Summary Report

Tahia te Marae, Tahia te Wānanga

MARAE AND MĀORI COMMUNITY-BASED ADULT LEARNING

Te Kupenga Mātauranga o Taranaki

TAHIA TE MARAE, TAHIA TE WĀNANGA:
Marae and Māori Community Based Adult Learning

Te Kupenga Mātauranga o Taranaki

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Mihi

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 nāianei 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,

Otiiā 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 kawe 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, otiiā o ngā hua i kitea.

Tēnā ko tēnei, he pāranga 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

Introduction

Tertiary education has a critical role to play in supporting the revitalisation of regional te reo and tikanga, particularly through community programmes on marae or Māori community education environments. Marae and similar environments are natural locations for such programmes, as they are amongst the few institutions in Aotearoa, New Zealand where the use of te reo Māori and Māori process takes precedence over other practices.

Various programmes exist within Taranaki that support the revitalisation of Taranakitanga – practices specific to Taranaki Māori – many of which are provided through adult education. Taranaki Māori cultural practices include distinctive Taranaki reo, tikanga, history, knowledge, and values. However, little is known about the effectiveness of these programmes in meeting community aspirations, such as revitalising te reo Māori and cultural practices. This research project sought to explore this issue.

As literature relating to the impact of marae-based adult community education courses that support the learning of Māori practices is scarce to non-existent, this project is therefore unique in that it contributes new knowledge about how Taranaki marae and Māori community-based teaching and learning environments:

• support people to learn about Taranaki Māori practices
• enhance Māori community development, and
• meet Māori community aspirations.

The overarching purpose of the study was 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 the development of Taranaki Māori cultural practices, 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 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.

The findings are likely to have wider application and be relevant not only within the Taranaki region, but for teaching and learning for Māori-based adult education environments around the country. The findings may also be of interest to other indigenous peoples internationally.

> Iwi Boundaries

The Taranaki context

The ancestral Taranaki region extends from Kaiiwi in the south to Mōkau in the north. The 2006 census collected data for 10 iwi in the region: Ngā Rauru, Pakakohi, Tāngahoe, Ngāti Ruanui, Ngā Ruahine, Taranaki Iwi, Te Atiawa, Ngāti Maru, Ngāti Mutunga, and Ngāti Tama (see Iwi Boundaries Map).

There are 15,800 Māori living in Taranaki, and Māori who affiliate to Taranaki iwi comprise 57% (around 9,000 people) of the local Māori population (BERL Economics 2008). There are at least 49 marae in the Taranaki region, with a high proportion located in South Taranaki.

According to the 2006 Census, 3,936 people in Taranaki spoke te reo Māori. 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.

Taranaki reo has a distinct dialect, with the most noticeable feature being that the 'H' is pronounced as a 'glottal stop'.

Taranaki has some 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 specific features should be noted in particular (see the map above):

- 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.

Historical loss of economic resource and social dislocation of Taranaki hapū and whanau have resulted in Taranaki being one of the most dispossessed regions within Aotearoa, New Zealand. However, Taranaki is not the only area in Aotearoa, New Zealand 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. Thus, while this study focussed on marae and Māori community-based adult learning in the Taranaki region, and all fieldwork was carried out in Taranaki, the project has much wider relevance. ◣

Method

Kaupapa Māori Approach

To best ensure that the research was consistent with Taranaki Māori community beliefs, values and preferences, a kaupapa Māori approach was adopted. The starting points for kaupapa Māori are Māori beliefs and values, and ensuring that Māori cultural and historical realities are located at the centre. A number of general kaupapa Māori principles are relevant to this study (e.g. Pihama, 2001; Smith, 1997; Walker, 1996;).

Very little literature however relates specifically to Taranaki Māori worldviews and the relationship of these worldviews to kaupapa Māori principles. For example, the general literature on kaupapa Māori principles does not specifically address the unique Taranaki Māori ways of looking at the world and interpreting or generating knowledge. Taranaki Māori communities place high value on the distinctiveness of Taranaki Māori knowledge (Hond et al., 2009). Therefore, it is necessary 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.

Drawing on general kaupapa Māori principles, five principles specific to Taranaki Māori were applied throughout the research. These five principles were developed earlier by Te Kupenga (see Hond *et al*., 2009) and have underpinned recent Taranaki Māori tertiary education strategic planning processes. These principles are:

- self-determination in the Taranaki context;
- validity of Taranaki Māori worldviews and importance of Taranaki Māori cultural heritage;
- holism and interconnectedness;
- benefits will be achieved for Taranaki Māori; and
- supporting 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 study are shown in Table 1.

Table 1 Application of a kaupapa Māori approach to this project

KAUPAPA MĀORI THEMES	IMPLICATIONS FOR THE RESEARCH
Self-determination in Taranaki context	• Taranaki Māori aspirations defined by local Māori at community discussion fora run by Te Kupenga from 2003–2009, including work in 2007 supported by Adult and Community Education (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
Taranaki Māori worldviews and cultural heritage	• 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
Holism and interconnectedness	• 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
Benefits for Taranaki Māori	• the project involves Taranaki Māori community groups in ways that establish and sustain local activity • contribute to enhancing the capacity of Taranaki Māori tauira 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
Taranaki Māori collectives	• 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.

Design and Participants

Courses and Data Collection

This project involved the development, delivery, and evaluation of nine mātauranga Māori adult community courses on marae and in other Māori community environments. The courses were funded by ACE Taranaki and Hawera ACE, and facilitated by Te Kupenga, the evaluation was funded by Ako Aotearoa. 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 all, twenty-two course offerings were run over a year, involving 182 tauira. Numbers of tauira for individual courses ranged from three to 15 participants.

The nine community courses explored in this study 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 tauira 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.

These courses were evaluated by way of key informant interviews, surveys, and focus groups. Key informant interviews were undertaken with Taranaki Māori leaders. Surveys were conducted with tauira and kaiako involved in the 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.

Three learning resources were trialled by kaiako and tauira 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 nine community courses explored in this study were: Ngā Purapura/Sustainable Marae, Whare Kura, Te Kopere Reo, Te Reo Māori ki Marfel, Te Arakamu Toi, Whakaahurangi Raranga, Te Roopu Whānau Tautoko, Raranga/Flax Weaving, Kāhui Toi.

Taranaki Māori Leaders

Eight Taranaki Māori leaders who had 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) participated in this study. 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 kaiako/lecturers and managers of education organisations, including Non-Government Organisations (NGOs).

Tauira

Eighty-five tauira who were enrolled in the nine participating marae or Māori community-based courses took part in this research. Of the 85 tauria, 15 were men and 70 were women. Participants' ages ranged from 18 years to over 80 years, with most aged between 40 and 50 years. Of the 85 tauira, 62 identified as Māori, of whom 46 identified affiliations to iwi of Taranaki.

Most of the tauira 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.

Kaiako

The nine courses were delivered by seven kaiako – five women and two men – with one of the male kaiako running three courses. All kaiako were Māori, and six affiliated to iwi of Taranaki. All kaiako were aged 40 years or older, and three of the kaiako were aged 60 years or older. While most of the kaiako 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. 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 more than 21 years. A focus group was run in both term two and term four with all seven kaiako.

Results and Discussion

Community Aspirations of Taranaki Māori Leaders

The Taranaki Māori leaders interviewed described three broad community aspirations:

- 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
- enhancing regional cohesion.

Respondents also indicated an expectation that positive change will be sustained over time so that individuals have the opportunity to achieve their potential and that collectives are strengthened.

Taranaki Māori Leaders reported that Taranaki marae and Māori community centres have an important role to play in contributing to the achievement of Taranaki Māori community aspirations. The leaders described 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.

"...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 … have a big role to play."
– Taranaki Māori Leader

"Ko te mea nui nei ana e tautoko ana i tēnei ako ki runga marae...koirā ināianei...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 Kāwanantanga, te Ngai Pākehā, nō reira me hoki ki te marae, kei reira kē te ao Māori e tiakina ana... kua kite ā 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, ngākau Māori, wairua Māori nei i roto i tēnei rohe o Taranaki." [The most important thing is 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 collectives, Māori issues, a Māori heart, and Māori spirituality that are derived from within the Taranaki region.] Taranaki Māori Leader

Iwi and Māori community buy-in to adult community education was considered critical to the success and sustainability of courses. 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.

> "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." *Taranaki Māori leader comment*

What are the special characteristics of a marae–based environment that support the learning of Taranaki Māori practices?

Overall, there was consensus among tauira and kaiako, based on survey and focus group data that marae and other Māori community-based environments are preferred learning environments. 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.

Of the 85 students surveyed, 68 (80%) 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 survey participants expressed a particular preference for marae when learning about Taranaki Māori practices.

> "We feel more at home on a marae" – *Tauira survey comment*

Participants identified a range of special characteristics of marae and Māori-based environments that support learning Taranaki Māori practices. The main characteristics identified were:

- Authenticity of the environment and experience.
- 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.
- Opportunities to strengthen connections to Māori communities.

Marae have been established by communities to represent 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 tauira 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.

On marae, Māori practices take 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. There are Māori cultural norms that support learning within a natural cultural context. This is reflected in findings from the tauira 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 determine how things operate.

Tauira reported that the special characteristics of marae and other Māori-based learning environments relate to them being 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 tauira and with wider communities.

Mainstream settings such as tertiary education institutions were perceived by tauira as environments to acquire knowledge and skills for personal benefit. Marae however were perceived as places where people participate as collectives within pre-existing shared community action. Within this model, while the tauira 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 same way that, for instance, course completions may be gauged, but is concerned with building communities and strengthening shared identity as a basis for community development.

"Learning the mita o Taranaki helps me to understand the ways and tikanga and I am able to participate in Taranaki hui" – *Tauira survey comment*

On marae, participants may have a sense that when they participate in programmes they are actively involved in community building in a tangible way. 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.

"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" *Kaiako survey comment*

"Understanding and learning the tikanga about our marae and empowering other whānau around you" *Tauira focus group comment*

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?

Features of a safe and engaging learning environment that motivate tauira to access and contribute to Taranaki Māori practices were identified by tauira and kaiako in the surveys and focus groups. According to respondents, safe and engaging learning environments are:

- relaxed
- supportive and inclusive
- allow tauira to exercise control within those settings
- facilitate collaborative group learning
- involve tauira in whānau, hapū and iwi activities and contexts
- enable interaction with community and are supported by community
- provide tauira with a sense of belonging and connection, and
- are conducive to the free expression of Māori values and processes.

"That I don't or am not made to feel stupid or silly because of a lack of knowledge" – *Tauira survey comment*

"I started with nothing, now I feel…capable of learning" – *Tauira focus group comment*

These listed features are often characteristic of marae and/or Māori-based environments (as expressed by tauira and kaiako in the surveys and 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. It is reasonable to assume that these features may also underpin what Māori tauira consider to be safe and engaging learning environments more generally.

Tauira also commented positively on specific kaiako teaching approaches that they found motivating and engaging, to summarise, the approaches were:

- Inclusive – Tauira are encouraged to be open and are free to express themselves.
- Nurturing of different learning styles – Tauira 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 tauira 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 tauira and were respected by them.

"no such thing as wrong whakaaro, just rerekē!" – *Tauira focus group comment*

"Wairua is embodied at the marae" – *Tauira survey comment*

"To grow and develop to assist them in their own areas of engagement" – *Kaiako survey comment*

How do marae–based courses raise the awareness and confidence of tauira to continue participating 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 comments.

> "Creates connections in the group, encourages attendance at marae events, helps whānau get to know each other better" – *Tauira focus group comment*

Comments from tauira and kaiako indicated that marae or Māori community-based courses reinforce the tauira's 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 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.

> "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] – *Tauira survey comment*

> "I live here and I'm bringing my children up here and learning about Taranaki would be good for my kids and their kids" – *Tauira survey comment*

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, tauira had ongoing contact at Māori community fora and events such as marae committee meetings and tangihanga, where they supported one another. As well, tauira continued to interact within local communities and workplaces. Some ongoing interactions related directly to course content. For example, tauira who had participated in a raranga course attended exhibitions together.

Consistent with the responses of Taranaki Māori leaders aspirations, tauira and kaiako reported that when Māori communities choose to run adult community courses, its members participate not only as tauira 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 approach also aligns with the view that community education is a critical foundation for community development. Taranaki Māori leaders' aspirations, tauira and kaiako also identified the acquisition, application and transmission of Taranaki Māori knowledge for community purposes as a key outcome of the courses. That is, the purpose of learning was not just to acquire knowledge but rather to enable the application of knowledge through community contribution.

> "Personal responsibility to our tipuna to maintain this knowledge" – *Tauira survey comment*

Tauira survey and focus group 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.

> "We are not going to see fruition of long term planting now, but…a lot of what we do will be self-sustaining" – *Tauira focus group comment*

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.

> "To practice, become confident and teach others…whānau." – *Kaiako survey comment*

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, for example, 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 tauira 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.

> "My husband and children are Māori, and all my descendents will be Māori. I want to learn with them and for them, journey with them" – *Tauira survey comment*

How useful are MP3 recorders, learning journals and Taranaki karakia/waiata books as support resources for marae-based programme delivery?

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 were the most valued resources. Interestingly, these resources were not necessarily aligned to course content, but rather enhanced the ability of tauira 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.

"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" – *Tauira focus group comment*

While learning journals were used by tauira, it was apparent that they were not used for the purpose of reflecting on learnings, as was 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.

Overall tauira did not find the MP3 recorder useful, and indicated that they were difficult to use. Some tauira noted that it would be a useful tool for those who are technologically literate. This highlights the importance of ensuring adequate training and a high level of familiarity with technology among kaiako to ensure that tauira have ready access to support to enable them to use devices and derive benefit from using them.

Implications for Teaching and Learning

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 the 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 tauira should be enabled to engage with learning in a lived Māori cultural reality, where they are able to exercise control, participate, and contribute as members of community.

Further, tauira should be encouraged to work collaboratively and gain inspiration and insight 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 position marae and Māori community-based learning environments as the preferred context for teaching and learning about Taranaki Māori practices.

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 wider fields. This is particularly so given that much of the value of programmes run in these settings is not related to course content, but rather the way in which participating tauira operate as community, forming connections that endure beyond course parameters and timeframes. It is the process of learning in marae and Māori community environments, and the link to community development, which may be the key value of courses in these contexts.

The aspirations identified in this research are 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 begins 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 tauira tend to be holistic and that flexibility is required to respond to the evolving needs of tauira, as aspirations change and expand.

There is no accepted 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 can provide a yardstick to measure the quality of teaching staff. In a marae environment when teaching and learning about Taranaki Māori practices, the predominant framework to determine if a kaiako is appropriate is whether they have the trust and support of the community i.e. they have community credibility

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. ◖

Conclusion

This study shows that there is significant value in informal adult teaching and learning on marae or in Māori community settings for Taranaki Māori, particularly with regard to Taranaki Māori practices. 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 facilitate 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 tauira 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.

Marae environments are distinct, and are most conducive to developing strongly localised identity-centred programmes that empower communities and facilitate tauira 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. 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. ◗

Ko te kaupapa me ngā pātai rangahau

Ko te kaupapa o te rangahau ko te tirotiro, 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). Ka tū kia kitea 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 i 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, otiiā, he whakakīkī whārangi uiui, arā, he 85 te tini ākonga, me ngā kaiako tokowhitu o rātou i kawe 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
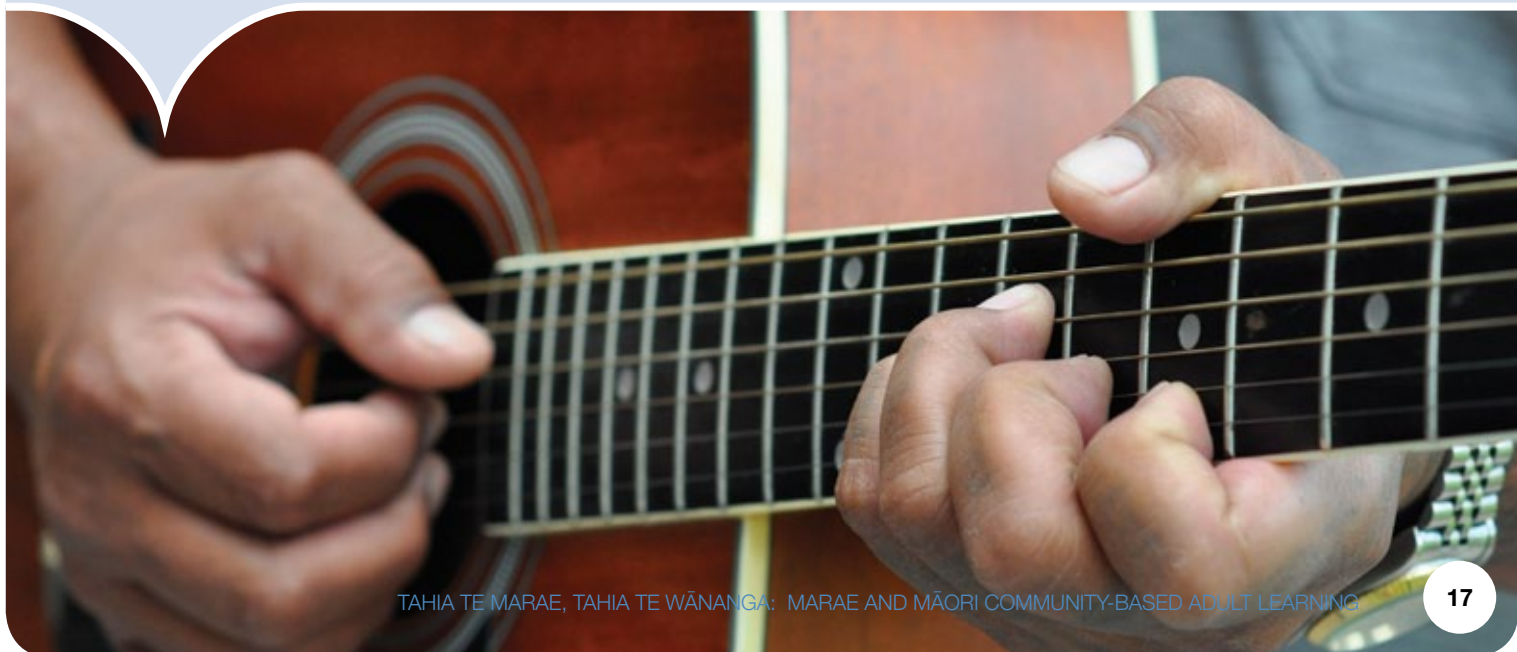
tikanga Māori ā Taranaki. Ko ngā āhuatanga matua i tohungia ko te tūturu Māori o aua tauwāhi me ngā mōhiotanga i puta; ko ngā mahi 'ā-ringa' tonu ki te akoranga; ko te whai mātauranga o Taranaki o taua takiwā; ko te ako i te 'kāinga tonu'; ko te aro atu ki te kawe ā-rōpū – kia kaua i te kawe takitahi, otiiā he huarahi whakamana, he whakaputa hua nui i roto i te tini tau ā muri 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 haumaru o aua tauwāhi ako kia whaimana ai te akiaki i te hunga ākonga 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 haumaru ko ēnei: he wāhi ngāwari; he whai tuarā, 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 kawe; he whakauru ākonga 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 whakatau i ngā ākonga 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 a Taranaki, āpiti atu ko ētehi atu kaupapa o te ao.

Mā te whakahaere kura ki runga i te marae, mā te whakauru i te ākonga ki ngā akoranga, ka kuhu noa te hunga tauira ki roto i 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 i raro nei.

Tuatahi, mā te kawe akoranga i runga marae e āhei ai ngā ākonga 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 mārama anō o te hunga ākonga. Tuatoru, mā te kawe akoranga i runga i te marae e āhei ai te hunga

ākonga 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 whaitake, 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 a 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 a Taranaki. Nō reira, ka tautoko te rangahau i te kawe 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 kawe 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 whakaae 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.

"Ko te mea nui nei e tautoko ana i tēnei ako ki runga marae...koirā ināianei... 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 Kāwanantanga, te Ngai Pākehā, nō reira me hoki ki te marae, kei reira ke te ao Māori e tiakina ana...kua kite ā 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, ngākau Māori, wairua Māori nei i roto i tēnei rohe o Taranaki."

- 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 kawe i ngā kura mō te tuakiri ā-rohe, hei whakamana i ngā hapori, hei arataki hoki i te ākonga 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 kawe 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. ◖

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