or by phoning him at 06 7514017

8. I give my consent to participate and would be identified in this project as

Name: _____

Position/Area of expertise: _____

Iwi: _____

email: _____

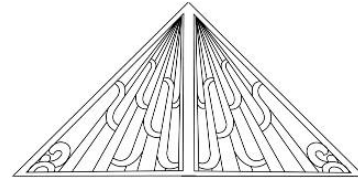
Phone: _____

Signed: _____

Date: ____ / ____ / ____

Appendix 7: Taurira survey questionnaire

Te Kupenga Mātauranga o Taranaki



Taurira Questionnaire

Name of Taurira: _____

Name of Course: _____ Date _____

Name of Kaiako: _____

1. Are you male female

2. Age group under 20 20-29 30-39
 40-49 50-59 60+

3. Iwi-hapū affiliation

4. How well are you able to speak te reo in day to day conversation

- Very well
- Well
- Fairly well
- Not very well
- No more than a few words or phrases

5. As an adult learner (over 16 yrs), have you ever attended any Kaupapa Māori-based courses held in schools or polytechnics?

6. Circle **one** only

- a. No
- b. Uncertain
- c. Yes

If yes, say what type of courses these were.

7. As an adult learner, have you ever attended any other informal (without formal qualifications) Mātauranga Māori courses or wānanga?

*Circle **one** only*

- a. No
- b. Yes

8. This course is being held on a marae or 'other' Māori-based environment. Did this venue influence your decision to sign up for the course?

*Circle **one** only*

- a. No
- b. Uncertain
- c. Yes

Please explain your answer:

9. Please state your most preferred venue (marae, Māori-based environment, or other) for this course, and say why. If this course is being held at a venue other than a marae, would you prefer it to be held on a marae prefer that this course be held at a marae or is it OK in a Māori based environment — say why.

10. When learning aspects of Tikanga Māori where would you generally prefer to do your learning, and why?

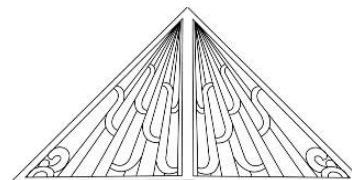
11. When you're involved in learning . Taranaki Māori practices, what helps make you feel safe enough to learn?

12. What motivates you to learn Taranaki Māori practices like reo, tikanga, history, knowledge and values?
13. How do you think you will use the knowledge or information from this course?
14. What would encourage you to pass the learning onto whānau or other members of your Taranaki Māori community?
15. Are there any challenges or barriers you think you might need to deal with, in order to complete the entire course?
16. Are you familiar with using an MP3 player? *Circle one*
- a. No
 - b. Uncertain
 - c. Yes

Thanks for taking time to answer these questions. We may ask you some questions at the end of the course to learn more about your experience of being on a marae-based course.

Tena rawa atu koe. Kia Ora.

Te Kupenga Mātauranga o Taranaki



Kaiako Questions

Name of Kaiako: _____

Name of Course: _____ Date _____

1. Are you male female
2. Age group 20-29 30-39 40-49
 50-59 60+
3. Hapū-iwi affiliation

4. How well are you able to speak te reo in day to day conversation
- Very well
 - Well
 - Fairly well
 - Not very well
 - No more than a few words or phrases

Special characteristics of a marae-based environment

1. Have you ever taught any Taranaki Māori adult community education courses held in schools or WITT? If yes, say what type of courses these were.

2. Have you taught any other informal or community-based Mātauranga Māori courses before this one? (A *Mātauranga Māori programme* is a programme or course that teaches things from the Māori world, in a Māori way, in a Māori setting.) Circle **one** of a-c

a. No

- b. Uncertain
- c. Yes

3. Length of time you have been involved in teaching Mātauranga Māori related subjects

- Less than 1 year 1-2 years 2-5 years
 6 – 10 years 16-20 years 21+ years

4. This course is being held on a marae. Is this the best place to hold your course?

- a. No
- b. Uncertain
- c. Yes

Or

This course is being held in a Māori-based environment. Is this the best place to hold your course?

- d. No
- e. Uncertain
- f. Yes

Please explain your answer:

Creating a safe and engaging learning environment

5. When teaching aspects of Tikanga Māori where would you prefer to do your teaching, and why?

6. When you're involved in teaching an aspect of Taranaki Māori practices, like reo, or tikanga, or.....? what helps make you feel safe enough to teach?

7. What motivates you to teach an aspect of Taranaki Māori practice, like reo, or tikanga, or.....?

Raising awareness and confidence

8. How do you hope tauira will use the knowledge or information from your course?

9. What would be their reason for sharing any aspect of Taranaki Māori practice that you teach on this course?

10. Are there any challenges or barriers you think you might need to deal with, in order to deliver your course?

Using MP3 players and Learning Journals

11. Are you familiar with using an MP3 player?

*Circle **one** only*

- a. No
- b. Uncertain
- c. Yes

12. Are you familiar with using a Learning Journal?

*Circle **one** only*

- a. No
- b. Uncertain
- c. Yes

Thanks for taking time to answer these questions. We will ask you some questions at the end of the course to learn more about your experience of teaching this marae-based course.

Tēnā rawa atu koe. Kia Ora.

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