



# A Māori perspective for embedding literacy and numeracy within adult education programmes

Huhana Mete - Tumanako Global Māori Indigenous Leadership Training & Coaching

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## HE MIHI KARANGA

Hei timatatanga māku, kia whakahōnoretia, kia whakakorōriatia te ingoa tapu o tō tātou Matua nui i te rangi. Ko ia te amorangi ki mua hei hāpai i a tātou i ngā wā katoa. Tō tātou piringa, tō tātou oranga hoki. Kāre e tua atu, tua mai i tēnā.

E tautoko ana ahau i te kaituhituhi o tēnei pukapuka, “He Taonga Tūmanako – the Art of Learning and Teaching Pure Potential”. E mihi ana ki a ia e whakapau kaha ana kia oti pai tēnei pukapuka. Me kī pēnei au, kua tutuki āna moemoeā.

Ehara māna tēnei pukapuka, engari he taonga aroha i takohatia e Huhana ki ngā tāngata katoa puta noa i Aotearoa, me te ao hoki kei te haere tonu. Ngā mihi teitei rawa atu ki a Huhana mō tana maia ki te whakawhāiti i ngā kōrero kei roto i tana pukapuka “He Taonga Tūmanako– the Art of Learning and Teaching Pure Potential”.

Nō reira kia tau ngā manaakitanga o te runga rawa ki runga i tēnei pukapuka.

*Nā Rev Ihipera Bella Morrell*

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# HE PEPEHA

*Ko Whakapunake, Te Matau a Maui Tikitiki a Taranga toku maunga*

*Ko Wairoa Houpupu Hou Nengenenge Matangirau toku awa*

*Ko Ruataniwha toku Marae tuturu*

*Ko Kahungunu, Rongomaiwahine me Ngapuhi nga Iwi*

*Ko Ani Hohaia Welsh Mete toku tipuna whaea*

*Ko Eruera Patuone Mete toku tipuna maatua*

*Ko Wiripo Mete toku papa*

*Ko Marie Rose Conroy toku mama*

*Ko Francis Springford toku papa whangai*

*Ko Ryan Wiremu me Danny Taniora me Richie Aniwaniwa me Charlotte Manawanui me Waimarie Uenuku oku tamariki whānau*

*Ko Lisa me Panapa me Mere me Renee me Ratana me Wirihana oku tamariki whangai*

*Ko Nina me Jazzy me Olivia me Waitangi me Olly me Ngaru me Rongomai me Eli me Milo me Anahera me Kahukura me Kiri Ngakau me Aulelei me Hinemaia me Tane oku mokopuna tatou hoki.*

*Ko Wiremu Kahukura te tane*

*Ko Huhana Mete ahau*

*He Taonga Tumanako Toku Taonga Mahi Ora*

*Ko te Tumuaki Matua ahau O Tumanako Enterprise Ltd me Marama Wairere Waterfall Moon Publishing Ltd.*

## NGA MIHI – ACKNOWLEDGEMENTS

I am writing **He Taonga Tumanako** – *The Art of Learning and Teaching Pure Potential* in recognition, firstly of the **aroha** – love, **kaha** – great strength and **manawanui** – great patience that my birth children Ryan, Danny, Richie, Charlotte and Waimarie have always gifted to me. Being their Mum and continuing my life's work, trying to create better ways for learning and teaching for all children and their whānau Māori, including our own, has not always been an easy way of living for any of them, nor for me.

I am fortunate to be finally gifting the stories, techniques and tools of an immense and intensive life journey of teaching, learning and knowing that today, it is my own children's dreams that deserve to be in the forefront of my life. It has been their creativity, intelligence, courage and inherent gifts and talents, that have always kept me grounded with a commitment to provide a **Papa Kainga** – home, where they are able to live their Māori heritage of being, living and loving all they are.

The preciousness of my whangai children, Lisa, Panapa, Mere, Renee, Wirihana and the late Ratana 'Sun' (who passed away suddenly in 2007), woven together with my own birth children and my own life, have gifted us all a rich whariki of diverse talents and skills, from which we have all learnt and been gifted more love and more mokopuna! It is for all these children and our beautiful unique mokopuna, that many Māori perspective stories of learning and teaching deserve to be told, to ignite and spread the great Māori indigenous wisdoms that many whānau and whenua across the world need today, to open at last the sacred pathways of a new way of learning, teaching, living, being and knowing **Aroha** love.

I am writing He Taonga Tumanako in the hope that my great teachers and mentors may be acknowledged, especially Nani Bella Morrell, Koro Wainui and Hazel Smith (deceased), Nani Faith Green, Anituatua Black, Nani Sophie Dodds, Koro Peter and Nani Rongo Nielsen (deceased), Pauline Tangiora and Dr Rangimarie Rose Pere. Finally this story is for all educators, to inspire you to see the art of Pure Potential within yourselves and your Māori and other students with whom you can learn and teach.

# PART 1

## HE TAONGA TUMANAKO – THE METHODOLOGY

## HE KAUPAPA KORERO – *Discussion About The Purpose*

*Who are we, if we are not living, loving and understanding how to be as one whānau, who can care and protect all our mokopuna of the world?*



*Taupunga Marae*

### *Kaupapa – Definition and Purpose*

This book shares a story of **He Taonga Tumanako**, an accelerated Māori-perspective methodology for learning and teaching, to show its application and outcomes with **He Mana Ako** – *A professional Literacy and numeracy development training programme for Adult Educators throughout Aotearoa*. **He Taonga Tumanako** methodology has evolved and grown from my own personal and professional discoveries, searching for solutions to accelerate and acknowledge Māori educational achievement.

**He Tumanako Taonga** methodology has created a multiplicity of tools and strategies over 35 years of teaching practice, responding to the literacy and numeracy strengths and needs of highly intelligent and gifted Māori students of all ages with whom I have been privileged to work and learn the art of Pure Potential. The methodology has been inspired by its thousands of students, the indigenous Māori wisdom from kaumatua elders, the Marae bases and other Māori learning environments in which it has been delivered and the whenua-land and whānau contexts to which it applies.

### *Whakapapa – My Story*

Firstly, this story will outline the **Principles of He Taonga Tumanako** and discuss the personal experiences behind my professional passion with literacy and numeracy and the evolution of Māori literacies and numeracies within the **He Taonga Tumanako methodology**, through the principles of:

- **whakapapa** –ancestry, personal identity and belonging
- **manamotuhake**-uniqueness and providing application of gifts and talents
- **kaitiakitanga** -growing protecting and creating pathways
- **tinorangatiratanga**- knowing and living freedom of choice

### *Manamotuhake – Uniqueness of He Mana Ako*

Secondly, it will highlight how **He Taonga Tumanako** methodology was utilized to facilitate and design He Mana Ako - a Māori perspective, and an embedded literacy and numeracy skill development programme for adult educators that improves Māori student achievement. **He Mana Ako- National Certificate of Adult Literacy and Numeracy Education** (vocational tutor, lecturer and workplace trainer) NZQA level 5 was delivered to over 300 educators throughout Aotearoa.



## Kaitiakitanga – Embedding Māori Literacy and Numeracy

Thirdly, 20 educators will share their stories and achievements from participating in He Mana Ako. They will outline the tools and techniques that worked for them and how these were applied within their own student focused literacy and numeracy skill development strategies, through the delivery of their educational programme.

## Tinorangatiratanga – Learning and Teaching Pure Potential

Finally, recommendations about Māori literacy and numeracy achievement will be shared. All educators have a responsibility to create literacy and numeracy assessment and delivery systems that promote who we are, where we come from, how we learn, the skills we have and the life purposes and responsibilities that we carry, within the **Whānau**-family, **Hapu**-subtribe, **Iwi**-tribe, **Whenua**-land and environment and **Atua**-divine beliefs to which we belong.

## HE TAONGA TUMANAKO – The Art of Learning and Teaching Pure Potential



**TU-MANA-AKO:**

**TU-TO STAND**

**MANA-WITHIN OUR DIVINE**

**AKO-TO SHARE OUR KNOWLEDGES SKILLS AND WISDOM**

Like many indigenous Māori cultural learning and teaching models, **He Taonga Tumanako** methodology can be integrated for personal, whānau, professional, communal and national use. It embeds Māori literacies and numeracies within any programme context to instigate and inspire our life potential spiritually, physically, mentally and emotionally (Anitutua Black; He Huarahi Whare Ako Dunedin 1993; Dr Rangimarie Rose Pere; Te Wheke; 1991)

**He Taonga Tumanako** methodology instills the unique application of the concept of Ako –the sacred partnership and respectful relationship that exists between a teacher (Kaiako) and learner (Akonga) where all skills and talents are acknowledged and teaching and learning programmes are focused on a strengths based, rather than a needs based and deficit learning and teaching model. Therefore learning & teaching is shared between the expertise of both learner and teacher. (Faith Green ; Wainui Smith; He Waka Tumanako O Aotearoa Trust Hui, 1999)



*Whakapapa is the first principle and is our true potential, which is housed within the life practice of self-identity and self-discovery.*

**Whakapapa** is the sharing of “his-stories and her-stories”. It is knowing, living and being who we are and where we come from. It is the understanding and discovery of our life learning achievements and life purposes. (Hori Mete; Dunedin 1992; Bella Morrell; Huarahi Whare Ako Trust 1992. It is **he maunga**-the mountain, **he awa**-the river, **he waka**-the canoe, **he marae** –the meeting place, **he whānau**-the family, **he hapu**-the community, **he iwi**-the people, back and forward to infinity to **Aio Matua Kore**-Supreme Divine. It contains the lifelong learning and teaching achievements of everyone. It is with the concept of **whakapapa** that student/teacher and student peer relationships, are woven together into a **whānau** –family-based learning environment, which is all students need to achieve their maximum educational success rate or true potential.



***Manamotuhake** is the second principle and is our knowing and understanding about the gifts and talents that we are born with.*

**Manamotuhake** ensures that our gifts and talents are developed and shared through listening, speaking, reading, writing and numeracy and that these skills can be learned and taught through learning activities and strategies. It is our uniqueness –the living expression of our gifts and talents and how well we action them. The three kete denote the spiritual, physical, mental and emotional dimensions that are needed in order to balance and grow our talents effectively. (Ngahua Isaacs; *He Raranga Hou mo He Mana O Te Wahine Programme*; Kuha Marae Tuai; 1998)



***Kaitiakitanga** is the third principle which protects, applies and grows talents by effective planning and doing through embedding Māori literacies and numeracies into meaningful concepts.*

**Kaitiakitanga** is how we build our life's dreams and create the steps to have them realised. (Mike Mikaere; *Akora Te Rangatahi Literacy Programme 1990*; Janie Davis; *Putahinu Mutton Bird Island*; 1975) It is the focus required for what we are born to do and incorporates the development of literacy, numeracy and Information Communication Technology skills, along with practical application of the student's potential. It includes programme & project development and the quality assurance and business of Māori Education. It embraces the clear role and responsibility we have to be the "best we can be" (Francis Springford; *All my childhood years. 1955-1975*) and know that we have infinite pathways to create everything we need. It is the key to survival. It is how we feed our whānau, live our dreams and work together to create a better world. (Winston Peters; *Ka Awatea Wananga for Māori Educators*; Invercargill 1991)



***Tinorangatiranga** is the last and vital principle. It is the mastery skill of free choice. It is the art of decision-making and leadership.*

**Tinorangatiranga** is our aptitude for gratitude, abundance, freedom and sharing. It is our passion and positivity to believe we can. It is our present moment. It incorporates both the wisdom of practical experience and academic skill joined with environmental, human and divine contexts. It is the promise of health and happiness and the art of working living learning and sharing with our **whānau** and **whenua** in spiritual peace and love. It is also the art of **Tu Standing** within our own **Mana Divine** to **Ako Share** the gifts and talents we have and do it **Now!** (Hori Mete; *Whakapapa Wananga*; Dunedin 1991; Anitua and Stewart Black; *Huarahi Whare Ako Whānau Wananga*; Dunedin 1991-1993:)



*Te Rarawa Marae*



## HE WHAKAARO – *How are Literacy and Numeracy Defined?*

*The safety and belonging and aroha-love within our learning and teaching environments, is created by taha wairua-spiritual, taha tinana-physical, taha hinengaro-mental and taha whānau-emotional elements.*

### The 3 Rs

In the traditional western system of education, literacy and numeracy have been considered as mastery of the 3 Rs: Reading, wRiting and aRithmetic. When I started school in the early 60's, the 3 Rs were considered the major reason why we were there.

### Reading

The ability to read a book was based on being able to recognise words, pronounce them correctly and understand how those words fitted into a sentence to make sense.

### Writing

Writing skills were based on being able to spell every word in a sentence correctly and know that there needs to be a capital letter at the beginning and a fullstop at the end. Once we recognised a sentence we had to know all about grammar and learn how to recognise a noun, a verb and an adjective. If we got that we moved on to

prepositions, past participles and phrases. If we were really clever, we could add metaphors, onomatopoeia, homonyms, phonemes and alliteration to our sentences.

## Arithmetic

Numeracy, on the other hand, was the ability to add, subtract, memorise and recite tables up to the 12 times and be able to use these facts to calculate sums, the ultimate one being long division because it incorporated  $\times$   $+$   $-$   $/$  all in the one act. Long division seemed to be the final triumph of primary school.

## Applying the 3 Rs

If we had paid attention in at Primary school, we would now be exposed to major calculations and logarithms and these would help with memorising the equations related to scientific and statistical theory. If, like me, we didn't understand mathematical theory because of its absence of real life meaning, you left school with minimal understanding of mathematical concepts and principles, including not being able to balance your cheque book in later life!!

## The Right Answer

In my experience, once we got to secondary school, we were expected to apply all of the reading and writing and numeracy theory into writing assignments, essays, completing projects and becoming research experts able to quote and regurgitate the academic teachings of some "learned expert" who was chosen for us. In this way we gave back to our teachers what they prescribed for us as being the right answers.

Being successful at this skill usually meant you got awarded your school certificate and university entrance .

## Understanding The Question

Being able to:

1. Write appropriate answers
2. Remember and regurgitate theoretical facts
3. Endure stressful testing situations to show what you had learned

For many of us, throughout our primary, intermediate, secondary and tertiary learning experiences these determined our educational failure or success.

## Labelling

Some children who were good at this "game", possibly because their parents were too, were praised consistently by the teachers and their parents. They had learnt how to get praise and attention for every skill they ever used that had something to do with how to read or spell and how to string a sentence together.

They literally became "better" than the rest of the class and were labelled "winners"! They knew they would be singled out as "being the best" and often this was the case throughout their entire schooling and their lives in terms of careers and economic wealth. They were groomed for high paying jobs and prestigious positions in society.

## Winners and Losers

By seven years of age children who began the literacy and numeracy game only 2 years earlier knew who were the "winners" and who were the "losers" in our classrooms. Unfortunately in a system of education that only has 1st 2nd and 3rd there were, in fact, more "losers" in a classroom of 30 children than "winners".

We all knew that no matter how "good" or "bad" our skills were, we were going to be compared with someone else. Daily we had spelling tests, tables tests, comprehension tests, not to show us how well our skills were progressing, but how well we were doing in comparison with someone else. Maybe this was why so many of our Māori underachievers in the classroom became the "best" on the sports field.

Unfortunately, in a classroom curriculum based mainly on foreign westernised middle class values, educators throughout primary schools had no understanding of how practically based many Māori children's learning was. In the 1950s and 60s era many children had completed a day's work in their traditional kai gardens or



rounded up and milked cows before they sat down to learn to read and write at school in a language that had nothing to do with what they heard and spoke at home. One of my adult literacy students shared his story of when the teacher made him recite the rhyme “the cow jumped over the moon and the dish ran away with the spoon”.

He immediately realised that school was a “crazy place” because none of the cows he took care of were “jumping over the moon” in his hapu whenua!!

## Gifted Māori Children

This same student had been chosen as a “gifted child” by his elders, at a very young age, to be trained in studying the tuna migration. At age five he had already become conversant with the seasonal and historical contexts of the tuna and could read the patterns of the birds, trees, star galaxies that pertained to the tuna migration. The migrational time of the tuna was his encyclopaedia and his life force, as this was when his hapu harvested and preserved their major food source. This taught him number, size, shape, angles, velocity and the laws of physics. To him, the knowledge and wisdom of his elders had vital life meaning and practice; school curriculum and teachers did not. Because of his inability to be taught through an academic theoretical method that held no practical meaning, he left school at 15 years old with no formal qualifications and had been severely psychologically damaged by labels of “dumb and stupid” because he could not read or write English text. He was caned weekly by his teachers because he often spoke in Māori and because they thought he was “switched off”. He was finally taught to read by Jehovah Church women, his Māori Nani who visited his farm and shared their Jehovah bible with him. He said they taught with love and made him feel special.

## Intergenerational Māori Literacy and Numeracy

Has this system of literacy and numeracy and subsequent learning recognition of non academic skills talents and achievement within our education system changed to day? No. Unfortunately the intergenerational educational and life damage stemming from linear and English literacy and numeracy assessment, teaching delivery and labelling is still alive and well within many New Zealand grandparents and their families. It is especially true of many whānau Māori, whose current grandparents have not recovered from an education system that separated generations from their own **Te Reo Māori** -language or their own **Whakapapa**-histories or their own **Taha Māori**- Māori ways. Also unfortunate is that while government strategies herald incredibly positive approaches towards literacy and numeracy, in practice these are delivered by universities or the Ministry of Education themselves. Their system of funding appears to forfeit robust, practical, grassroots Māori perspective solutions to a problem that has been created by a system of education that refuses to acknowledge Māori ways of assessing, learning and teaching of literacy and numeracy skills within primary, secondary and tertiary sectors.

## Who Is in Charge?

The current standardising and labelling of literacy and numeracy achievement levels within all schools and tertiary institutions has shown us that the government management model of our educational system still involves archaic principles and values that label, compare and create citizens of society with attitudes of more than or less than competence.

## A New Way

In our current New Zealand economic social and environmental status, under the umbrella of Te Tiriti O Waitangi in Aotearoa New Zealand, a robust literacy and numeracy educative strategy needs to build inclusive Māori cultural frameworks, recognition of the multiplicity of inherent talents, life skills and uniqueness of every Māori student. Such a strategy needs to discover and implement diverse ways to learn, teach and consolidate talent into personal creativity, self-esteem, self confidence and determination for environmental sustainability, whānau economic resources and, most importantly, whānau- family wellbeing. These are not just principles that relate to whānau Māori: they relate to all communities and societies as a whole.

## HE HUARAHĪ Whānau – *Learning and Teaching with the Way Of the Family*



*Mahia Marae*

*Knowing and being our pure potential means, learning and teaching  
with our unique passions, inherent gifts and talents  
within a whānau environment.*

### He Whakapapa o He Taonga Tumanako

As Dr Rangimarie Turuki Rose Pere has always told me “it takes a tribe to raise a child...every child must be acknowledged and educated to believe they are the divine spark within which the divine is sparking”. ... “A I O Ki Te Aorangi”. (Dr Rangimarie Rose Pere; *Wahine Puawhai Māori Women’s Leadership Wananga; Tuahuru Marae Te Mahia 2002*)



### *My life stories and the history of He Taonga Tumanako methodology*

The essence of **He Taonga Tumanako** methodology came to me as a 12 year old child, questioning why the Māori children in our class (at that time I didn’t fully understand that I was one of them) were treated differently? Sister Claire, the School Principal and my class teacher, told me clearly that I was an evil little girl who would never amount to anything and that I needed to go to the church and pray for faith! I guess what my prayers told me on that day was that I could grow up and teach Māori children differently.

I was brought up in a Pakeha family with my birth mother and a wonderful step Dad who died of cancer when I was 19 years old. At my birth Dad said he would love me as his own, even though he knew as soon as he laid eyes on me that I definitely wasn't his! I was the youngest child of my whānau, with three brothers and two sisters who belonged to both Mum and Dad. I also had a step brother belonging to my whangai-adopted Dad, whose Mum had died at birth. I always felt different from my family and was often asked at school why I didn't look the same as my brothers and sisters. My mother always told me I was Black Irish. I always believed I was a princess from Hawaii!

I survived my school years because of my stepfather. My Dad was my '**Taonga Tumanako** -my gift of faith' and my true teacher, who probably realised how much I was taunted at school and elsewhere. He showed me how to learn literacy and numeracy my way, so I didn't get treated as badly as the other Māori children in class. He did this through the seasons of his huge garden, where I loved to help him. I would watch him, in the early mornings, carefully take care of his seeds after a harvest, choosing only the best to store away in late autumn. I saw all the preparations he did with the **papa**-soil to feed and give it back nourishment in winter. I planted with him in spring, once the frosts had gone. I saw how he took loving care of everything he grew, so he could feed us all and share vegetables with the whole neighbourhood throughout summer and early autumn.

I learnt through his relationship with the **moana**-ocean and our regular **kaimoana** -seafood gathering and through his stories of the land, the mountains and the rivers where we lived and travelled to for holidays. I learnt to spell and do my tables through fun and real life action. He turned me into a dress designer who made all my own clothes by the age of 15 years old because he gave me \$2 and a sewing machine for our home, when I was 10 years old. He tried to turn me into a competitive swimmer but I hated the stress of competing.

I never believed that I was a winner, but I was to my stepdad, as were all us kids. He fed us with thousands of stories. Many were from around the world, from his airforce days. These and other stories allowed my imagination to have wings and to believe I could do anything. One story I loved, that he recited in French, was called *Le Petit Prince*. I later discovered this was a real book. It was the story of the Prince of Peace. My stepdad was always my Prince of Peace.

Without my whakapapa, I suffered horrific teenage years. However with the support of my stepdad, in the last years of his life, helping me and fighting for me at every level of the school system to achieve an education, I gained my University Entrance while I was pregnant with my first son. After nursing Dad, with my Mum and sister, through his painful last months, I got the courage to start anew.

I decided to leave my violent short marriage and the town I grew up in. I went to Teachers College and University with my son, who was only two years old at the time and leapt into what had always been my dream. I had always wanted to be a teacher. We had no home, no support, no transport but I became one of the very early domestic purpose beneficiaries and took my chance for both my son and myself. Dad used to tell us that he had always wanted to be a teacher but he couldn't afford to go to Teacher's College. He had taught our family that we could do anything and maybe I went to live his dream along with mine too.



## Learning and being Taught My Unique Gifts and Talents

**He Taonga Tumanako** methodology began in 1983, when I was in my early years as a classroom teacher. I had just had another son and was living with my partner, whose daughter became my first whangai child in our family. Life was hectic with three young children, but I was determined to complete my Bachelor of Education and my Diploma in Teaching. In order to do this, I had to do a research thesis. It was called, 'the Suggestopaedic Technique of Teaching Te Reo Māori'.

Even though I still did not know my whakapapa, I had been learning Te Reo Māori with Muru Walters at Dunedin Teacher's College, when I first got accepted in 1979. My thesis was based on Georgi Lozanov's Suggestopaedia Methods of Learning and Teaching that birthed the new western era of accelerated learning in the 1960's. The

technique involved positive suggestion, breathing, visualization and relaxation. My application of Lozonov's theories became woven together with my Kaiako Māori and Muru Walter's constant encouragement "to be, live and learn as whānau". Essentially I wanted to see whether, within a whānau based classroom context, I could accelerate the learning of Māori language.

My study became whānau environment based. We changed our classroom around to create learning that was safe, exciting and where we all belonged and were respected and the resources for learning included being loved. We used the whariki-mat abundantly, and I sat alongside the children to share learning and stories of interest together. They always brought 'special things' to share. We also created whānau groups with weekly roles to care for our classroom and each other. Our desks (including mine) were set up in a circle, to be inclusive. The method included kaupapa -learning focus and a plan of what we were doing for the day was recorded on the board, to be ticked off as it was achieved.

We included our listening and speaking as a sharing time, where the children were guided to set their own goals for our learning plan. They also talked about the work that they were proud of from yesterday's plans. Our sharing involved positive affirmations and teacher feedback, ensuring all children knew how clever they were and in what context, on a daily basis. They were rewarded for asking questions and to providing new and creative answers. Whānau work was vital, to get **Tuakana**-skilled children to work with **Teina**-those with lesser skills in a particular subject. We also used relaxation breathing, storytelling, visualisation and suggestions that everyone would learn easily, in order to be open about themselves and to make sense of what was being taught. Our classroom was built on cooperation and completion, not competition.

Within this safe place, the children learnt 100 Māori words that had meaning in our environment and they learnt them fast! The methodology also instigated meaningful ways to bring parents and grandparents into the classroom. The children staged **powhiri**-traditional welcomes and invited their **whānau**-family to share the learning we had been doing and to have kai together. Parents were part of our sharing and learning environment and gifted their skills and expertise in our whānau learning environment too. The thesis got a c minus but it has led to the technique I use today!

In 1990, I was given an opportunity to teach adult literacy and numeracy within Māori vocational education programmes in Dunedin. It was while working with one of my roopu-groups, Ngati Kauhungu women, that I discovered my real name and whakapapa Māori. The women who came originally from Wairoa and who I later discovered were my whānaunga, organised for me to meet my Uncle Hori, my birth Dad's last living brother.

From the moment I met him, I felt that a dam had burst in my heart and finally the full extent of what had been missing in me came alive. My **Mauri Māori**-Māori life force, became an infinite flame; it had always been an ember in me, but now it could light my whole world. Uncle Hori and I took care of each other in Dunedin, along with a niece he introduced me to. He took us on many adventures. He rekindled my faith in the Divine again, in the gifts I had and the sacredness of whānau-family. He spoke **te reo tawhito**-the ancient Māori language that was picturesque and had meaning for the interconnectedness of the land-**he whenua**, the people-**he tangata** and the divine-**he Atua**. He shared stories about my birth Dad and how his whānau came from Wairoa to Invercargill, to seek their fortune. He also helped me to understand how difficult it had been trying to live in a Pakeha world and the addictions and self-abuse it caused, when you feel you can't live who you are.

A year after finding Uncle Hori, he attended a tangi of one of his old friends and never returned to Dunedin. He said he had to come home to Ruataniwha, to our **whānau**-family **whenua**-land **kainga**-home before he died. He called me home. He brought me back to my **turangawaewae**-sacred place of belonging. When I came, he took me to our **urupa**-family cemetery and made me listen while he went through every story of every whānau that was laid to rest there. I was impatient after hours of listening and being quiet, with no questions asked, but he finally showed me where my father's grave was and there he left me. I cried the tears of a million years. I felt, in a split second, that I had to let go of all my lifelong anger and sadness, of not wanting to be my birth father's daughter. That day I left the urupa smiling, with my two Dads on each side of me. I know Uncle Hori was in the car praying hard for me to find my peace.

Today, I am so grateful that Uncle Hori took the time to teach me and send me on the **whakapapa** journey that he carefully orchestrated for me, to show me the **tikanga**-divine protocols and **kawa**-the rules of learning the



preciousness of who you are, within your **whakapapa Māori**. He had me meet specific **kaumatua** who all ended up being my cousins. He reminded me of the **kaitiakitanga** of those ancestral lines and the role I have within my whānau to speak on behalf of my birth father's line. I was trained in **tinorangatiranga**-my birthright to be strong and self determining, from the **kaumatua**-elder males of my whānau and taught the stories of my Māori geneology back to 32AD. I learnt that I was a **whangai**-adopted one, and that my **pakeke**-old people, appreciated the great care and education I had been gifted in my Pakeha whānau. They believed that I had a role to play within whānau Māori, having already established He Huarahi Whānau Literacy Project and He Whare Ako Learning Centre in Dunedin. They gave me intense training to play that role.



## Growing, Protecting, and Sharing My Life's Purpose

Uncle Hori told me that I had to see and hear from many different **korero** –speakings and that I always needed to figure out what I saw was the truth for me, in any **kaupapa**-focus or subject that I chose to learn. He said that I wouldn't be able to do that without 'prayer' or putting myself within a state of **whakamoemiti**-giving in to the Divine. He explained that this was a way of **Tinorangatiranga**-self determination and decision-making with free choice. I will always remember Uncle Hori living his truth when, much to the dismay of others, he planted and grew the most amazing **maara kai**-garden within the grounds of the elderly care facility he stayed at for some time. He also wove his **hinaki**-trap for whitebaiting there. His incredible visionary mind taught me that everything is possible, if you believe in your dream and not let anything stand in your way. He was always highly literate, oral and practical, within the world of **Te Ao Māori** and he helped me to understand how this was the way to create opportunities for our people. He said this was **Kaitiakitanga** and I would always be able to feed my children by working with my passion, just as my stepdad told me earlier.

**He Taonga Tumanako** methodology was further developed and was called the 'Whānau Methodology of Literacy Learning and Teaching', delivering adult literacy skills to Māori within vocational courses such as scaffolding, building, forestry, music and computer training programmes, throughout the Otago region. It also involved training adult educators to meet literacy and numeracy needs of their individual students. Support and ideas were provided to them in lesson planning, learning activities, teaching and learning strategies. The method was intensified when I realized the need to establish an urban Māori whānau literacy project called **Te Huarahi Education Trust. Te Huarahi Whānau Literacy Project 1991-1994** served over 2000 Māori and non-Māori students of all ages and professions, providing educator training and contracting services to schools and polytechnics. It was featured at international Pacific and Asian nation and New Zealand conferences for its Māori whānau literacy focus.

When Huarahi closed after four years of operation, due to constant and unrequited Ministry promises of funding and my personal and professional exhaustion, there was nothing to do but leap again. This time, it was for my own preservation and that of my five children, who needed to have a real Mum and I needed to be one. I also needed to stop talking about who we were as Māori. We all had to come home and get free, to be living who we are in all of our pure potential, as Māori, whatever that means for each one of us. We came home to Wairoa but settled in Mahia, because we all needed to live by the ocean and within the rohe of Rongomaiwahine. It was the best decision that I ever made.

Since 1996, the methodology of **He Taonga Tumanako** has been incorporated into a Māori educational business model under my business, Tumanako Enterprise Ltd. It instigated a charitable trust, **He Waka Tumanako O Aotearoa**, for many Māori educators to teach whānau Māori from their unique Māori perspectives. It has served all ages of students and fed my children. It has instigated a community-wide literacy research project and literacy centre **Te Ara Koru Trust** for Wairoa; facilitated a comprehensive Māori business centre model for rural Māori; delivered management and staff training for Māori education and health organisations and conducted Iwi strategic planning projects.

**He Taonga Tumanako** methodology also grew into the four key principles of **Whakapapa Manamotuhake**,

**Kaitiakitanga** and **Tinorangatiranga**, utilizing picture designs from a student graduate, Ngahuia Anderson (No Nga Tuhoe) who completed Nga Raranga Hou mo He Mana Wahine, a Marae based Whānau intergenerational literacy and numeracy programme for Māori women from the Wairoa District.

This new growth in **He Taonga Tumanako** methodology was piloted within He Wahine Puawhai, a national Māori women's corporate leadership marae-based wananga held in Mahia from 2000-2003. From 2003-2005 it was utilized to inspire and instigate the national Māori focus group to write Māori literacy and numeracy principles within the development of NZQA educator qualifications for adult literacy and numeracy.

From 2003-2009 **He Taonga Tumanako** methodology was used to train 12 Māori business educators to facilitate and embed literacy and numeracy within the delivery of a small business management programme, which eventually trained 1000 business students from a contract with a major Māori university.

In 2007-2010 **He Taonga Tama Ariki** – a marae based collaborative whānau literacy and numeracy programme, together with a professional development programme for teachers and a children's afterschool Māori literacy and numeracy programme were also delivered utilising **He Taonga Tumanako** methodology.



## Living, Knowing, Being and Creating Free Choice

From 2009-2012, through **He Mana Ako**, the strength of **He Taonga Tumanako** methodology was actioned with nationwide educators participating in the programme. **He Mana Ako** gave **He Taonga Tumanako** methodology its wings to share tools and techniques for adult educators throughout Aotearoa, to support their student's literacy and numeracy skill development and programme achievement. Although many of the adult educators had taken part in professional literacy and numeracy training before, they reported outstanding results for themselves as educators and their students, by participating in the wananga's basic, practical tools and techniques.

Currently **He Taonga Tumanako** methodology continues exclusively with graduate educators of **He Mana Ako**, to support the development of Māori literacy and numeracy programme design, training wananga over 12 months to deliver and develop their own action research. The educational leadership programme is called **He Taonga Ako** and in 2013 it is now also available for educators who have attained the National Certificate of Literacy and Numeracy(vocational) and have had at least three years experience working with Māori students.

In 2013 **He Mana Ako** will be launched as a skills-based educator programme for all areas of education including primary, secondary, tertiary and community-based education sectors. The programme will deliver face to face wananga and online webinar programmes. It will be certified under **Tumanako -Māori Indigenous Global Leadership Academy**, along with many other educational leadership programmes.

My birth children are all grown up now, except my **potiki**-last one, as are my whangai and we are getting ready for mokopuna number 16. They have all been lucky enough to be in this inspirational whenua, in which to define and live their dreams.

My new dream is to record the wonderful stories that my grandchildren have gifted me over the years as I have watched them come home from the cities, to play and be fed from the **whenua** and the **aroha** of our **whānau**. Together as a **whānau**, with all our incredible life stories, gifts, talents and dreams, we know who we are, where we come from and how we can live and be our dreams today. It is not about right or wrong or better than or greater than. It is about being brave to be and act who we are, however we are in the present moment now.

This is the essence of Māori literacies and numeracies. Tihei Mauri Ora!!!

## PART 2

### HE MANA AKO – THE DELIVERY

## HE WHAKAARO O HE MANA AKO – *The Focus*



*Te Rarawa Marae*

*Mana is our own divine greatness that is infinite and wise; it carries our highest values of aroha and kaitiakitanga for ourselves our whānau our whenua and our Atua in all our life long learning pursuits: it is the heart of our pure potential.*



What is the history of Māori literacy and Numeracy in Aotearoa New Zealand?

Māori literacy and numeracy are the literacies and numeracies that surround a people, indigenous to Aotearoa New Zealand. They enable the people within their own culture to have values, visions, belief systems, structures



and strategies to work within the land, the sky, the ocean, the air; to survive, nurture and grow themselves and others within their whānau, hapu and iwi.

Because indigenous Māori were prolific travellers within the Pacific and further afield, their historical roots can be traced all over the world. The literacies they needed for survival were intricate, highly integrated into all facets of their lifestyles and embraced diverse and complex technologies. They were not just related to the earth, ocean and fire but to the galaxies, the sun and moons of the sky and beyond the physical realms, within the principles and knowledges of wisdom.

The complexity of the traditions of Māori literacy and numeracy today mean the ability to listen and speak, read and write and use numeracy and ICT, (information communication technology) within the English language in order to understand, participate and live in the contemporary Aotearoa society today.

Because of the colonized way that Māori have been educated in New Zealand in the last century, Māori literacy also has to rekindle the traditional Māori indigenous literacies of the past that action our present and define our future. Without the knowledge and instructional forms of traditional literacy and numeracy which embrace Te Reo Māori tawhito, tikanga, kawa and the traditions of whānau, hapu, iwi, marae, woven with the earth and all its living creatures, Māori cannot live their true potential as leaders of the world, and may be known merely as a people of the past.



## What is Māori Literacy and Numeracy? Today?

Māori today have the ability and capacity to take the traditions of the past, that were laid down as a legacy of our tipuna, to weave a diversity of whariki within contemporary educational contexts that fit us. We have the capacity to show and share learning and teaching systems and methodologies that will not only change Māori educational achievement, but will pave the way for all cultures to rekindle their cultural capital, values and belief systems in balance with the sky, the air, the earth, the oceans, the whānau and the universe.

Most importantly Māori literacy has the capacity to take every human, regardless of age, race or creed into a whakapapa of being, as a **tama ariki**-child of God and therefore a divine vessel of uniqueness, born with talents and skills to share peace, harmony and abundance with the world.

Other definitions that have defined He Mana Ako programme include,

*'Literacy in Māori terms should include the ability to read and write in both Māori and English, ie biliteracy and be able to use that ability competently, ie to be functionally biliterate in Māori and English. Being literate in Māori should also include having the capacity to 'read' the geography of the land, ie to be able to name the main land features of one's environment (the mountains, rivers, lakes, creeks, bluffs, valleys etc), being able to recite one's tribal/hapū boundaries and be able to point them out on a map if not in actuality as well as the key features of adjacent tribal/hapū boundaries and being able to 'read' Māori symbols such as carvings, tukutuku, kōwhaiwhai and their context within the wharenui (poupou, heke etc) and the marae (ātea, ārongo etc). I'm not sure but even the ability to 'read' body language (paralinguistics) should not be outside the scope of a definition of 'literacy' in Māori terms. This is the sort of work that 'the politics of everyday life' structured in the nature of relationships has much to say about.'*

Te Kāwai Ora, Report of the Māori Adult Literacy Working Party, August 2001.

*Māori literacy is linked to three goals:*

- to live as Māori
- to actively participate as citizens of the world
- to enjoy good health and a high standard of living.

Professor Mason Durie's speech to the Hui Taumata Mātauranga Māori: Māori Education Summit, February 2001

Our education system in Aotearoa New Zealand has always promised the right of every New Zealander to be provided with education to assist their true potential. Today, we have the ability as educators to open the door to this promise and deliver traditions of teaching and learning that are appropriate for every student.



## *HE MANA AKO – A Māori Perspective of Embedding Literacy and Numeracy*

He Mana Ako, National Certificate of Adult Literacy was initiated as a seed for this purpose.

We trust that you will enjoy our wananga of Māori literacy and numeracy; that you will understand that having competency in literacy and numeracy initiates a confidence to learn, respect, enjoy and affirm your own unique style of learning and teaching. As an educator, the activities and strategies of learning will open your abilities to listen to and learn from the viewpoints of your fellow participants.

We hope you will take the opportunity to speak and present your own views and that you will question and enhance your reading skills, not just of the written materials you are given, but of the unique resource of whānau that you will share with fellow students and facilitators, in the environmental contexts within which the learning takes place.

We trust that:

- Your writing skills will become focused and enhanced by purposeful opinion writing that incorporates the use of pictures, diagrams, numbers and patterns, as well as words.
- You will recognise patterns of your own learning and teaching that you use in your own every day experience.
- You will gain insight into diverse ways of creative problem solving for the needs and strengths of your own students, as they look forward to their potential achievement within your vocational programme.

He Mana Ako offers ways to enhance numeracy, numerical patterns and computational mathematical principles that enable the economic improvement of our students and their whānau. We hope that you will see and understand the integration of ICT that our tamariki-children and rangatahi-youth access in every part of their world today.

### **The Promise of He Mana Ako**

We trust, finally, that within He Wananga O He Mana Ako, you will feel, touch, taste, smell, see and hear that you have been embedding literacy within your vocational programme for all of your educator life. We have prepared a multiplicity of opportunities for you to enhance, deliver and evaluate your own methodologies of teaching practice, to lift the standards of achievement for your learners and continually ignite the passion of your own teaching craft. He Mana Ako wants you to be the best you can be and promote the lifelong learning motivation of happiness, health and wealth for whānau ora-wellbeing that our communities of Aotearoa New Zealand truly deserve today.

**Tihei Mauri Ora!!**

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*Ako is the sacredness of the relationship between a kaiako-educator and akonga-student which creates trust, respect and safety to share knowledge, skills and each other's wisdoms; Only in this Sacred Space is it possible to observe a student's unique literacy and numeracy strengths and needs and understand their pure potential.*



## TE HUARAHI O HE MANA AKO – *The Journey* 2009-2011

In 2009 at Matariki, after 12 years of Māori education advisory work with New Zealand Qualifications Authority to support the development of educator literacy and numeracy qualifications, He Mana Ako National Certificate of Adult Literacy and Numeracy Education (vocational tutor, lecturer, workplace trainer )NZQA Level 5, was born in Mahia peninsula within the tautoko-support of kaumatua Peter Nielsen, kuia nani Rongo Nielsen, nani Sophie Dodds, nani Bella Morrell, nani Pauline Tangiora and nani Faith Green and tamariki-children of Te Mania School and the whānau and community of Rongomaiwahine iwi at Tuahuru marae.

Suzi Read, a fellow Māori literacy educator supported the initial stages of He Mana Ako and gave me courage to follow through on my 20 year old vision of providing a professional development programme for educators, that could embed Māori literacy and numeracy housed within a whānau Māori learning methodology.

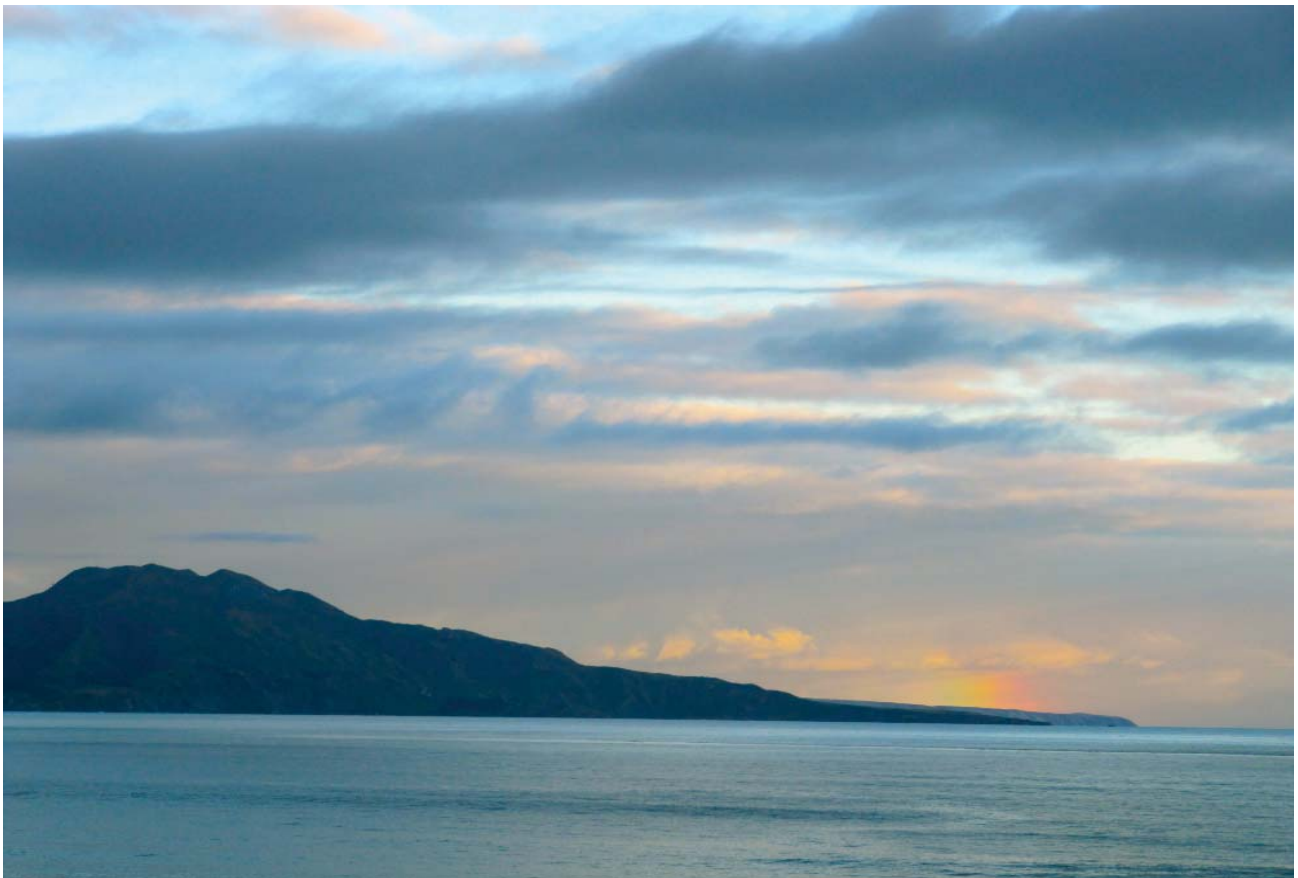
He Mana Ako was delivered for educators throughout Wairoa, Mahia, Gisborne, Hawkes Bay, Auckland, Taranaki, Wellington, Whangarei, Kaitia and Dunedin over a period of two and a half years from June 2009 – to December 2011.

He Mana Ako initial wananga were housed within **Tuahuru Marae**-Te Mahia, **Puniho Marae**-Taranaki, **Whakatoa Marae**-Manutuke, **Taupunga Marae**-Waimarama Hawkes Bay, **Koraunui Marae**-Stokes Valley Wellington, Auckland, **Mataatua Marae**-South Auckland, **Te Whānau Arohanui**- Waitati Dunedin, **Te Rarawa Marae**-Ahipara

**Nga Kete Wananga Marae** -Northland Polytechnic Whangarei, **Orongomai Marae**-Lower Hutt Wellington, **Whare Whaiora**-Kaiuku Te Mahia. Of the 300 educators that He Mana Ako trained 80% were Māori, 10% were Pasifika and 10% were Pakeha.

The **Kaupapa** or ultimate aim of He Mana Ako was to provide a Māori perspective in professional development training, for adult educators who wanted to learn skills to embed literacy and numeracy within their vocational programmes for the educational achievement of their students. The use of **He Taonga Tumanako** methodology was expected to accelerate the outcomes of the programme for educators and their Māori students. It would provide them with practical wananga and workplace sessions of learning and teaching that would role-model, rather than dictate the embedding of literacy and numeracy process and ultimately provide a Māori view of defining literacy and numeracy.

He Mana Ako included a five day training that commenced with a two day noho Wananga, a two day workplace delivery and a further day follow up, to self review, reflect and create an evaluative report based on the educator's literacy and numeracy embedding practice. He Mana Ako delivery and the literacy and numeracy embedding process was based on the four principles of **He Taonga Tumanako** methodology.



*Blacks Beach, Mahia*

*Whakapapa is knowing who you are and where you come from; they say that whānau of Rongomaiwahine can see their ancestress in the whenua above, her beautiful face and hair cascading into the moana by Waikawa, Portland Island.*



## WHAKAPAPA – Get Real



*Creating ways to have effective learning and teaching relationships through expression of life histories and herstories and defining life dreams and purposes.*

**STEP 1 – ATTITUDE** – The historical and traditional Māori and other literacy and numeracy perspectives within Aotearoa New Zealand today.

Delivery highlights included:

- *He Powhiri* – The discussion of Māori literacy and numeracy within the context of **powhiri**-Māori ancestral welcome, **karanga**-the spiritual call of **tangata whenua**-home people and **manuhiri**-visitors, **whaikorero**-the traditional patterns of speech of the tane- male tangata whenua and manuhiri, **waiata**-the songs that accompany the speeches, **hongi whakakotahi**- gesture of oneness, **tapu** sacred **kai** –the sharing of food as one **whānau**-family, **ringawera**-the cooks **whare kai**-the eating house, **whare nui**-meeting and sleeping house, **whakamoemiti**-the opening prayer, **mihimihi**-introduction of who we are, where we belong, our whānau-family and discussion of the **kaupapa**-focus of the programme. These were all discussed and promoted as Māori literacy and numeracy listening and speaking resources. ('Teaching and learning with powhiri' Korero Rose Pere; He Wahine Puawhai; 2001)
- *He Whakapapa* – A sharing of historical views of Māori and other literacies and numeracies pre 1840 to the present. These were created within whānau group discussions and included reading, writing and picture presentations to define literacy and numeracy today with fellow educators. ("Te Whiri Kaupapa Ako Aotearoa "; Bronwyn Yates; 1994)
- *He Whānau Kotahi no Te Ao Marama* – Roleplay presentations with body movement and sound showcasing Te Ao Marama and **te whānau kotahi** –the first family, inclusive of **Io Matua Kore**-the Infinite Divine, **Papatuanuku**- **Earth Mother**, **Rangiatea**-Sky Father and the **tamariki kaitiaki** – guardian children known as Atua-Gods that formed the world of light, Tangaroa-Carer of the Oceans, Tane Mahuta-Carer of the native forests.
- *He Wawata* – Completion of a SWOT Analysis Whānau tree (strengths, weaknesses, opportunities and threats). It identifies the strengths skills and talents of the educators and the ability to vision opportunities to create unique Māori literacy and numeracy initiatives. Personal and professional weaknesses and external threats were defined respectively as needs and barriers to overcome.
- *He Whakatoī* – The telling of jokes and performing of action songs and dance moves to enhance activities.
- *He Hikoi Whakapapa Whenua* – The historical whenua tour of the land and its narratives given by local kaumatua illustrating, listening, speaking, reading and writing the land and its people as inspirational stories and events, for recording knowledge in raranga-weaving, whakairo-carvings, tukutuku panels and kowhaiwhai-Māori Art patterns. (**Taonga Tama Ariki**; Paora Whaanga; 2005)
- *Ko Aniwaniwa* – The scenario of Aniwaniwa and his literacy and numeracy achievement in Taha Māori and his underachievement within the learning progressions relating to English language and text. The ability to map and link literacy and numeracy behaviours and texts to learning progressions.
- *He Poutama Ako* – The use of He Poutama as a tool for literacy and numeracy learning plans as well as a behavioural record of listening, speaking, reading, writing, numeracy and ICT for individual students.
- *Moemoea* – The recording of whānau group activities and discussions in graphic and artistic form delivered back to students following wananga

- *Tangata Whenua* – respect of tikanga and kawa and the manaakitanga – love and support they gift to us; the sharing of their beautifully prepared and presented kai to nourish us; the powhiri act of us all becoming **Tangata Whenua** and instigating our new belonging and learning as **Teina**-younger ones under the kaiako leadership of the **Tuakana**-tangata whenua of the marae.

#### GET REAL

Goalsetting  
Expectations  
Time

Recording  
Excellence  
Achievement  
Love

## HE WANANGA MANAMOTUHAKE – *Our Unique Inherent Talents*



*Manamotuhake is recognising the literacies and numeracies within ourselves and our students. Assessment tools must incorporate many ways to identify all that a student knows, not just in reading and writing. Submitted by Whauhuia Taratoa 2011 Intake.*



## MANAMOTUHAKE – Action

*Gathering appropriate evidence to critically analyse literacy and numeracy demands of a programme and understand the literacy and numeracy strengths and needs of a student.*

**STEP 2 – ACTION** – The assessment of literacy and numeracy programme demands and the assessment perspectives of individual students literacy and numeracy strengths and weaknesses.

Delivery highlights included:

- *Whenua* – Knowing how to develop and design a whānau learning environment within a workplace to inspire students to be safe, open and to love learning.
- *Mihi* – Reflection and recall of achievements from previous training; retelling the stories, asking the right questions, making connections, agreeing and disagreeing, having your own opinion and being able to express it.
- *Kaupapa* – Outline of the learning process for Workshop 2 and educators self assessing and defining their learning needs from the reflection of Workshop 1.
- *Nga Taake* – Teaching and learning with all senses to understand and share listening, speaking, reading, writing, numeracy and ICT skill development through traditional Māori adult and children learning models.
- *He Whānau* – Rolemodelling activities, sharing whānau group presentations with the use of pictures and text and relevant action songs, jokes and dance moves.
- *He Huarahi* – Use of repetition and the 5-question technique:
  1. What is the skill ?
  2. How do we best learn it?
  3. What are motivators and barriers to learning the skill?
  4. What are strategies to improve the skill?
  5. What are activities that can be used to develop the skill?
- *He Rauemi* – Kaumatua expertise, marae noho, whenua and environmental scenarios, real life models, manuals and their relevance, assessment activities that reflect a student's true skill, big papers, coloured pens, creative tools.
- *Aromatawai* – Assessment – integration and identification of assessment activities and evidence for a student's initial diagnostic, formative, summative and self assessment activities. Matching learning evidence to learning progression levels.
- *He Mana Ako Assessment tools* – The mihi, group discussion and presentation activities, the star, the swot tree, the poutama.
- *Nga Kete* – Self-assessment and recognition of educators' talents, strengths and passion for learning and teaching.
- *He Patiki* – Designing four embedded literacy and numeracy lesson plans and the focus of whakapapa, manamotuhake, kaitiakitanga and tinorangatiranga for their delivery.

### **ACTION**

*Action*

*Courage*

*Task*

*Inspiration*

*Organise*

*N now*



## HE WANANGA KAITIAKITANGA – *Embedding Māori Literacies & Numeracies Into Programme Delivery*



*Kaitiakitanga is a process by which an educator can care, protect and support the growth of the unique literacy and numeracy strengths of each Māori student.*

*It focuses on individualised Māori student literacy and numeracy strengths to address their needs for programme achievement.*

*It ensures that the focus of embedded literacy and numeracy delivery is purposeful, meaningful and enhances Māori students' understanding of their own life pure potential.*

*Kaitiakitanga is a Māori learning and teaching process proven to work for both Māori and non-Māori students and educators.*



### **Kaitiakitanga – Focus**

*Lesson planning and delivery of embedding literacy and numeracy strategies and activities within a training programme*

**STEP 3 –ACHIEVE** – The planning and delivery assessment of literacy, numeracy strengths and needs of students and the literacy and numeracy demands of an adult training or vocational programme

- *He Maramatanga* – Understanding that Māori literacy and numeracy was and always will be related to the survival of **Whānau Māori** within our spiritual essence of **He Atua**, and how we apply our unique cultural expertise- **He Taonga Māori** to the guardianship of our **Whenua**- environmental resources to grow, protect, create and trade **KAI –Taha Māori, te reo me ona tikanga me kawa**- our language and culture, our arts, our cultural wisdoms and our food that we grow, collect, and are nourished by.
- *He Whakawatea* – Defining traditional Māori global trade and entrepreneurship and its relationship to numeracy, money, income and weekly cashflow, employment and self employment. Traditional numeracy patterns and physics, relating to natural migrations of **tahora**- whales, **tuna**-eel, **inanga**-whitebait and **titi**-muttonbirds. Seasonal patterns of kai cultivation and the **Maataaka**-moon and lunar influences.
- *He Mahi Toi* – Designing, listening, speaking, reading, writing and numeracy ICT activities and strategies that can be used to develop programme objectives and student skills within a lesson plan content.
- *He Kaupapa* – Defining purpose, people, pictures, presentations, patterns, passion and parameters for a programme topic.
- *He Tumanako Taonga* – Tools: how to use them within **He Mana Ako** programme delivery and their success as literacy and numeracy learning and teaching strategies and assessment techniques.
- *Whakapapa, Manamotuhake, Kaitiakitanga, Tinorangatiratanga* – Principles and pictures that explain the learning **kaupapa** or purpose. Knowing that each educator will see and use the pictures and principles in diverse ways; stories and life experiences that enable the creation of appropriate teaching and learning tools.
- *He Whakamoemiti-Karakia* – The prayer or beginning of the sacred journey of learning and teaching for the day. Opening our hearts to give and receive new knowledge.
- *He Mihi* – Greetings - He Kaupapa Whakawatea- the day plan.
- *He Raranga Korero* – The weaving of the talk to open and share all participants’ agendas for the topic of learning and teaching.
- *He Ako Aotearoa* – Relationship between **KaiAko**- teacher and **AkoNga**- student.
- *He Kete -He Tapawha* – Spiritual, mental, physical and emotional learning dimensions of a whānau learning environment and how that can be achieved daily.
- *He Patiki-the flounder* – The diamond of abundance – The four lesson plans and their delivery topic or kaupapa.

**Whakapapa** – Lesson 1 – Content details what the topic is about and its historical framework coming from students brainstorming activities;

**Manamotuhake** –Lesson 2 – Using the uniqueness of students skills and talents in relation to the topic;

**Kaitiakitanga** –Lesson 3 – Practical application of the skill sets required through activities that are meaningful and contextual.

**Tinorangatiratanga** –Lesson 4 – The evaluation activities that ensure that both educator and student are self-assessing and evaluating learning and teaching process for programme and literacy and numeracy success. This included case studies, youth market day and a song writing programme.

- *He Whānau* – Group discussion, reading and writing, pictures and presentations. Rolemodelling activities and assessments, sharing whānau group presentations with the use of pictures and text and relevant action songs, jokes and dances.
- *He Rakau* – SWOT programme tree to identify the literacy and numeracy strengths and needs of the programme topics, creating opportunities to utilise unique Māori based literacy and numeracy strategies and activities. Understanding the external threats to fulfilling learning outcomes where student literacy and numeracy strengths are acknowledged and their needs are met through a focus on skill development and resources that are meaningful to their lives and dreams and whānau.
- *He Whetu* – The star – self-assessment tool, where there is recognition of three achievements and three needs. The star can be used to identify where students are at with the programme outcomes; where the educator is at with the programme outcomes; where the students' literacy and numeracy skill development is at; where the educator is at with provision of literacy and numeracy skill development.
- *He Whetu Tawhito* – The use of the six points of the star to identify six key points. This can be used to round up or reflect learning and teaching outcomes. It is a mnemonic pattern. (This model can be used as a strategic planning tool for any framework.)
- *He Poutama* – Planning and assessment tool.
  - (A) **He Poutama** as a tool for literacy and numeracy learning plans;
  - (B) **He Poutama** as an individualised behavioural summary record of listening, speaking, reading, writing, numeracy and ICT skill strengths skill needs and progression levels;
  - (C) **He Poutama** to define the listening, speaking, reading, writing, numeracy and ICT programme demands and levels;
  - (D) **He Poutama** as a goalsetting and solution finding tool.
- *He Kaitiakitanga* – Food sharing, wisdom sharing, skill sharing; belonging to the earth and its natural gifts; understanding that all skills need to be protected and grown with the talents of an individual student, who can then support the talents of their own **whānau**, then support the expertise of their communities and natural environmental, food and cultural wisdoms. **He Tikanga**- divine lores; **He Kawa**-procedures and rules; **He Taha Māori**-Māori cultural ways; **He Reo Tawhito** –Ancient Māori language that always links with **Te Atua**-the divine **Te Whenua**-the land and **Te Whānau**-the family; **He Marae**-sacred meeting place **He Hapu** –the local community;**He Iwi** –the tribe **Te Ao Huri Huri** –today's everchanging world **Te Ao Marama i Te Io Matua Kore**. Infinite dimensions of **Whakaponu Tumanako** and **Aroha**. The roleplay and rolemodelling of Māori-perspective embedded literacy and numeracy sessions throughout **He Mana Ako** delivery.
- *He Ha* – **waiata**, music, dance, jokes and **Māori Tai Chi**-breathing exercises; **He Mana Wahine**-divine woman; **He Mana Tane**-divine man; **He Mana Tamariki**-divine child; **He Mana Whānau**- divine family.
- *He Kupu Whakamutunga* – One word to acknowledge learning achievements:

#### FOCUS

*Finish*

*Operate*

*Commitment*

*Understanding*

*Success*



## HE WANANGA TINORANGATIRATANGA – *Freedom to Know, Be and Love All We Are*



*Tinorangatiratanga is choosing to be, to live and to love who you are; learning and teaching each other from the wisdom of the elders; belonging to the earth, knowing the heavens. It is whakapono-your truth, tumanako-your faith, hope and kindness and aroha, love, peace, harmony for the tama ariki-children of today and the moko puna-grand children of tomorrow. Tinorangatiratanga- Freedom*



### **TINORANGATIRATANGA – FREEDOM**

*Evaluating the programme delivery and the effectiveness of the embedded literacy and numeracy skill development*

Our lives are in our own hands!



**STEP 4 – ACKNOWLEDGE**-Evaluating the effectiveness of the embedded literacy and numeracy programme delivery through student, self, peer and organisational feedback.

*AKO – Māori Literacy and Numeracy Learning and Teaching hand:*

1. **Whakaaro – attitude to learning and teaching literacy and numeracy:**
  - How well did your planning and delivery affect the positive learning attitude of your students?
  - How well did you create a positive learning environment to enhance student literacy and numeracy attitudes?
2. **Whakarongo – listening and hearing:**
  - How well did your delivery affect your students listening to and hearing themselves, other students and you?
  - How well do you listen to and hear your students?
  - How well do you hear your own inner voice and the intent of your students speaking to you and their feedback, without reacting personally?
3. **Titiro – seeing and understanding:**
  - How well are you watching and observing your own learning or teaching contexts?
  - How well are your literacy, learning strategies and activities developing listening, speaking, reading, writing, numeracy and ICT activities within the uniqueness of each student?
  - How well and in what way have you defined or assessed the literacy and numeracy strengths and weaknesses of yourself and your students?
4. **Korero – speaking your truth to be heard:**
  - How well are you able to speak your own truth and tell meaningful stories in relation to a topic of learning?
  - How well do you recap before introducing new learning to your students?
  - How well do you provide literacy and numeracy learning activities and resources to inspire your students' expression of their own opinions, their self-worth, their talents and their stories?
  - How often do you allow your students to speak and share their expertise with each other and you?
  - How valuable is your oral feedback to your students' literacy and numeracy skill development?
5. **E mahi – acting and practicing the skills:**
  - How well do you promote and practise literacy and numeracy-embedded activities that are relevant and meaningful to the cultural, spiritual, environmental and emotional lives of your students?
  - How effective are these activities in applying the art of learning and teaching pure potential to
    - personal, whānau and professional life learning outcomes?

*MAHI – Māori Literacy and Numeracy ACTION hand.*

1. **Kaupapa – purpose, aim and focus:**
  - How well did you assist your students to understand what literacy and numeracy are?
  - How well did you provide them with activities to acknowledge and to assess their literacy and numeracy learning strengths and needs?
  - How well do the students understand the affect of the programme outcomes on their life purposes and dreams?
2. **Nga taake – programme learning and literacy and numeracy outcomes:**
  - How well do your students understand what the expected learning outcomes of a programme lesson are?
  - How well do you allow your students to show you what they already know? How well do you explain what the literacy and numeracy skill expectations are?
  - How well do you allow your students to clarify what they want their outcomes to be?



3. Huarahi – *the learning journey*:

- How well do your students know what they are doing in a plan of delivery?
- How well do you collaborate with the ideas opinions and feedback of your students and their literacy and numeracy strengths and needs to plan your learning sessions?
- How well do you self and peer evaluate and develop your lesson or programme content?

4. Rauemi – *resources*:

- How well do you evaluate the effectiveness of resources you use in the context of building literacy and numeracy skills?
- How effective are the programme manuals and assessment tools and techniques you use, in assessing programme learning outcomes and literacy and numeracy skill development of the students ?

5. Aromatawai – *assessing and evaluating*:

- How well did your embedded literacy and numeracy skill development strategies and activities relate to the programme achievement of students ?
- How well did the literacy and numeracy tools and techniques relate to the life dreams and aspirations of my students?
- How well did I empower programme achievement and create independent lifelong literacy and numeracy skills within all my students?

PART 3  
HE MAHI MANA AKO –  
APPLICATION AND OUTCOMES

# HE PUAWHAITANGA – *The Stories of He Mana Ako Educators*

## Nga Taake – The Method

The interview process was on average an hour long. Each interview began and ended with a karakia. Each interviewee was asked to envisage the journey of their particular training: the highlights, fellow trainees, kaumatua, kai and marae and Māori learning environment. The pictures and stories of the training were then discussed. Feedback, further clarification and in some cases professional mentoring tips were given to the educators at the end. Every educator told me that they enjoyed the interview process and that it helped them to recall and refresh the skills they had learnt and to use these with greater confidence. Each story was written and then given back to be edited by the educators.

## The Ten Questions

1. What is your name?
2. What is the name of your company or organisation and your role?
3. What expectations about literacy and numeracy did you have before you came on the programme?
4. What were the personal benefits that you gained from He Mana Ako Training?
5. What were the professional benefits that your organisation gained from your participation in He Mana Ako Training?
6. What benefits did your students gain from your participation in He Mana Ako training?
7. What tools did you find most valuable and continue to use with your students?
8. How do you apply the tools to embed and develop literacy and numeracy skills more effectively within your programme delivery?
9. What are some of the student outcomes that you have observed when using these tools, activities or strategies?
10. How do you think other educators within Aotearoa would benefit from He Mana Ako Māori Literacy and Numeracy Training?

## ***Acknowledgements to He Mana Ako Whānau Educators***

*Firstly, I would like to acknowledge every educator that I have had the pleasure of meeting, working with and learning from, who attended He Mana Ako National Certificate In Adult Literacy and Numeracy Education (Vocational Tutor, lecturer, workplace trainer) NZQA Level 5 from June 2009-December 2011. It is your unique skills and heartfelt contributions that have prompted the implementation and development of this book from He Tumanako Taonga project. The stories of He Mana Ako Wananga up to this point have been affected by each and every one of your stories and the stories of your students. I can see all your faces guiding me to write this.*

*Secondly, I would like to acknowledge all the educators who trusted me to retell your stories and discoveries about embedding Māori literacy and numeracy resulting from participation in He Mana Ako. Each one of you has woven your own special multi-dimensional whariki to create another part of the lifelong puzzle of literacy and numeracy. Your creative application of He Tumanako Taonga tools illustrates how, by sharing simple, practical ways we can improve the uptake of Māori-based literacy and numeracy pedagogies, instead of current government- led strategies that seem to be based on a system of deficiency and one dimensional academic learning. By sharing practical and grassroots literacy and numeracy solutions across every aspect of our personal and professional living, we will find the answers for all whānau Māori students to achieve at their highest pure potential and in doing so create answers for the pure potential of all New Zealanders.*

## TAUPUNGA MARAE 2011

### Hakikino – Waimarama



***Kaumatua Robert McDonald showing us how to read and write the land to understand the ancestral stories to finding our dreams again.***

*The photo shows Ataneta, Charlene and Ann attending He Mana Ako Wananga at Taupunga Marae in Waimarama in March 2011, not long after the devastating earthquake that rocked all our whānau in Christchurch. Our wananga continued, even though we were still in shock and every day we had to think of those who lost loved ones and some who lost everything they had ever worked hard to have. This aroha blessed our Mana Ako training and although many of the educators were strangers to each other, within 24 hours of our noho-overnight stay, they felt like whānau and made precious friendships.*

*Ataneta was coming home to her **turangawaewae**-place of belonging to attend her initial training. She was a wonderful **Tuakana**-elder, for us all in terms of her **Tangata Whenua**- of the local people, status. When she began her learning journey of He Mana Ako, she was a tutor and longtime Trustee of Tararua Learning Centre. She attended with a fellow tutor and her manager at the time.*

*Charlene was there following a suggestion of her Regional Manager and work colleague, who had attended He Mana Ako programme at Taupunga Marae in 2010. Charlene brought her baby and nanny carer from Switzerland to the training and they were easy to accommodate on the marae.*

*Ann came to He Mana Ako wananga, having never stayed in a marae before. She saw herself as a counsellor when she arrived, not an educator. She wondered if she was in the right place, as she waited for the **karanga** –spiritual call of welcome by the Taupunga Marae Kuia. However Ann, Charlene and Ataneta all enjoyed the **manaaki**-support of nani Ru (Ataneta's Mum) and nani Ellen and the catering of nani Anne Hakiwai. These nani, all whānau to Ataneta, had graduated previously and returned to grace us all with their infinite wisdom and guidance in local **whakapapa**-history and **whakawhānaungatanga**-getting to know, respect and trust each other, sharing **waiata**-songs, stories, passion and laughter.*

*About 20 **rangatahi**-youth and **whānaunga**-also extended whānau of Ataneta, welcomed us all into Taupunga Marae. They were on a youth works scheme to renovate the marae. We were all privileged to have their company, at the initial **Kaupapa korero**-the opening talk, discussing the aim and focus for **He Mana Ako**, its history and stories*

of literacies and numeracies for today. Their feedback and comments about their schooling laid an important foundation for this intake.

Charlene and Ann were also privileged to be taken on a **whenua hikoi**-trip to **Hakikino**, an ancient Māori village site to which Ataneta belongs. Koro Robert McDonald shared his **Wawata**-vision and extensive historical and current innovative stories for the award winning Māori Tourism project. He shared Māori traditional listening, speaking, reading, writing, numeracy and technology skills that our **tipuna**-ancestors learned and shared as **iwi**-tribally, as **hapu**-community and as **whānau**-family. He also shared the Māori literacies and numeracies of local **whānau-family** and **Rangatahi Māori** –youth that are practised today, in welcoming, performing, feeding, guiding, building and developing the site for the cultural education of international and national tourists.

**The hikoi**-ancestral trip offered Ataneta a chance to share her knowledge and impressions of the award-winning tourism venture with fellow educators. Koro Robert allowed us to walk and talk within the place of the sacred village site where ancestors lived around the 14th century. The experience of being read the land, was mindblowing for all of us. As Charlene commented, “Hakikino showed us the power of learning in reality, rather than believing that learning just comes in book form.”

Koro Robert shared his vast whakapapa-historical knowledge, gained from growing up with the stories of his elders. He discussed the concepts of **rangatiratanga** -leadership, **whānau**-family, **hapu** -subtribes, **whakawhānaungatanga**-interconnectedness between whānau hapu and iwi and their relationships within their **whenua**- environment and the importance of **Wairua**-spiritual beliefs. His passion for the project, his visionary abilities and his imagination made us feel and see his pictures and the sacredness of this **Turangawaewae**-special place of belonging. Sitting within a natural amphitheatre and hearing how the local **rangatahi**-youth helped to clear the land and entertain international visitors was inspiring. We were able to see and feel where the sleeping **whare**-houses were, what **kai**-food was being cooked and how life was. It was wonderful for all of us to share Ataneta's pride of her own whakapapa and local whenua and whānau.





*Hakikino, the award winning Māori Tourism venture that began from understanding the **whakapapa**-history, **manamotuhake**-uniqueness, **kaitiakitanga**-care and growth and **tinorangatiratanga**-self determination and leadership of its whānau, hapu and iwi.*

## ATANETA PAEWAI

*Iwi: Rangitane, Ngati Kahungunu, Tuwharetoa.*

*Duties: Ataneta is a manager and tutor of Tararua Learning Centre in Dannevirke which is a Poupou of Literacy Aotearoa. She also runs the Learning Centre in Pahiatua. She is responsible for staff, whānau, business development and the design of programmes whose goals are set by the board in conjunction with the needs of the community. There is a 50/50 ratio of Māori and non-Māori students.*

Ataneta told me that He Mana Ako training assisted her to best use her skills in a Māori way. She was able to build confidence in her own speaking skills and recognised the wealth of learning environments that Tararua Learning Centre had in its community. In particular, the centre began working in conjunction with the educational environments of Kohanga Reo, where she maintains literacy and numeracy learning is vital for our tamariki and needs to be embraced by the parents. “Kohanga Reo is where whānau Māori and its learning dynamics are paramount. Kohanga Reo is full of second chance education learners, some of whom have literacy and numeracy challenges. I had to ask myself what Tararua Learning Centre could provide and how both organisations could best use their resources?”

He Mana Ako Māori literacy and numeracy supported Ataneta to reflect on her own abilities, talents and skills and how she could develop them further for the Tararua Learning Centre students. Ataneta is a highly skilled weaver, artist, speaker of Te Reo and whakapapa Māori. Ataneta felt there were four main outcomes from the training:

1. “The different perspectives and ways to see the same thing in Māori literacy that creates dimensions of learning and teaching. Having a hikoi tour up to Hakikino showed us all the varieties of learning and teaching achievements that can come out of such an experience.”
2. “The appreciation of the uniqueness of each student and the wealth of skills and talents that exist despite not being able to spell or read or do long division.”

3. “The need to embrace our physical environments: the land, sea and sky as resources for literacy and numeracy learning.”
4. “The notion of reality in literacy and numeracy learning environments, where I could to see myself and others more clearly. I was able to recognise my own and other’s true potential. The realisation of who we really are and what we are capable of is amazing”.

He Mana Ako gave Ataneta an ability to focus on the art of communication and relationship building in her management skills. As she says, “I found my courage to lead our staff in ways where they are accepting the reality of the skills they have, who they are and how they can collaboratively work best to teach and learn with their students”.

“He Mana Ako took away the hierarchical view of education and opened a thorough understanding, appreciation and respect of all the many personalities that are involved in the Learning Centre. I realised how everyone’s lives and skills can impact on the students’ learning achievements.” Ataneta said she now sees that the notion of whakawhānaungatanga-belonging and interconnectedness, with its ability to take time for each other, is important in the delivery of programmes and overall management.

“The oral communication systems of listening and speaking are basic components of embedding literacy and numeracy and are vital for building understanding and respect. When relationships are deepened, then leadership and delegation occurs and we can let go to share the work!”

Participating in He Mana Ako training and being acknowledged for her opinions, Ataneta said that she has become bolder in her decision making and the creation of new projects. ‘Financial Literacy For The Future’ is one such programme that has been developed. It includes holistic delivery packages of ‘cooking to budgets’, ‘environments for kai and gardening’, ‘health activities’, ‘money planning and recording’.

The development of hapu marae literacy for clusters of Māori communities utilising Toi Māori- the weaving of the art of tukutuku-Māori tapestry and traditional storytelling techniques and that students can utilise and participate in is another success. “The use of volunteer experts from within the Māori community has provided a skill base for these types of literacy initiatives that Tararua Learning Centre could never have provided”.

Ataneta enjoyed the scenario of “Aniwaniwa” which assisted her to learn and understand the practical use of literacy and numeracy assessment. She also felt the use of poutama-literacy and numeracy strengths-based assessment summary was key to a tutor focusing on the students’ uniqueness rather than on just their needs. “The use of Rakau – SWOT method focuses the learners and allows engagement in learning and teaching experiences that become meaningful for their personal lives as well as career visions”.

“We use the SWOT as a goal setting tool and another key to opening relationships of discussion within a programme. The SWOT helps to open up the purpose or kaupapa of a programme for students so they can see the relevance of the programme to their own lives. It assists their learning attitudes and focus. We use the mihi for creating a whānau atmosphere, learning achievement and affirming personal learning needs. “The rakau SWOT creates meaning for us as Māori as it relates to whenua and is a symbol of growth and permanence – The Rakau offers us a reconnection with our earth, our whānau, whakapapa and is a tool for learners to clearly see who they are.” Ataneta concluded.

## CHARLENE DONALD

*Organisation: Fulton Hogan*

*Title: Safety Training Quality and Environment Advisor*

*Duties: Charlene's workplace training role involves working with at least 220 staff. She evaluates training needs and designs and delivers training that will improve the technical and safety aspects of all staff. She infuses appropriate unit standards into the training and ensures that its topics and delivery are relevant to quality systems and processes as stipulated by both the Industry Standards Organisation and the company. The majority of road crews that Charlene works with have Māori ethnicity.*

Charlene originally came to He Mana Ako to gain ways of delivering training other than through a book. She said He Mana Ako helped her to “find her wings again”. She told me that He Tumanako Taonga **whakapapa** – personal history concepts, helped her to access the “seeds of her life” and to “have confidence as a trainer to be myself and know I can!”

She found that the Māori cultural perspective of literacy and numeracy incorporates all students whatever ethnicity. She said the role modelling feature of **whakawhānaungatanga** –sharing, respecting, networking and being yourself, to express who you are, within He Mana Ako Training, showed the vital importance of “people relationships within training.” She also stated that she found a new confidence to create the environments of learning that she wants for her students, based on their learning strengths and needs.

Once she began to utilise more creative and artistic ways to embed literacy and numeracy into her teaching delivery, her students discovered they could express themselves more effectively by drawing pictures and diagrams. This enabled them to speak more about their ideas and opinions, rather than just using words. Their pictures accelerated their listening and speaking skills, their learning confidence and communication skills, resulting in improvement of abilities for team membership and group input to problem solving. Charlene discussed a student in his 20s who could barely write his name. Through assessing his strengths as well as his needs and embedding some of the Māori perspective literacy and numeracy strategies into his training, he has accelerated his learning so much that he is now a foreman. “He was always a natural leader”, said Charlene. Being able to create an environment of learning which fitted him, allowed him to discover more of himself. Charlene said that He Mana Ako tools have helped her deliver training that is effective and engaging for students who are “doing it in practice” rather than just providing training that ticks a box. An activity where Charlene embedded her He Mana Ako training was in her safety practices training. She created a **hangi**-traditional earth oven-cooked meal focus for their learning process. Her students broke into **whānau** –family groups, where they were asked to plan all aspects of preparation, cooking and serving a hangi. She gave each group large paper and coloured felt pens to graphically present and record their written ideas. Each group then took turns to present their ideas to the class. Each group had a particular part of the hangi process to discuss and plan, ensuring that the safety practices and roles were appropriate to the task. The students were planning, creating, decision-making, and problem solving together, utilising effective listening, speaking, reading, writing, and numeracy skills. They were learning the skill of job planning in a meaningful and purposeful way, where knowledge of culture, tikanga and kawa of hangi was also being shared.

A vital focus that Charlene now uses, in relationship to staff development training, now, is to empower a company work culture where differences in literacies and numeracies can be respected and acknowledged. She continues to use He Mana Ako **whānau group** method of oral literacy development, ie listening and speaking within groups. Her students create large paper presentations that have pictures and words for discussion. She says that the use of this strategy enables each team member to recognise their own skills and value the skills of others. “As an educator, it is easy to observe and assess the skills of the artists, the wordsmiths, the writers, the speakers and the listeners while they are engaged in realistic, thought-provoking activities rather than a test situation.”

Charlene says “the use of practical action exercises and scenarios that are ‘meaningful’ and ‘real’ to the students means that everyone is focused, has a role to play and takes responsibility as a valued team member. “The key to opening the trainee’s literacy and numeracy development is giving them the licence to share their expertise in



discussions, as opposed to being spoken or talked down to. Students being able to contribute from a leadership perspective, rather than being labelled as a 'clever' or 'not so clever one', is a powerful tool."

The major outcome of Charlene's work has been to introduce a new job planning structure and as she says, "its working!!" Charlene's comments on He Mana Ako are captured by the following. "To sit with the tuna- eels and the trees and to imagine the pa and the battle and the **whēke** – octopus coming and the fires and the migration of birds and tuna – there is no book that could have told the story."

"When we are in the land, all the senses are engaged as opposed to the traditional use of classrooms: heart igniting the passion and the energy forces while **Uenuku** – the Rainbow Guardian protects us!"



*Taupunga Marae named after the anchor of Takitimu Waka.*

## ANNE RAKETE

*Duties: Anne Rakete works in her own private practice as a registered and qualified counsellor with 20 years experience. She has a diploma of Psychotherapy. She is ACC registered and works with trauma, abuse victims, and relationship counselling with adults. She also does clinical supervision for other professional colleagues.*

Anne enrolled in He Mana Ako literacy and numeracy training because she saw many of her clients had literacy and numeracy skill needs. She was looking for professional development training that could give her strategies to support them and improve her understanding of what literacy and numeracy is.

Anne said that participation in He Mana Ako training provided healing strategies for her 'inner self' and created a deeper understanding of cultural perspectives, enriching both her whānau relationships and the people she serves.

"My clients have benefited because of my new wider perspectives, depth of understanding and openness. I have been able to deepen the relationships with my clients and they are benefiting from a greater holistic approach within my counselling." Anne told me that she is able to consider her clients' **whakapapa** – backgrounds more and He Mana Ako has ensured a true respect for the difference and uniqueness of each client. This outcome has resulted in her taking more time to establish more meaningful and respectful relationships to discover her clients' strengths and not just their needs.

Anne uses the SWOT tree and has had especially positive results working with prison inmates with this tool. One particular prison client, she told me, found that the SWOT rakau made a huge difference in his ability to see what he had achieved in his life. With Anne facilitating and guiding his self-assessment process, she was able to support him to use a greater array of the talents and skills he possessed, rather than just hear the external labels he had been given through other's opinions of him. Anne told me "Once this process was completed he was able to goal-set far more realistically and understand that he had many opportunities to build his life. He was also able to identify the blocks that had been holding him back. Once he could understand his threats and weaknesses, he was also able to see his literacy and numeracy strengths and needs. He was also able to separate out his life goals into small achievable steps." Anne believes the strength of the SWOT rakau tool gives both the counsellor and the client a clear understanding of what these steps can be and "shows the client, through discussion, how to achieve them."

Anne felt that He Mana Ako gave tools to increase literacy and numeracy skills through a strengths based-focus which fits her client base. The training motivated her own work focus, which has enhanced her private practice. "When clients focus on their strengths, it provides them with encouragement to review their belief in themselves. It also promotes a different outlook and consequently a change in thinking."

Anne also uses the 'whetu' tool, the six pointed star, to assist her clients to self assess their progress with any of the issues they are working on. It could be before, during or following treatment sessions.

"He Mana Ako was a good workshop to do, because of its holistic way of training. It role-modelled a safe learning environment, where non Māori like me, felt comfortable because I was embraced as a **whānau**-family member. The 'Tumanako tools' of embedding literacy and numeracy refocused my counselling into a cultural methodology, allowing me both personal and professional reflections. The 'Ako' process built an effective model of a counselling relationship between client and counsellor, which was full of sacredness and privilege. Self awareness and changes in thinking create positive change in behaviour" Ann told me.

The other tool Anne now uses is 'visual pictures'. "Clients benefit from seeing their situation visually... it helps them lay out what is going on when they can see and be active in the construction of their own solutions... this helps me to help my clients more effectively."

## MATAATUA MARAE – Mangere South Auckland



*Some of Cassie's and Adeleina's fellow educator's showing off the actions to a Kohanga Reo waiata in our whānau kainga and whare moe. Although we worked in Te Whare nui O Mataatua Marae, the Samoan wedding party slept there overnight.*

### MATAATUA MARAE 2010-2011

Mataatua Marae in Mangere, South Auckland, was where Maata Tua, Cassie and Adeleina trained. They were fortunate to be under the **kaitiakitanga**-guardianship of nani Rangi Waikato, who is passionate about the **manaakitanga** –kindness and care of all whānau who use the marae. Nani Rangi shared our training with Maata Tua in 2010, as well as being our kaumatua expert. Maata and her fellow educators were a multicultural whānau who lived and were educated in the far North, Rotorua and Auckland. They were a combination of community and vocational tutors, who were blessed to have the experience and skills of such a **Wahine Rangatira Marae**-female marae leader that nani Rangi is.

Maata's fellow educators were privileged to experience nani Rangi's **kaha**-passion and **aroha**-love for us all, as she showed us how to live, work and be **tikanga**-the absolute divine principles of respect, care, love and family within the sacredness of a marae context. Practising the skills of **Mana Wahine Māori**-the power of the female within Māori culture, including the spiritual practices of **karanga**-the call of welcome, was humbling and precious to the women educators, from all cultures, who took part in this inspirational teaching activity under the guidance of Nani Rangi. Learning this art from the spiritual, physical, mental and emotional dimensions laid a strong foundation for the course participants and helped them to understand how practices of Māori culture can become an accelerated literacy and numeracy tool.

Nani Rangi also invited community whānau to speak with our whānau of educators, to share the history of the marae and the significance of the carvings. We were honoured to learn about strategies and marae community projects that whānau have developed, to confront the issues of family and community wellness and importance of Māori leadership models that are authentically from Māori Tikanga. Nani Rangi was also a fellow educator on the course.

In 2011 He Mana Ako returned to Mataatua Marae and once again nani Rangi was our **Pouwhakahaere**-expert educator. She was fully versed in our kaupapa-programme when Cassie and Adeleina came to train. The initial marae wananga occurred two days after the Christchurch earthquake. At the time of the training everyone,

including me, was still in shock. We offered our **mahi**-work with **aroha**-universal love for all affected **whānau**-families and **whenua**-their lands.

Cassie had never been to a marae before, so participating in the **powhiri-traditional welcome** along with fellow educators, of Māori and Pacific Island descent, was an outstanding experience for her. Our **Whaikorero-speaker**, for the **Manuhiri –visitors** was a Samoan youth educator, whose grandfather was a well known community leader. He had never spoken on a marae before, but was given **tautoko**-support and caring by the **Tangata Whenua**-home people to do this. Another of Cassie's highlights was when Nani Rangi asked our He Mana Ako whānau to share the role of **Tangata Whenua**-home people, to welcome a Samoan wedding party who were also utilising the marae on the evening of our first day of training.

Although Adeleina, of Samoan descent, had been to a marae before, she had never been educated in **Tikanga Māori**-Māori sacred practices as she was at Mataatua marae. The historical hikoi around the marae complex with Nani Rangi included stories and a tour and of the **kohanga reo**-early childhood centre and the community complex where **hauora-health centre activities** were accessed by the local whānau. She also showcased the pride of the kohanga reo which was their **whānau maara kai**-marae family vegetable garden. Cassie, Adeleina and their fellow educators were able to appreciate the Māori literacies and numeracies involved in the whānau establishment of the marae and its complex in response to the Māori cultural alienation that had occurred in the 50s urban population drift of Māori away from their **turangawaewae**- ancestral homes to find work in the cities.

Our guest speaker, Nani Ngawini Puru, who also had graduated from He Mana Ako previously, owned her own Māori education private training establishment for over 30 years. She shared her inspiring life story of “teaching with vision” with the educators. She initially taught within the formal education system, but because of its inability to provide educational achievement to whānau Māori within the South Auckland area, she established **Aronui Training Centre**. Nani Ngawini shared the vision that her uncle had given her while he was terminally ill in hospital. Nani Ngawini's contemporary and traditional Māori literacy and numeracy skills led her to encourage thousands of students to rekindle traditional Māori art forms of raranga and whakairo. Her determination led her to establish multiple educational sites of Aronui, within **whenua**-environments and **Hapu Māori**-communities and also helped the recruitment of international students within her ICT, catering and horticultural courses.

## MAATA TUA

*Iwi: Nga Puhi*

*Duties: Maata is the Lifestyle and Vocational Coordinator of the Regional Intellectual Disability Supported Accommodation Services – R.I.D.S.A.S. at Te Roopu Taurima O Manakau Trust. Her role includes the assessment and development of skills, talents and needs of ‘Mokopuna Māori’ the special young adult clients she serves. Her duties include organising activities and working alongside mokopuna to open pathways for life, education and employment.*

Maata came to He Mana Ako Programme because she was attracted to the Māori perspective of embedding literacy and numeracy. She said, “I wanted to learn what literacy and numeracy were in order to help the mokopuna Māori that I work with. I needed to find ways to help me to help them.” Once she attended her initial wananga at Mataatua marae she realised that, “Literacy is all around us and there are so many literacies and numeracies contained in all our marae, within the spiritual realm, alongside **Tikanga**-our sacred Māori principles and **Atua** –the way our Māori divine belief systems are.” She found that **Karakia**-prayer and **Mihi**-greetings, opened the **Whakaaro**-learning attitudes to gain from the great knowledges and wisdoms of the **Kaumātua**-elders. She also realised that “Literacy and numeracy skills for Māori are about working together as educators and learning together with our students or mokopuna in my case. We can not do this by ourselves, we need each other.” “He Mana Ako helped me to access my spiritual gifts, close my head and open my heart and spirit. The programme showed me how to value myself and I began to speak in a different way, to be heard. I keep it short and simple now and being valued has changed and lifted me to keep improving how and what I do for the Mokopuna.” “I became the programme manager and now have been able to change the way that we **awhi**-support **whānau**-families. My work is not about numbers and contracts, it is about giving the best to the mokopuna and their **whānau**-families to help them to help their mokopuna. The programme enabled me to use the passion I have



for what I do to improve the lives of the mokopuna and support them to shift their lives forward.” She told me that once she began to practise a new way of working with families, she was overwhelmed that the gaps in their support for their mokopuna seemed always to be caused by literacy and numeracy needs. Maata said “The best tools that I gained from He Mana Ako were the four pictures of **Whakapapa**-knowing who you are, **Manamotuhake**-being who you are, **Kaitiakitanga**-caring and growing who you are and **Tinorangatiranga**-making free choices. These pictures and their themes became my literacy to share with others...these tools became the four winds of my work and they help to refocus me back into my spiritual realm...these pictures allow the **tipuna**-ancestral language to come through the literacy and numeracy...we actually have to go back to the blessings of old, to go forward...the pictures capture and engage the listener; their artforms open and simplify discussion; they contain essential energies to live, to love, to manage and to learn from.” “I also use the SWOT tree with mokopuna, but I use it in my own unique ways. I have used it with **Maurakau**-Māori martial art, in a nonverbal way too...you cannot standardise our mokopuna and He Mana Ako showed me how I can let the mokopuna advance me.” Maata began to coordinate innovative events, embracing more outdoor activities and combining these with Māori seasonal events like **Matariki**- Māori New Year. She organised a Matariki ceremony for Mokopuna last June, on One Tree Hill in Auckland, to see the Matariki stars in the night. Maata has opened programmes and projects where mokopuna have great opportunities to be part of their **whenua**-natural environment, **their moana**-their oceans and their communities. Maata concludes “He Mana Ako could show all special needs educators that our mokopuna are our ‘gifted and talented ones’; we are the ones who are disabled; the mokopuna give all of us the opportunity to live from the heart and see what is real’.

## CASSIE CROSS

*Organisation: Self-employed*

*Duties: Cassie is an adult educator who teaches floral artistry. She works with a number of different private training establishments within the Auckland region, as and when required. She teaches mainly Māori and Pacific Island students.*

Cassie came to He Mana Ako to learn new ways to teach adults. The course was recommended by her adult education trainer, who had already graduated from He Mana Ako programme. Cassie also wanted to complete her Diploma in Adult Education and the National Certificate of Adult Literacy and Numeracy Education was able to be credited towards this. The greatest gift Cassie felt she achieved from He Mana Ako Training was **whānau**-family and belonging. “Staying on the marae was ‘special’ and being made to feel, hear and see my own **whakapapa**- life history and where I come from was too. Being accepted and made to feel that I belonged to the **whānau**- families of Mataatua marae, **whānau**-family of educators and those who belong to the national **whanui**- big family of He Mana Ako Educators was such a generous gift.” Cassie said that the powhiri welcome was really nerve racking because she didn’t want to make any mistakes, but with **manaaki**-support from everyone, she was made to feel respected and loved. She said she actually felt that she had become part of the marae. She found Nani Rangi, the **marae kuia**-female elder, outstanding as a role model for education. As she commented “Nani Rangi was really genuine and totally giving. When she invited us to be part of tangata whenua to welcome the Samoan wedding party, I felt privileged that I had been exposed to a natural learning context of Māori cultural literacy and numeracy”.

“The Taonga Tumanako methodology allowed us all to let go and be part of being led, step by step, to a **kaupapa**- training focus. He Mana Ako gave me a greater understanding of culture, people and awareness of the ‘inner child’...there is no right or wrong in the process of **ako**-the sacred relationship between educator and student,”were some of Cassie’s comments. He Mana Ako training showed Cassie the importance of embracing student strengths rather than just focusing on needs. Her class at the time of interviewing were Polynesian girls who loved song and dance. Because of the tools and strategies she had learned, Cassie knew that her first role in embedding literacy and numeracy was to get to know her students. “Taking time to share your own and your students’ lives helps to get to know your students and enables you to appreciate the way they learn and want to be taught. Teaching this way is so much more fulfilling for me as an educator, rather than the old emphasis of “I am here to teach and if you don’t learn –you are the problem”.

The major outcome of He Mana Ako and its embedding of literacy and numeracy techniques is “doing to learn” versus “being talked at”. Cassie believes that “if schools had an embedded Māori literacy and numeracy emphasis like He Mana Ako (including music and dance) then all adult students, would already possess well developed literacy and numeracy skills.” Cassie has also introduced the **whakatoī** -fun element into her learning and teaching delivery. “Games that are real and meaningful to the subject content and the students’ interests can help them to reflect on prior knowledge and are a great way to assess and develop literacy and numeracy skills, as opposed to testing”. Cassie has been developing quizzes where the students have to evaluate the questions to figure out if answers are correct or not. As she reiterates, “engaging students = student achievement.”

Through He Mana Ako training, Cassie also began to acknowledge the vastness of the literacy and numeracy competencies that she possesses within her floral artistry alone. She says that this “awakening” in her attitude towards her own literacy and numeracy skills, has led her to value what she teaches more and her passion for her floral art has ignited. As she says, “I now value myself more objectively as an educator of floral art! This attitude helps me to see more clearly what I need to do, how I need to do it and, more importantly, how to help others to enjoy the learning and teaching process. Being able to embed the listening, speaking, reading, writing, numeracy and ICT skills within floral artistry for the **manamotuhake**-uniqueness of the students I serve is a great way to care not just for the students, but for the environment and the people who are blessed by the love that comes with flowers.” Cassie believes that it’s the “everyday things that are literacy and numeracy ..... it’s the magic moments.” He Mana Ako and its focus on Māori literacies, i.e. reading and learning from the **nga whetu**-stars, **he whenua** –land, kai for example, versus the academic and linear view of education, show us how to create learning activities through **kaupapa**- programme focus, laughter and also appreciation of the multiculturalism of learning **whānau**-families.” Cassie uses **mihi** -daily greetings, where each student has talking time on the introduced topic. She uses questions like “What do you want? What do you think you need to know? What do you need to improve on?”

She has more focused discussion in her class now and has noticed that the students have become excited about their learning, which has accelerated skills achievement.

Creating a **whānau**-family environment in which to learn, she has found “students relax and enjoy the learning and share their knowledge more freely with each other and me as tutor. Mostly they begin to trust their own learning and the absolute quality of what they produce.”

Cassie stated that through He Mana Ako training she now understands that:

1. literacy and numeracy encompass diverse cultural perspectives.
2. literacy and numeracy must be defined through everyday life.
3. literacy and numeracy must not become irrelevant and meaningless to the student’s everyday life.
4. literacy and numeracy must embrace all cultures and the building of student educator relationships, allowing respect and learning from each other.
5. everyone wants to be loved and trusted in the learning and teaching process.
6. fun and relaxation help embed literacy and numeracy.

## ADELEINA LOTO-MELEISEA

*Organisation: Education Action in South Auckland*

*Title: Youth Transition Support Worker*

*Duties: Adeleina is an educational administrator in charge of student records and the enrolment process. She also assesses student literacy and numeracy with online learning progressions, is involved in 1 to 1 literacy and numeracy skill development and is a support to tutors.*

Adelina was 19 years old when she attended He Mana Ako. She finished year 13 as a successful prefect and achiever of NCEA Levels 1 & 2. She wants to study law and has been working with Education Action to gain employment skills, to save for her university study and to gain worthwhile life experiences. She is a youth leader for her church and is passionate about women’s opportunities and music.

Adelina attended He Mana Ako with three other tutors from Education Action. She enjoyed working within a whānau Māori learning environment and understanding the similarities and differences from her own Samoan

Pasifika up-bringing. She gained an ability in the workshop to measure all her life's achievements, not just those she acquired in academic achievement. The tools and skills from the wananga have assisted her in her youth leadership role to embed literacy and numeracy; through team building and self-confidence activities for the women she works with and by sharing her music and singing talents.

"Gaining an understanding of the true extent to which literacy and numeracy impact on our lives and seeing a learner as a whole person means that listening and speaking and relationship building is vital," were some of the most important features that Adeleina said He Mana Ako had given her.

Learning through a Māori whānau view helped Adeleina to highlight what she has to offer from all her life experiences, which in turn built the confidence to be more passionate and focused on the value of her work with learners. Providing one to one support, respect for and understanding of her students creates a safe, meaningful learning relationship. "I cannot achieve this" she said "without listening and speaking from multidimensional levels."

He Mana Ako benefited Adeleina's organisation "because the training focused wholly on the true potential of the student. The scenario of Aniwanīwa helped me to put into perspective just how important it is to look not only at student needs, but at student prior learning and life achievements as well."

Adeleina used the 'Poutama' to develop individual learning plans which illustrate literacy strengths and needs and can provide a clear plan between tutor and learner for moving forward. Adeleina uses the SWOT rakau as an individual career plan, but has also seen it used in other ways with programme tutors within her organisation. She has experienced and seen the SWOT used as a motivational learning tool. Using pictures to tell stories is another tool that Adeleina employs with her students. Adeleina said she has learnt from her students that if you are understood you also understand. She takes time to listen and hear what her students want to tell her. She notices that listening and speaking skill development creates better **tuakana teina**-more skilled with less skilled, and peer learning relationships between students.

"The He Mana Ako process of learning and teaching and the unique relationship with each student has created an understanding of cultural wealth, whereby I can respect and see the advantages of my own culture and can then see the similarities and differences in other cultures and how these influence student learning. Learning how to embed literacy and numeracy from a Māori cultural view gave me back my own cultural pride, and passion for what I want to do in the future."

## ORONGOMAI MARAE – Lower Hutt Wellington



*Orongomai Marae was the Mana Ako Wananga site for Pam and her staff to take a new look at acknowledging embedding and discovering the Māori literacies and numeracies they possess and can utilise for student achievement.*

### ORONGOMAI MARAE 2011

*Pam and her staff attended their He Mana Ako marae-based wananga at Orongomai marae in Lower Hutt, Wellington. The marae was initially developed as a hall and then Kahukura the carved **wharenui**-meeting house, was opened in 1989. It is a community urban-based marae that was established for **maata waka** –all iwi whānau, who lived away from their **ukaipo**-home grounds, and has always been supported by **Te Atiawa**-the local tangata whenua. Pam and her roopu were particularly enthralled with the historical stories of the establishment of Orongomai marae, told by the kaumatua of the marae. Finding out about the **whakapapa**-histories of the inspirational designs and patterns of the **whakairo**-carvings and the **tuku tuku**-tapestries that surround the whare nui –meeting house through **kaumatua korero**–ancient teachings, made the wananga unique for Pam. These teachings showed Pam how vitally important and meaningful the **kupu tupuna** –ancestral messages we hold in our **whakairo**-carvings and tukutuku-flax tapestries are, in terms of literacy and numeracy skill development for whānau Māori.*

*Realising the vastness of literacies and numeracies that Māori have within our **whakapapa Māori**, our tribal **manamotuhake**-uniqueness and the **kaitiakitanga**-protective and growth role, we all need to share and care for our environment and whānau. Pam understood the need to see literacy and numeracy from a Māori strengths based context, rather than the deficit-based English language one that is often used for our students within adult education today.*

*The sheer will of the kuia and kaumatua, who built the marae and created all the resources, subsequent contracts and hireage fees to keep the complex surviving and growing, illustrated to Pam and her roopu how **tinorangatiratanga**-*



self determination and leadership, have been lived by those generations, who first came to the city to work, and the **wairua Māori**-spiritual sustenance they needed to keep their whānau together. Once Pam and her roopu read the great encyclopaedia of the **wharenuī**-meeting house they began to understand the incredible literacies and numeracies they had as a team and how they could apply these within their organisation.

They also adopted a **whangai**-the special acceptance of a new whānau member, who participated in He Mana Ako with them and to whom they continue to provide support. Pam and her roopu have lived and promoted **whakawhānaungatanga**-principles of whānau, in all aspects of their work at Kokiri marae. However, working in the marae of Orongomai together gave them the space to gain an even greater appreciation and knowledge of the Māori literacy and numeracy skill development that they already share with their students and how that can be strategised to further increase educational achievement and life potential.

Watching and observing a dynamic educational manager like Pam opening herself to relationships with her staff, creating change for the betterment of the students on a journey of Māori literacy and numeracy and having the passion and drive to continually focus on the dynamics of whānau, was a taonga-gift for me to observe and be part of. Pam completed He Mana Ako at training workshops that were held at Kokiri marae educational complex.

## PAM CAMPBELL

*Iwi: Ngāti Porou*

*Organisation: Kokiri Marae – Kiriana Olsen Trust*

*Title: Training Manager*

*Duties: Pam oversees all training courses that are developed and delivered through Kokiri marae-Kiriana Olsen Trust Private Training Establishment, which is situated in Seaview Wellington. She is responsible for student achievement, New Zealand Qualifications Authority moderation results and professional development for her tutors, to ensure that student achievement is motivated by the best ways of learning for students.*

Pam and her staff enrolled in He Mana Ako “because for Māori it has a Māori perspective on training and embedding literacy and numeracy”. The greatest gifts Pam told me she received by completing He Mana Ako Aotearoa were learning about herself as an educator and learning about her staff in a different way through observing them as educators.

She acknowledged her own talents and skills and gained freedom and confidence in her management role to be more of who she is. “Utilising **Te Ao Māori**-Māori world view for Māori educational professionalism meant that things began to happen through reflection on the whakapapa of the marae and its kaumatua”.

“To be able to attend the training at Orongomai Marae allowed me the time and space to understand the arts of true Māori leadership; carvers, caterers, weavers, builders and Māori communities who all had a role to play in the marae.” Pam said that the staff loved the training in a marae environment and this really helped to relate to meaningful literacies and numeracies within Te Reo Māori. “They saw the use of **kapa haka**-cultural Māori dance and movement as an extension of literacy and numeracy skill development and we all gained an appreciation of being Māori and what our Māori culture contains, in all aspects of **whakairo**-carving, **tukutuku**-leadership and **rongoa**-natural medicines”.

Pam explained “Because we opened ourselves up to the vastness of Māori literacy and numeracy my staff and I had an immediate uptake of the skills. We straight away grasped the simple tools He Mana Ako gave us to put the skills into practice with our students.”

“Students at Kokiri centre have gained so much through the methods of learning literacy and numeracy that we were shown and practised in the wananga and workshops. Because I trained with the educators, we have been able to discuss, share ideas and tools and implement these within staff hui. We all decided to use the **poutama**-goalsetting stairway for individualised learning plans.” Kokiri Centre had always conducted individualised learning plans but **he poutama**-goalsetting stairway replaced a more restricted format than we had previously used. We use the poutama to hold conferences between the student and educator. The literacy and numeracy goals now relate to the students’ past, present and future learning achievements, as well as their needs. This

process shows and focuses us on where our students are at and it also creates a meaningful way for students to learn how to look at their own learning and to self-assess. The students and educators can also discuss and see the steps of their learning and teaching progress.”

The educators of Kokiri Marae Keriana Olsen Trust Training Centre also use the SWOT Rakau-trees for creative goal setting and visualising student dreams. Pam said “This tool helps students to realise the strengths they have to share and the many opportunities open to them.” Pam uses SWOT Rakau- trees within group work, where problem-solving and learning can “become an exercise with laughter and creativity and help to highlight the unique differences of our students. Māori **pepeha**-sayings, now have a new significance and writing skills are improving,”

“He Mana Ako gave the mana back to our organisation. It opened our hearts and minds to open the hearts and minds of the students and gave us all a whole different approach to teaching and learning which we were already doing but had to recognise and extend!” Pam’s final comment was “non-Māori providers need to work with the Māori perspectives of literacy and numeracy in order for them to understand how Māori best learn.”

## TE RARAWA MARAE – Kaitaia, Northland



*A rendition of Te Ao Marama and the parting of Papatuanuku, Earth Mother and Rangiatea, Sky Father expressed with no words, only sound and body moves.*

### TE RARAWA MARAE 2010

Frank, Jay, Jennifer and Valmae and their fellow educators were privileged to be welcomed by te whānau o Te Rarawa marae, for their initial wananga of He Mana Ako in 2010. Nani Heeni, **he kuia**-elder, **rangatira wahine**-female leader and our **kai whare kai**-head cook, and koro Timoti Kohu, **he kaumatua**-elder and **rangatira tane**-male leader were wonderful. They made sure that all educators, including myself and my daughter Charlotte (a Mana Ako graduate), belonged spiritually, mentally, physically and emotionally to the whānau of Te Rarawa Marae by the time we left on day two.

**The kawa** –protocols of Te Rarawa marae, are still based on **koha**-a gift that is decided by the giver, and because **tangata whenua**-home people give so much to those they serve, they say that the marae system still works in abundance. The absolute **aroha**-love and **manaaki**-support and kindness were felt by all of us throughout our stay. The inclusion of Nani Heeni's **mokopuna**-granddaughters, as well as other local whānau women in the kitchen and the preparation of nutritious and locally grown and caught **kai**-food, was a facet of the training that Frank, Jay, Jennifer and Valmae truly appreciated. The fact that koro Timoti shared and advised **whakapapa**-local geneology, throughout the training of He Mana Ako, also showed us the importance of the **kaitiaki**-leadership and knowledge expertise role of a kaumatua.

We were privileged to hear Koro Timoti discuss the inspirational stories of **whānaungatanga**-family interconnectedness and **rangatiriatanga**-leadership and courage pertaining to the historical establishment of the marae complex and its ongoing development and refurbishment today. He explained the use of locally sourced kauri tree resources for the contemporary **whakairo poupou**-carved poupou, **the harakeke**-flax for the **kairaranga**-



master weaving **wananga**-workshops. These have kept the **whariki**-woven mats and the walls of the marae adorned with whakapapa. He stressed the importance of **whānau tangata whenua**-families that belong to the land, and are involved in the “living” of the marae.

Koro Timoti’s vast knowledge of local oral histories also enthralled us on our **hikoi whenua**-land walk on day two. We were taken to the local church and **urupa**-cemetery, above the marae, where he explained the stories of our **tipuna**- ancestors and the ancestral **kaitiaki**- guardian of the marae. He also made us ‘read’ the geographical land formations that surround the marae, as our ancestors would have done. We could see how our ancestors were able to identify the land resources and know what **kai** –food could be obtained and cultivated.

It was as if koro Timoti opened his life encyclopaedia and showed us the **tikanga**-divine essence and **whakawhānaungatanga**-whānau belonging and what a marae is truly capable of doing for its people, its land and its community.

The stories he shared illustrated the keys to Māori literacies and numeracies and invited us into the realms of **mana atua**-faith in how we live our divine faith: **mana whenua**-belonging to and with the land in appreciation and respect; **mana tangata**-utilising, respecting and growing the unique skills and talents of the people and their land resources to survive and live with health and happiness; **mana whānau**- the art of living, respecting, working and feeding each other as one. We were made to feel, see, hear, smell, touch, and taste the principles of **kotahitanga**-oneness and the art of **ako**- learning and teaching within the sacredness of the relationship between teacher and learner.



*Harakeke from the surrounding whenua-land is still harvested and woven into whariki for the marae. Raranga-weaving is part of the ongoing activities of the whānau of Te Rarawa marae.*



## JENNIFER CROWTHER

*Organisation: Ngati Hine Health Trust Kawakawa*

*Title: He Ara Tika Māori Youth Mentoring Coordinator*

*Duties: Jenn is the education and training coordinator for He Ara Tika – a Māori youth mentoring programme. Her main focus is on **rangatahi**-youth who are in secondary school and aged between 15 and 18 years. Her role is to support her students' educational, career and life aspirations, and enabling school achievement in NCEA. Part of her role is to recruit, train and match senior students and community members to be mentors to secondary school students. She works with her students directly, in various capacities, ensuring that their mentoring programme is meeting their expectations and provides support and feedback to the mentors.*

Jenn came to He Mana Ako because it was compulsory professional development organised by her manager. She enjoyed the way He Mana Ako training practised the embedding of literacy and numeracy. She told me that the programme showed her the importance of the literacy and numeracy components of :

- programme design and delivery
- the learning environment
- **tangata whenua**-home people
- the role of **whānau**
- personal story sharing
- kai preparation and sharing
- the role of instinct and the ability to use your 'guts' in learning and teaching.

Jenn found the use of the tumanako pictures and art work 'spoke to her,' clarifying and provoking understanding of what literacy and numeracy is for a student. "The use of diagrams and pictures helped to bring out everyone's ideas so all their unique skills got shared with each other, including our **kaumatua koro**-elder male and his great **whakapapa**-historical expertise and our **kuia nani**-elder female, in the kitchen feeding us."

"He Mana Ako helped me to personalise what we were learning for our students. I was then able to understand my own literacies and numeracies and those from my family and my homelife...being able to own up to all my roles as a woman and mother helped me to focus on me as a kaiako...the tools we learnt, the environment where we learnt, the people we learnt with, and the way the learning and teaching was delivered accelerated my own learning into doing," were some of Jennifer's comments.

Jenn believes that He Mana Ako training reopened the boundaries of her former notions of literacy and numeracy, "from a linear academic perspective into a multi-dimensional non-level-based meaningful tool for inspirational teaching and learning. It created ways for learning and teaching that are activity based with infinite possibilities."

She enjoyed the scenario of Aniwanīwa which was life-based and provided pictures, colour, and real life examples. In her words, "Aniwanīwa was able to take the covers away from me, he helped me to form new attitudes about literacy and numeracy and suddenly it is no longer scary".

"I was able to see the beauty and opportunities for my programme, not just the contract prescriptions of it...I was given permission for my own professional creativity."

One of the new initiatives Jenn has used since completing He Mana Ako is the introduction of a 'ko au booklet,' where students are given clear and simple explanations of the kaupapa-aim and focus of the mentoring programme. 'Ko au' is an ongoing personalised story, with goal setting and achievements tools that work for every student. It is also an excellent self-assessment and motivational learning tool.

The introduction of this initiative has meant that mentors and students are working side by side, building greater relationships by learning from each other. The 'ko au' tool has also been shared with another colleague and adapted for her programme.

"It is a great feeling to know I am professionally doing my best for my students and continually relooking at the programme and listening to all the students it serves," proclaims Jenny.

Jenn also uses the SWOT **Rakau**-trees to express students' life dreams and define goal setting. She uses huge 'vision boards' with colour and pictures to assist **rangatahi**-youth students to define their feelings and emotions.

She utilises the **poutama**-stairway to define literacy and numeracy strengths and needs for students and this helps her to focus and personalise the training she provides. She uses the **mihi**-greeting process to speak about the **kaupapa**- focus and aim and to provide meaningful and engaging questions, which help the 'buy-in' attitude for what she is teaching. "I promote understanding of the **kaupapa** and share the 'guts' of the programme in the mihi session. The mihi is how I 'sell' what I am about to teach. It creates a relationship with everyone involved and begins their relationships for learning and sharing. If I am passionate about what I am doing and I understand the purpose for the rangatahi, then everyone gets it!"

Jenn has used pictures to support one-to-one mentoring of students and to emphasise their achievements. She shared an example of a young man who was a rangatahi student. Because of her awareness of his leadership strengths and achievements, she wanted him to consider becoming a mentor. Using all the tools she discovered at He Mana Ako, she was able to clearly show him what literacies, numeracies and abilities she felt he possessed to affect other students' lives and learning.

Jenn feels that listening is one of the vital elements she needs to support students to develop literacy and numeracy skills. She said "Once you can do this, you can run a student-driven programme, which includes encouraging the students to share with each other. Being able to provide the right environment for the students' needs and achievements shows us how to best utilise systems, rather than the system being the main focus."

In Jenn's words, "every child has the right to be supported in their educational dreams and every student should have the right to Ara-Tika and this needs to happen as early as year 10 for some rangatahi."

Lastly, Jenn believes that all teachers should learn to teach through whānau concepts, creating personalised learning and teaching activities that can be shared and worked with, enabling students to relate to the programmes that are being delivered.

"He Mana Ako gave me inspiration, it charged me up and gave our programmes a new life! It showed me how to utilise resources more carefully and created more energy in me. It showed me how to own my own learning and teaching for the realisation of the dreams of our rangatahi."



*Taonga carvings of Marae Atea at Te Rarawa Marae*

*All Rangatahi are the leaders of our world for tomorrow. How are they valued today? How are they supported today? How are their views honoured today? How are their unique skills, talents and ideas able to capture and teach those who currently govern our world?*

## FRANK GREENALL

*Organisation: Far North Literacy*

*Title: Manager*

*Duties: Frank Greenall is the manager of Far North Literacy – a literacy Aotearoa poupou (organisation). He manages all tutors and their programmes, along with feedback from the community, in response to their needs in literacy and numeracy provision.*

Frank graduated He Mana Ako with six of his team of paid and volunteer staff. He came to the training to understand literacy and numeracy from a Māori workplace perspective. He wanted to ensure that Far North Literacy, a poupou of Literacy Aotearoa, was providing the best services they could for their students throughout the Taitokerau region, in rural pocket satellites as well as at the Far North Literacy premises in Kaitaia.

As Frank says, “the Poupu-Literacy Scheme students have severe socio-economic issues, lack of employment opportunities and consequent poverty which make it difficult to travel in some cases. The literacy provision stretches 250kms north and south of Kaitaia which includes Kawa Kawa, Kaikohe, Matanui Bay, Wainui and Pukanui. The student base is 90% Māori and includes fluent speakers of Māori, so the need for bilingual education is vital. Programmes that feature Te Ao Māori have always been a need for the Poupu-Literacy scheme.

When Frank was initially invited to join He Mana Ako he was expecting a programme that was focused on the commercial industrial sector, relating to factory and workplace employees because the National Certificate in Literacy and Numeracy Education had a vocational focus. He was not expecting that for Māori, a marae and Māori community is the workplace. He became inspired by the wealth of Te Ao Māori knowledge that embeds literacy and numeracy specifically for whānau Māori. He also didn't realise that He Mana Ako would strengthen his leadership skills, as a consequence of the whānau learning methodology and the recognition of everyone's unique talents and skills being shared within the training.

He Mana Ako gave him the power to relate to students and staff on a deeper level, creating much more effective learning and teaching relationships and recognising the mass of talents and skills that both tutors and students have. The course provided affirmation of what Far North Literacy had been trying to do and showed practical application of the concept of ako – which to Frank means engagement of mutual respect between kaiako and akonga.

As Frank says, “He Mana Ako featured organic examples of ako that we were all able to participate in. Our learning enables us to discover what we know and don't know, which works best when everyone's views are acknowledged within the learning. He Mana Ako illustrated to all of us that a learning process which encompasses events, activities and acknowledgement of our own personal experiences naturally creates successful learning and teaching outcomes that can also be practically applied to all levels of managing a Poupu.”

Frank feels that He Mana Ako has helped him professionally to develop his tutoring staff, with a greater trust and appreciation of how to bring out their own distinct methods when working with their students. He has been able to see that tutors deliver literacy and numeracy programmes best when they can also embed their own passions, qualities and talents within the delivery. Frank said “this brings out so much more for both the tutor and student. He Mana Ako gave me and our tutors permission to start our learning and teaching from discovering what a learner's literacy and numeracy strengths and attributes were, rather than a deficit model of focusing on a learner's literacy and numeracy weaknesses.”

Frank is extremely proud of the beekeeping initiative that the Far North Literacy Poupu has engaged in over the last two years, because of its embedded literacy and numeracy features. His tutor for the programme has **tangata whenua**-local whānau links, teaches bilingually and embraces the wealth of experience and life skills she has for Māori self-sufficiency and business entrepreneurship. “Coming to He Mana Ako highlighted for me just how vital literacy and numeracy programmes, like the bee-keeping programme is for Whānau Māori,” said Frank. He realised that embedded programmes that had purpose and meaning for Māori are a vital key for Māori literacy and numeracy achievement in English. “If Far North Literacy initiatives capture what the people want and how they wish to be taught, then the students grow personally, professionally and because of this so does Far North Literacy.”

One of the outcomes of Frank's He Mana Ako training and Te Rarawa marae whānau's ability to embrace us within their **whakawhanungatanga**-family interconnectedness, was that he role-modelled this principle. Today, many of the current Far North Literacy whānau are those that he trained with. They all joined the whānau and or the tutoring staff of Far North Literacy as a result of wanting to continue networking as a Māori literacy and numeracy Whānau. It is fair to conclude that this happened because of Frank's exceptional dedication to literacy and numeracy, his integrity, his great management skills and his determination, when he sees opportunities, to match great tutors with a Māori community in need.

Since completing He Mana Ako, Frank has adopted the SWOT Rakau Tree, **poutama** and the use of **whenua** environment as stepping stones to literacy and numeracy skill development. "The application of the whānau group learning concept has created a 'mini' marae feel to all learning programmes that Far North Literacy deliver" says Frank. "This seems to strengthen the mutual relationships of tutors and students, creating respect and acknowledgement that accelerates help and support for their literacy and numeracy skills."

As a consequence of Frank's understanding of the concepts taught within He Mana Ako and his ability to apply them to Far North Literacy, the Poupou had increased their group based programmes at the time of this interview. As he says, "it seems to be working, through word of mouth the number of students attending programmes has increased. So have the number of tutors and also the numbers of the **whānau**-family of the Poupou. The heaviest demand from our students and stakeholders is for the whānau and whenua based programmes that lead to opportunities for income work."

Frank told me that Far North Literacy has had to expand their building space, from their one storey premises into two full stories of their current building, as well as utilising marae premises and workplace spaces throughout their satellite provision to house the students. Included within the embedded literacy and numeracy programmes that the poupou offer are waiata, beekeeping, marae performing arts, computer studies, and a mini recording studio which is focused on **rangatahi**-youth musical talent.

Frank is really proud of the '**rangatahi**' literacy and numeracy achievement coming from the computer suite and the recording studio. Between the recording studio and the computer literacy suites the rangatahi are engaging in interactive media, computer graphics, computer art and compilation of audio cd's. "The love and excitement that is evoked from a hands-on multi-media approach with rangatahi is amazing," says Frank, "and well worth the laborious job of getting the funding and balancing resources to continue delivering this much-needed service".

Frank would like to acknowledge the incredible enthusiasm and professional dedication of all of his tutors and his many volunteer whānau within the creation of Far North Literacy, as a unique model of whānau-embedded literacy and numeracy offering whānau Māori students learning and teaching to excel in the world today as Māori.

## JAY RUPAPERA

*Ko Whangatauatia te maunga*

*Ko Kariri kura te moana*

*Ko Tinana te waka*

*Korou Kore te Marae*

*Te Rarawa te iwi*

*Ko au te mokopuna o te whenua o Ahipara*

*Organisation: Far North REAP*

*Title: Education Executive*

*Duties: Jay Rupapera works at Far North REAP. When she came to He Mana Ako she was working as a Gateway Coordinator at the Abundant Life school. Her role included working with students in an advisory, navigational, managerial and pastoral capacity.*

Jay is an inspirer and teacher of kapa haka-performing arts and a student of her own Māori language. She has always believed that these were natural teaching gifts, born in her. She came to He Mana Ako to understand adult literacy and numeracy and wanted a **tohu** –certification, to help her to teach adults.



He Mana Ako reawakened the gifts. She began to feel the **mana**-divine strength that had always been her true life purpose. She explains “this as **mana whenua**- the land, **mana whānau**-the family and **mana marae**-the spiritual connectedness that can give me back my freedom to believe in the gifts of being Māori-born and what we are born with”. As she constructed her first SWOT rakau within the marae, along with her whānau learning group, “this tool opened me into the possibilities of who I am, my **whānau**-own family and my people. “Suddenly she became aware that she wanted to work with **wahine Māori**- Māori women within **whānau hapu**-families, to take them on a journey of “visioning and dreaming to believe in their true life’s purpose. I wanted to awaken myself and others to the realms of possibilities and opportunities that we possess together. “

Working with the whānau of Te Rarawa marae and the whānau of educators, she learned that “whānau was a vital tool for embedding literacy and numeracy. Māori need to work collectively as a team, harmonising their skills and talents to create and awaken the mana of our children, our parents, our whānau and our whenua,” she said. “Using the SWOT, I could see the principles of **whakapapa**-identity; **manamotuhake**-uniqueness and **kaitiakitanga**-creation of growth and protection of your dream to ignite **tinorangatiratanga**-the power to make choices for health wealth and well being.”

Jay, already a creative visionary, saw the Tumanako pictures and understood their concepts clearly from a lifetime of pride and respect for her **taha Māori**-culture and her **te reo**-language. From the tumanako pictures, she could also see how vital illustrations and pictures are in embedding literacy and numeracy and learning skills.

The use of story telling helped her to realise the creative ancestry of our **tipuna**-ancestors, who always told the stories from visual and sensory perspectives. “Sometimes our tipuna-ancestral stories expressed the **mauri**-the very life force of the land and the feelings of the heart about one of our **taonga**-gifts that we hold dear to us”. Jay, in particular, uses the visual representation of the paua. As she says, “some may see the paua as an ugly shell, if they look at the outside, but once we get to know and understand the strengths and talents of our own literacies and numeracies and develop these, we become the shimmering shades of the harmonious colours of the paua”.

“Involving diverse techniques of teaching and learning literacies and numeracies, we can accept and cater for different styles of learning and teaching. Suddenly we can network with others to advance and share our skills and then be mentored to ‘up-skill’ what we already know, so we are continually growing knowledge with everyone, not just holding on to it! Māori learning and teaching of literacies and numeracies is, inherent in all of our lives, spiritually, mentally, physically and emotionally.”

Jay felt drawn to the Māori numeracies component of the training and the descriptions of the entrepreneurial trade of traditional Māori, especially when some of the activities and relationships of **kai**-food and wisdom and **whānau**-family were described by our expert kaumatua Timoti Kohu. “Watching and seeing the land and being told the graphic stories of **hapu**-subtribe survival within the **whenua**- environmental resources that were available, opened a personal and natural literacy and numeracy dream. I would love to be able to feed my family, with my inherent skills and what I feel passionate about”. She has become a motivator and mentor for other colleagues on the course now and is connected to Far North Literacy in a support role.

Jay also began to run workshops in her community with her friends and whānau, motivating them to see their true capabilities and intrinsic talents and skills while participating in He Mana Ako. She has been acknowledged in her motivational **mahi**-work by people within her community and has delivered workshops for the Māori Women’s Welfare League.

Her programme workshop is entitled ‘Renaissance’, and she anticipates this course being online, as well as within marae environments face to face. Renaissance is a wahine Māori leadership programme and Jay is hoping to attend our graduate He Taonga Ako course this year, where she will design and develop her Māori literacy and numeracy programme to its fullest capacity and learn the business delivery skills that go with it.

Jay is currently enjoying the professional development of working with Far North REAP in Kaitia, where her community involvement role enhances her budding adult education and community development career. She is currently the education executive who oversees the programme delivery team, which involves innovative learning support that meets the needs of the community. Added to this, she is now developing and delivering her own embedded literacy and numeracy tools. Jay says “you really have to listen and hear; to understand the

stories of individuals, **whānau**-families and **hapu**-communities. Reviving stories helps others to understand who they are and where they belong. Storytelling enables relationships to develop, which in turn prepare the hearts of learners for the planting of a new seed, where dreams and aspirations for Māori and whānau are activated. The **tikanga**-absolute values of parenting practices can now be expressed in diverse ways with listening, speaking, drawing pictures and creating new stories”.

“The marae context is the perfect environment for parenting courses,” says Jay. “I love to share the significance of the ‘**wharenuī**’-meeting house, as the **whare tangata**-the womb or birthing place of new ideas, solutions and opportunities for whānau healing. For goal setting with whānau, I still use the SWOT rakau. I also reflect on whānau relationships with Te Ao Marama stories of Ranginui and Papatuanuku. These stories have real meaning for whānau relationships that can be understood much more clearly.” Jay also uses the mihi to reflect the previous learning achievements of the programme with her students. “It is the key to developing trust and respect within us all, which creates safe environment in which to learn and teach together.” Jay says the “group work and whānau-based activities are the key tools to draw out, reflect and resolve life issues that whānau and learners are experiencing.”

In Jay’s prior role at Far North REAP as parenting developer, she was able to revise the Tikanga Matua parenting programme and redevelop it in a way to implement He Mana Ako embedded literacy and numeracy tools. The parenting programme draws on the knowledge and practices of te ao Māori and marae protocol. “I believe that for whānau to move forward, we need not live in the past but we must learn from it. The hidden truths, the secrets to success, the keys to interlocking whānau aspirations are recorded but not written. Within the oral stories of **whare tangata**-birthing, **whare taonga**-gifts, **whare tupuna**-ancestry, there are teachings we can draw on, practices that are transferrable, values that are part of who we are and a cultural identity that Māori can be proud to uphold”. Jay commented that “learning needs to be fun, learning needs to be inclusive, and learning needs to be relevant. I am passionate about developing learning initiatives for whānau and communities. I am determined to make a difference where ever I can find a need and a willing participant. My **whakatauki**-proverb is ‘nau te raurau, naku te raurau, ka ora te iwi.’”

## VALMAE MACKIE

*Organisation: Ngati Hine Health Trust*

*Title: Youth Transition Support Worker*

*Duties: Valmae’s role, includes supporting rangatahi to return to school, finding appropriate training or employment or work experience opportunities and fitting them with strengths, talents and career dreams. She is involved in teacher and whānau relationships and ascertaining any learning difficulties of her rangatahi youth clients. She provides appropriate training and information and support with scholarships for learning. She also supports work readiness through curriculum vitae, work interviews and passing licences.*

Valmae approaches her work from a holistic perspective and endeavours to do her best for each client and their whānau. Valmae attended He Mana Ako as a compulsory professional development component of her role. Initially she was concerned that there would be a lot of readings and writing of assessments. She wanted literacy and numeracy training relevant to her context of work and especially wanted it to support her in assisting her clients practically.

“He Mana Ako affirmed to me what I knew, that there are other ways of learning other than within a class room. Sometimes you don’t need to be awarded a certificate to know and understand your specific achievements,” she told me. “A lot of learning achievements of **rangatahi**-youth clients are overlooked and considered insignificant when an education system has been based on whether you pass or fail.”

As an educator Valmae has high standards for herself and wants to be well equipped to give her best to her students. She said “He Mana Ako opened something inside me, when the programme role-played spelling and maths testing. I was able to pinpoint exactly when I got my mental blocks for learning, based on the way learning and teaching had been done in the class room.” He Mana Ako extended her view of education and helped her to realise that literacy and numeracy involve a much broader view. Valmae explained to me, “Embedding literacy

and numeracy is about asking more questions and not just about what you want to hear as an educator. It is about the relationships between yourself and each student. It involves practical work like cooking and farm work and is represented in the visual pictures we have about ourselves and anything we are learning. Being able to babysit and assess the literacy skills and talents that are involved in that verifies what a student may have in their learning achievement basket. Often in education we just assume a student's skills and the students then assume they have no skills because their learning was based on a test, not on practical application of that skill."

Valmae said that He Mana Ako gave her tools to rectify the learning attitudes of her students about their achievements. "Suddenly I had something to use, like the SWOT rakau-tree, that could provide a visual and arty way to look at goal setting; that could capture a student's words and word patterns, set career dreams and show steps to map out plans that are realistic and meaningful to them." Valmae now has a student achievement focus, rather than a student's need focus. This has helped her to re-strategise and see all the components of her role that she could utilise, to improve her service to her students. She began to look at different programmes which would provide acceleration in learning and how she could structure these to fit her students' needs. Regarding the scenario of Aniwhaniwa and the learning progressions she said "it shocked me into realising how small the knowledge is, that is being assessed and that Aniwhaniwa was probably a level six within his oral environmental knowledge of the tuna migration and a level one when it came to spelling in English. That showed me how easy it is for student intelligence and expertise in a particular field to be entirely overlooked within a classroom context. No wonder there is boredom, failure, labelling and as a consequence many of our rangatahi just drop out!"

One of the initiatives Valmae has created for He Mana Ako is a budgeting programme that is delivered by a budgeting advisor. The programme, called "Fly the Coop", is designed to help students when they leave home. It involves literacy-based activities that are meaningful to everyday life experiences of rangatahi. It involves communication, decision making, cooking, budgeting, financial management, visioning, value setting, work focus, health and wellness and economic independence. Valmae would love to teach the programme herself but, as she explains, her role is in brokerage.

"I can now provide diverse ways for my students to work with a tool like a CV and can focus the activity on students' achievements and skills, plus be youth-centred and develop their literacy and numeracy at the same time. Now I can get students to recognise their talents more accurately and even if they didn't finish school, they can organise their study and recreate a career pathway that fits them personally. This enables them to sell themselves, to be able to develop relationships, to get where they want to be and focus on gaining the opportunities that are open to them." Valmae also utilises the Ko Au booklet, (mentioned previously and developed by her He Mana Ako Aotearoa colleague) to assist students to record learning life achievements.

"He Mana Ako made me more passionate about what I do and I can see so many opportunities that are creative and can benefit our students. My job is not a contract, it is an opportunity to serve **rangatahi**-youth from my best understanding of their potential. This embraces their **whakapapa**-who they are where they belong and what their dreams are, their **manamotuhake**-the literacies and numeracies they have in their talents and skills, their **kaitiakitanga**-their ability to act and live their dreams and their **tinorangatiratanga**-their ability to make decisions in the best interest of their health wealth and wellness."

## PEHIAWERI MARAE – Whangarei



*Standing at Parahaka this kahu-hawk was flying above us, while Koro Hari explained how the chiefs would often hui on the land to make decisions. They had to be able to read the whenua-land, the moana-the ocean, the maramataka-the seasons, kai-the food for the survival of their people.*

### PEHIAWERI MARAE 2011

*Pehiaweri marae in Glenbervie, Whangarei, was the marae chosen for Caralei's training. The catering was supplied by one of the local Māori hospitality training programmes. Caralei attended the marae wananga training with four colleagues from People Potential and educators that travelled from Hamilton and Auckland. These educators were the youngest group ever trained within He Mana Ako.*

*Caralei's time at Pehiaweri marae was made special by the **manaaki**-support and kindness and **kaitiakitanga**-protection and guidance of Koro Hari Clarke. Hari, of Tainui descent, married into the whānau of Pehiawiri marae and is protective of his kaumatua status, always ensuring that all is well on the marae. Koro Hari welcomed us at the gate, before the powhiri, showing us where to go and what was expected of us. He also spent time sharing his great wisdom and knowledge of Māori literacies and numeracies throughout the two day session. Caralei and fellow educators felt privileged when he showed up by surprise to share evening stories with us. He shared his early childhood training that he had been gifted by his grandmother. She was a **mate kite**-visionary and recognised **tohunga**-expert spiritual healer for her whānau and others throughout Aotearoa.*

*Koro Hari also provided a vast whakapapa-ancestral knowledge of Māori and their survival journey throughout countries and places of the world including Egypt. His message to Caralei and her fellow educators was "to ensure that they knew all of who they are and where they came from". His message to me and other educator trainers was to "take care of the young educators, they are the young leaders and they are the special ones that can take the knowledge of the tipuna and apply it to today's world, to take us into a new time."*

*Education, especially Māori literacy and numeracy, was not new to Koro Hari and he told us that his whānau had for years been teaching Mana Tane programmes within prisons to assist inmates to discover their true talents and skills from their Māori lineage. He explained to the tutors that "within your whakapapa Māori you can discover the strength of your dreams and talents and be able to recognise and use them. Open yourselves up to your talents and you will find the **kaha**-courage to learn skills and abilities to teach others."*

*Koro Hari also took the students on a hikoi around the marae to the current **marakai**- community food garden and explained how anything can be created if we work within the respect of being a whānau. Caralei was also fortunate to be guided by Koro Hari to the **whenua**-land of the Whangarei waterfall, to be shown how our **tipuna**-ancestors read the land and all the **whenua**-surrounding environment and **moana**-ocean resources they belonged to. He discussed the **tikanga**-absolute lores pertaining to earth and the divine and **kawa**-rules of the whenua*



of a particular area. When he took us to Parihaka maunga he explained that decisions by chiefs would have never been made lightly and that the process of decision making would have included 'reading the land by walking the land'. They would have understood the resources that the land held for the survival of the people. This art and expertise would have determined what actions and for what purposes decisions needed to be made. By sharing and showing different whenua to the students, Koro Hari also opened up learning places for tutors to take their students to and help them better appreciate where they live and the legacy of leadership they have.



## CARALEI NORMAN

*Organisation: People Potential*

*Title: Security Tutor*

*Duties: Caralei Selena Norman is an educator for People Potential. Her job in 2012 was to plan deliver and assess the National Certificate in Security, as well as supporting her students into employment. Caralei was tutoring students in the armed forces pre-entry programme when she attended He Mana Ako. People Potential, where she has been a tutor for three years, is one of the largest private training establishments in Whangarei. It focuses mainly on youth programmes and has a majority of Māori students.*

Caralei said her original purpose for attending He Mana Ako was to discover what embedded literacy and numeracy from a Māori perspective was all about. Between 2010 and 2011 He Mana Ako successfully trained 20 of the People Potential tutoring staff. Caralei had already heard from other staff members that they had enjoyed the training, so she was comfortable attending.

Caralei told me that He Mana Ako marae wananga “showed me about accepting parts of myself. It helped me to be able to know what talents and skills that I do have and helped me to learn ways to bring them out of me, to share with my students. He Mana Ako gave me a power to be who I am as a person and understand all my positives not just my needs. I was able to see characteristics of me being confirmed while we were doing practical activities and exercises in the workshop. I figured out what is ok and what is not ok about me, which has meant that my own listening and speaking and communication skills have improved.”

When I asked Caralei to remember her wananga experience at Pehiaweri marae she made the following comments: “We were so lucky to have such an inspirational workshop and to have a kaumatua like Hari Clarke, who took us all on such a special whakapapa journey, both in the marae and also within the whenua. He showed us the incredible literacies and numeracies expertise that our traditional Māori ancestors had. Finding out about our tipuna and their abilities in second sight, their healing gifts, their ways of reading the land, and understanding the hugeness of their literacies and numeracies to do with the earth and the seasons for kai and how they protected and harvested the kaimoana was awesome. Being told that we were leaders for the education of our youth and that we possessed all the skills and patterns within our teaching gifts to do this was pretty amazing!”

He Mana Ako gave Caralei a whole new appreciation of assessing the strengths of her students, rather than just relying on their needs. She told me that during the wananga, “she got it” and went straight back to her own students to help them to “get it too”.

Caralei has now found a wealth of ways for her students to express themselves and their opinions, without feeling they are going to do it wrong, or make a mistake, or that there is such a thing that is right or wrong! She uses role playing, picture drawings, discussion and involves diverse learning environments and use of her own sporting endurance skills. She told me “Teaching physical courage can really enhance the overall learning attitude of students.” Caralei was training vigorously for the world roller derby championships in Canada, which she attended late last year after completing He Mana Ako. She began to realise her sporting skills weren't

something she did outside of her teaching. Caralei found a way to embrace all her gifts and applied them with renewed passion and dedication to support her students to achieve anything just as she does with her roller derby talent.

She said that her students from 2011 welcomed her new approach when she returned from the first wananga and began to implement her new found freedom of embedding Māori literacies and numeracies. Caralei said “The students began to achieve better and accept themselves as they are, with greater appreciation of all their literacies and numeracies not just spelling, reading and writing.” She also told me that she had learned that “when we accept ourselves and see ourselves for all we are, our self esteem and learning attitude and achievements open us up to infinite possibilities.”

Caralei uses the SWOT Tree for dream and goal focus, for creating personal learning goals for which the students become responsible. This practice gives students much more meaning and understanding to achieve their goals for their courses, future employment and life and they begin to take ownership of their learning. They also use the SWOT Tree (Me Tree) to define their strengths and dreams and to understand their needs; the weaknesses and the threats that are ‘blocking’ their dreams.

Student **hui**–meetings, inclusive of personal **pepeha**–formal introductions, happen weekly for sharing personal learning achievements and goals. This supports the students to stay on track. Caralei believes that her biggest discovery in He Mana Ako was that literacy and numeracy weren’t just text and numbers. She utilises numeracy games and role plays to strengthen numeracy abilities now. Her students use pictures and illustrations to express their opinions and group brainstorming to assist with meaning and understanding of their written assignments.

Caralei uses repetition, reflection and group decision-making and “our class owns what and how they want our class to be. The students have become the decision makers of their own learning environment”. Caralei says, “the concept of ako is being able to establish an atmosphere of learning relationships, where everyone gets involved. The key is to keep practicing this.”



*Some of Caralei's fellow educators from People Potential completing Workshop 3 at Te Puna O Te Matauranga Northland Polytechnic in Raumanga, Whangarei 2010*

Caralei now assesses her learners in terms of their strengths, rather than weaknesses, to find ways that they can accelerate their learning. “This develops an understanding of how my students learn best, plus this way we get to have a relationship that builds trust. Firstly the focus is on listening and speaking and pictures without words. Embedding literacy is about understanding the learners and how the programme tasks and activities can be used to motivate what is inside them.”

Caralei used a ‘pictures without words’ system she developed since He Mana Ako. One of her students hated reading until she wrote his stories and then he read them. Together they created scenarios based on pictures then he told his story. “Seeing his own words in print created a whole new world for him and his reading confidence took over,” she explained. She explained to me that oral language was her first focus, “then when he created enough learning security inside himself, he did his own reading and finally felt comfortable to join a brainstorming writing group that we set up.” Caralei also believes that practical activities help reading and writing because they build “motivation and focus for constructing meaningful language that can be written, read and presented.”

He Mana Ako gave Caralei tools to create better teaching from the students’ view point. She concluded by saying “embedding literacy and numeracy is teaching in ways that create emotion and has fun with meaningful learning and teaching relationships.”

## HE WHARE WHAIORA



*Kaiuku Te Mahi*

*The Whenua Whaiora beside Whare Whaiora Māori Leadership Centre at Kaiuku, Te Mahia. Koro Peter Nielson explained it is the place of the ancestral proverb “Kia kaha ake ake e.” “Be strong, we will never ever give up.”*

## HE WHARE WHAIORA 2009-2012

*Ko Puhakeke te maunga*

*Ko Waihakeke te awa*

*Ko Takitimu te waka*

*Ko Rongomaiwahine te iwi*

*Ko Ngai Tu te hapu*

*Ko Kaiuku te Marae*

*Ko Whare Whaiora te Wananga Whānau*

*He Whare Whaiora was established in 2008 in memory of the legacy of Ratana Sun Kahukura, my whangai son, who passed away, at the age of 21 years, suddenly from a car accident in Whakaki, on 20th December 2007.*

*Through the memory of Sun’s life, the tragic circumstances that ended it and the determination that I saw in him to achieve his education and his life goals and desire to be happy, I established He Whare Whaiora. It was instigated as a whānau place of learning where, in my heart, I was told many people would come from throughout Aotearoa and be able to learn from within its safe, drug and alcohol free environment. He Whare Whaiora would work as a safe home of learning and teaching where, through sharing and support of each other’s inherent talents and gifts, we could grow new skills, new courage and leadership decisionmaking that could take whānau Māori into a new place of **tumanako**-faith, **whakapono**-truth and **aroha**-love through the principles of **whakawhānaungatanga**-joining together interdependently.*



He Whare Whaiora was built on nothing but a dream, and all students that have studied in its beautiful environment, expansive garden and oceanview surrounds have instantly been embraced within its whānau feel of home. Māori business entrepreneurship, leadership, organisational management, whānau literacy and numeracy, educator training and a local children's afterschool programme, have been some of its diverse **kaupapa**-learning focuses within the last five years.

Koro Peter Nielsen and nani Rongo Nielsen, have been its pakeke and Kaumatua and Kuia since 2008. They have blessed the **whenua**-land, the **whare**-the house and all of us who have assembled there to learn and teach. Many graduate students of Tumanako business courses were given contracts that refurbished the dilapidated house and grounds into a vibrant **wairua**-spirit-filled house of learning.

Between September 2009 and December 2011, at least 80 educators were trained within He Mana Ako there for their Wananga or their other two workshops. The whare is a 'noho whānau stay,' and educators slept on mattresses in the sun-healing room, or beside the fire in the lounge.

**Whakapapa hikoi**-historical tours by car, stopping along the sacred spots of the land, were always taken at dawn, by nani Sophie Cracknell, koro Peter and nani Rongo Nielsen. I was also privileged to be given permission by nani Sophie in 2011 to take educators on hikoi myself. I have been able to retell the stories heard from the **kaumatua**-elder living and running wananga in Mahia for the last 18 years and I have always included whakapapa and hikoi of the whenua. These stories also feature **korero**-stories from Bill Greening, Kenny Campbell and Moemai Hook.

The educators who were fortunate to have koro Peter's korero, would have heard about places like Kaiuku, and how there was always a story behind a name. He told of the inspiring tenacity and ability of tipuna to work together for a common goal and how they always completed what they wanted to do. They heard of the **whakatauaki**-saying of Kaiuku, "kia kaha ake ake e"- "hold fast be strong forever and ever." He also showed us the skids of the Takitimu waka, where it came from and where it went. He stopped us at Tuahuru marae to give honour to the marae and the stories of its ahi kaa, its tohunga and Ringatu establishment. Koro Peter would identify pa-settlements and **taua**-fighting pa and tell us about significant **tohunga**-teachers, who lived in various places along the way. He would also point to specific land features and rocks and share stories about them, giving us an insight into traditional Māori lifestyles. Nani Rongo always stayed at the back of the korero, assisting those who needed further clarification. She originally came from TikiTiki and was one of the few fullblooded Māori whānau. Her awhi and manaakitanga and mahana to Whare Whaiora Wananga and our whole rohe of Rongomaiwahine have always been expressed through her Reo Tawhito, her tikanga Māori, her kaikaranga, her waiata, her rewana and her dedication to Koro Peter, their own whānau and mokopuna.

Once we came to Nukutaurua, where the pa of Rongomaiwahine and Kahungunu was established, Nani Sophie always did the korero. Nani Sophie spoke of how the whānau of Hine Whata, the original marae at Nukutaurua, have had to protect their land. By working with the Historic Places Trust the whānau have also had to reclaim roading back from the district council and stop foreshore camping, to preserve sacred urupa and wananga sites. Nani Sophie also explained **taonga**-gifts of Nukutaurua and the special tipuna stories which always related to a land feature, to an event and the tipuna concerned. She helped us to understand the original reasons for wananga, which were always taught within the spritual practices of our environment, and the expertise that needed to be taught for our whānau Māori to survive. Hearing stories of Rongomaiwahine, the ancestress of great beauty and aroha for her people, and understanding the kaitiaki role that nani Sophie plays for us all, always enthralled the educators. I was also inspired by the particular stories she told for different groups and what significant sites she highlighted, depending on the whakapapa of that group.

All educators gain insights to Mahia, a place of inspiration where some stories talk of the Mahia Peninsula being the **mataou**-hook that fished up te ika a Maui. Over the years I have heard that Mahia means something special to all who visit there and the aroha of he Whare Whaiora has been a blessing to work within. Many students understand through the reading of the land and the sky, the writing of Kaitiaki principles within our tukutuku and whaikairo, as well as the way we cared for the moana and the great kaimoana-fridge, that it was special to our tipuna.

Marilyn, Hoki, Hine, Alli, Elly, George, and Nancy were all made welcome by the exquisite homecooking of Aunty Ev and Uncle Jim, Aunty Rae and nani Kuini, who provided wonderful hospitality and beautiful kai including kaimoana and whitebait.

## HE WHARE WHAIORA 2009



*He Whare is not just a house; it has been a whānau-based home learning centre for the many educators who stay in its wananga environment overlooking the Pacific Ocean. Within its large garden environment are the rich ancestral teachings of kaumatua, about the whenua of Kaiuku and Mahia Peninsula within the rohe of Rongomaiwahine Iwi.*

## HE WHARE WHAIORA 2010



*The Sun Healing room at He Whare Whaiora is used for sleeping, massage and also was the venue for acting out Te Ao Marama and the story of Papatuanuku and Ranginui and the creation of Te Ao Huri Huri the world of light by their children Tama Ariki.*



## MARILYN IOKIMI

*Organisation: Budget Advice*

*Title: Budget Advisor*

*Duties: Marilyn has been involved with Budget Advice for 10 years and has taught over 1800 students to use budgeting skills in Wairoa, which has one of the highest numbers of economically disadvantaged Māori whānau in Aotearoa.*

When Marilyn attended He Mana Ako she was the coordinator for Te Ara Koru Wairoa Literacy, a current Poupou Literacy Scheme of Literacy Aotearoa. She had been with the organisation since I established it in 1997. She commenced as an administrator and used her skills to manage the programmes and tutors and increased student numbers to 600 a year. She was the mainstay of Te Ara Koru, gaining major contracts for the literacy needs of the Wairoa community. Since 2012 she has become a full time Budget Advisor.

As coordinator for Te Ara Koru Wairoa Literacy, she had 12 tutors trained between 2009 and 2012. She attended He Mana Ako in 2009 with five of her tutors. She told me “I learnt a lot about our tutors and their levels of understanding regarding their role and the different talents and skills needed to build an organisation that would provide the best numeracy and literacy services for the community.”

She felt that He Mana Ako built her own and her tutor team's confidence and created new and fresh perspectives for literacy provision. “Training tutors to discover their qualities and strengths is a great way for them to see the qualities and talents of their students,” Marilyn told me. He Mana Ako gave Marilyn the creative vision to instigate many of the innovative literacy-embedded programmes Te Ara Koru delivered at that time and to create improved learning and teaching outcomes for them. As she said “Te Ara Koru had always seen literacy and numeracy as being embedded into the daily lives of our whānau Māori but He Mana Ako taught us how to deliver this way better, be able to work within a whānau and how to focus on each unique member of that whānau.” Some of the embedded literacy and numeracy programmes that were instigated by Marilyn were **taniko**-finger weaving, fishing and cooking which were housed in the local marae of Tawhiti A Maru. The fishing techniques included sessions on whakapapa and te reo and the use of **kontiki**-Māori fishing tool. “We were able to see the opportunities we had, as an organisation, to provide relevant literacy and numeracy embedded programmes for Māori men too and began working with young dads, who were sometimes involved in gangs. Our driving licence programmes were what drew them into Te Ara Koru and then we were able to support their literacy and numeracy in other ways, especially the whānau parts of their lives.”

“One of the most successful programmes we ran was our karaoke programme,” where community literacy students were able to ‘sing themselves to reading confidence.’” This programme was researched by the University of Waikato's Literacy Excellence Centre.

Marilyn told me that “one of the best parts of He Mana Ako was looking at the Learning Progressions from the life story of Aniwaniwa, who in fact fitted a profile of a Māori literacy learner. This character proved what we already knew about the grassroots skills that many of our Māori Students from Wairoa have; cultural wisdom, practical expertise in a range of life skills related to the land, kai gathering and the marae. Being able to work on Māori models of embedding literacy and numeracy helped us to work from a ‘highly gifted’ point of view of our students.”

“Literacy provision must start from where the students' skills and talents are and then we can support them to ‘fix’ the little technical issues that need to be sorted. This puts our students on an even wave-length with our tutors, so we can work together, teaching each other and sharing both the learning and teaching achievements with each other.”

Marilyn believes she and her tutors benefited from He Mana Ako “because we were learning in an environment where laughter, fun, excitement and enjoyment were happening. Every tutor was shown how to create a whānau learning atmosphere where listening to each other; respecting the thoughts and feelings of each other; being confident to present information together to an audience, were building self esteem and pride while still being supported as a group.”

While reflecting on her experience of providing professional literacy training to her many tutors Marilyn told me “we can get so bogged down in the theory parts of English ways of literacy that we forget to keep it simple and base our programmes and delivery on the unique talents and everyday lives of our Māori students: who they are and how they are today.”

“Working from Māori literacy and numeracy perspectives, we suddenly find the ‘light bulbs’ of all the literacies and numeracies we know so well. If all educators in the schools could remember to work on the strengths of their students, we wouldn’t need adult literacy workers to ‘fix up’ what many of our Māori students missed out on, which was being acknowledged for their intelligence and expertise in practical skills.”

Working fulltime as a budget advisor, Marilyn is now facilitating ‘Managing Your Money’, a programme developed by Hawkes Bay Literacy, also a poupou of Literacy Aotearoa. “This has been a really popular course and with the literacy and numeracy passion I have, I can use all my ‘keep it simple’ strategies to create a whānau environment of learning. I still focus on the strengths and unique ways my students learn. We have added a competition ‘cook off’ into the budgeting programme, where the students have to construct a meal, including pudding, for a family of four for \$15. Students cook at home, but have to bring the receipts back to the course along with the kai for tasting and budget discussions. It works and it’s fun.” Because the course was so well attended, Marilyn also worked with one of Te Ara Koru’s tutors, on a voluntary basis, to get them to deliver the course as well. “Literacy and numeracy of a community is not just working from one organisation, but working in partnership, for the needs and dreams of the people. Wairoa Budget Advice has trebled its student numbers in the last year, because of the numbers of whānau and especially Māori within the Wairoa district who have already been educationally disadvantaged by an unfair education system and are now economically disadvantaged as well.”

## HOKI ISAACS

*Organisation: Te Ara Koru*

*Title: Tutor*

*Duties: Hoki Isaacs works as a literacy tutor for Te Ara Koru Wairoa Literacy. Before she gained a permanent position she worked as a volunteer and completed her initial training with Literacy Aotearoa in 1998, when Te Ara Koru was first established as a Māori perspective literacy organisation for the Wairoa district. Hoki was involved in the community-wide literacy research analysis that helped to create the original objectives for Te Ara Koru Trust.*

When Te Ara Koru Literacy Centre was established it was a drop-in help centre for literacy and numeracy provision within a highly Māori populated town. Hoki told me “As tutors we learnt from our students and how they wanted to be taught and what they needed.” In 2005, Hoki got her present role as a driving licence tutor. Her role in 2012 included working with **rangatahi**-students from 15 years old, to gain their licence theory test. She works with all ages, all lifestyles and all differences. She also provides some computing tuition. She has recently been tutoring a Managing Your Money course with Marilyn Iokimi.

Hoki attended He Mana Ako training in Mahia at Whare Whairoa in Kaiuku in 2009 along with her then coordinator, Marilyn Iokimi. She said she came to up-skill, to be inspired and to refresh her tutoring skills. Hoki was particularly taken with the importance of the whānau-based learning environment, the surrounding **whenua**- natural environment, and the Māori historical significance of the whenua and **moana**- ocean stories that the local kaumatua Koro Peter Nielsen shared with the educators. “The visual pictures a student has about their learning and for the learning itself are a key to learning achievement. Taking the experiences of the **whenua**-lands of Rongomaiwahine iwi and returning to my own **whakapapa**-ancestral links in Tuai, made me realise how inspirational our Māori connection to **whenua** stories are, for both ourselves and our students.”

“I always use the **mihi**-greetings because as a student it’s important to reflect on our learning and be able to say, ‘I didn’t get that and I need to.’ This creates learning ownership from both the tutor and student. Taking time for the **mihi**- greetings becomes part of a lesson. It helps me to go back to our own **wairua**-spiritual selves, **tinana**-actual selves and **whānau**-families and connect us all together. It’s like the opening of the door into the sacred learning of the day.”



Hoki uses the “SWOT Rakau everywhere and with every student, as a goal setting tool.” As Hoki says, “when our students come to Te Ara Koru, they are searching for something, not just their licence.” Hoki feels it is her job to provide that ‘something’ and she can do it better within a whānau-based environment. “It is my job to find out what that ‘something’ is and the SWOT Rakau can often find it. Every student needs to leave with ‘something’ for their life, not just their spelling or reading or their licence, although that is part of it.”

“He Mana Ako made me see and take part in a practical Māori world view of literacy and numeracy training, that role-modelled how many ways to provide the ‘somethings’ that students are looking for.” Hoki concluded, “when we work with the Māori world view, we work as a whānau; a whānau learning environment can take everyone’s skills together and show how those skills can complement each other. There is a connectedness whereby all differences can be one. By learning how to teach to create better lives for our students we receive a better life for ourselves too.”

## HINE FLOOD

*Organisation: REAP Tairāwhiti*

*Title: Wairoa Coordinator of Early Childhood Community and Adult Education*

*Duties: Hine Flood’s role is to identify community-wide gaps and assist parents, schools, community networks to provide initiatives that will support educational achievement. She works alongside Māori whānau and learners for educational events and training that do not involve formal qualifications. Her role is focused on the ministry priorities of the REAP national organisation.*

Hine came to He Mana Ako training because it was held locally within her region and she wanted to learn about literacy and numeracy to improve the way she presents and delivers to her clients. Embedding literacy and numeracy skills is also an organisational priority for REAP.

Her greatest gift from completing He Mana Ako training was realising that literacy and numeracy are not about a ‘book’. She reflected that “an educator does not have to know everything, that the best ways to embed literacy and numeracy is to keep it simple, to be non-judgemental, to speak the speak, and feel ok to be yourself.” She also discovered that “the whānau learning environment can create diverse levels of understanding and that different tools can affect different learners.”

“I learned that, whatever the learning context, the learning environment needs to consider a learner’s prior knowledge.” Hine said that she acknowledged “that the concept of whakapapa, i.e. who the learner is and what they bring to the ‘table’, is vital. If an educator understands the achievements of each learner’s listening, speaking, reading, writing, and numeracy and can deliver learning that embraces all senses of sight, smell, taste, touch and hearing with no assumptions, then the educator can truly meet each of their learner’s needs and create a depth of relationship that inspires greater engagement. Student-focused learning allows learners to voice their opinions on whatever the learning is and then tell their stories in relation to that learning.”

Hine mentioned the wonderful earth oven community workshops that Wairoa REAP delivers. She says that He Mana Ako made her realise that, “the earth oven programme principles are a great opportunity to encompass effective literacy and numeracy embedding. This programme is community focused, where organisations or community groups work together to create an earth oven for their people.” As she says, “this programme has a Māori focus of **whakawhānaungatanga** -family connectedness. It is action learning, it works with grassroots Wairoa.” He Mana Ako showed Hine that the process of **ako**-building relationships and understanding the community attitudes in relation to the earth oven is vital.

The best tool that Hine took from the training was the SWOT Rakau-tree. She uses it as a project planning tool and she says “this is a wonderful way to showcase the strengths and opportunities of a project or programme in the planning phase. The tree is visual and simple and can show the risk factors.”

In Hine’s work within the Wairoa district, she can see the Māori perspectives of community learning, creating a much needed cultural paradigm. “The use of the SWOT tree for planning, goal setting, and inspiring dreams and potential can be utilised with learners, fellow staff and management or community collaborative projects.”

Working on a community event featuring Māori customs at the time of the Rugby World Cup in 2011, “I used the SWOT to facilitate, involve and incorporate all the community ideas and saw how individual projects and Māori events within the event could be clearly recorded, so everyone understood and could give feedback.”

Hine uses the poutama for goal setting in her project work and sees it as, “building blocks to get from A to B in achievable chunks and to highlight and record the necessary strategies to get me to the end result.”

Hine also found the **mihi**-greetings process used in He Mana Ako a valuable tool for her work, as she says “it is reflective and evaluative and can incorporate pictures, whakapapa, and histories. Māori literacies of reading the land, the seasons, the sky and the people are powerful ways to engage learners.” He Mana Ako training showed Hine that learning is inherent and because of this she feels that her knowledge of embedding Māori literacies and numeracies “has deepened how I do, what I do, with greater awareness of people, using my instincts more, and keeping focused on the project, its deadlines, but mostly what value or purpose it has for the individual learners, their whānau and the community.”



## ALLISON MARU

*Organisation: Wairoa District Council*

*Title: Youth Coordinator*

*Duties: Ali's role with the Wairoa District Council involves helping rangatahi 12yrs to 24yrs to find career pathways, coordinating and managing the mentoring programme for rangatahi to support their educational sporting and life opportunities. She also creates inspirational youth events for community children and rangatahi, such as leadership courses, skateboarding events, seaside and environmental projects which involve whole families working together for the goodness of our children. Her role involves analysing community rangatahi and children's strengths and needs and finding solutions to help them build personal achievement and lead purposeful lives.*

The best tool that Ali felt she was gifted from He Mana Ako training for her **rangatahi**-youth student-driven YROA YNOT (Wairoa Why Not) organisation, was that of the SWOT Rakau-tree. She used this tool after the wananga for training her mentors. “Initially, I used it to look generally at the strengths and opportunities that mentors have to be mentors with our **rangatahi**-youth students. They were able to see the weaknesses and the

“The mentors now use the SWOT Rakau-Tree, with the **rangatahi**-youth students as well, and this has meant that the mentors now have a shared plan and a tool that helps their **rangatahi**- youth students to build what they see as their dreams. Mentoring has now become about **rangatahitanga**-youth leadership and what they want and need support with.”

Ali was fascinated by the outcomes of the group brainstorming sessions, where we looked at the dimensions of listening, speaking, reading, writing, and numeracy. A wealth of practical strategies and activities became evident when analysis was completed from a child's learning, a traditional Māori learning and an adult's learning viewpoints. This He Mana Ako training strategy, in Workshop Two, helped Ali to ground the skills she had learned so she could start to use literacy and numeracy skill development activities that are part of everyday life. "Suddenly I realised all the numeracies and literacies that were involved in my own passions of kaimoana gathering and hunting and being in the bush and recognised how important these are for sharing with our **rangatahi** today."

In 2012, Ali initiated a YROA YNOT grant for subsidising **rangatahi**-youth driven activities and events . She has also been able to appoint a **rangatahi**-youth coordinator who was mentored himself in the past by the programme.

By utilising some of the concepts of her own whakapapa and lifelong learning, plus recognising her own talents and skills, she has been able to implement the **kaitiakitanga**—leadership and management, of her role with renewed focus and clarity. “I regained an understanding of my role and an ability to follow my instincts in my work, which has meant I have greater confidence to express what I believe” Ali says. “I want to role-model that confidence to our **rangatahi**—students; that’s what I enjoy. I have found that I am now better organised and work smarter. In effect, working my literacies and numeracies for my students has given me recognition and respect of my own.”



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## NANCY KAHALEWAI

*Organisation: Eastern Institute of Technology*

*Title: Tutor*

*Duties: Nancy Kahalewai works as a tutor delivering the National Certificate in Sport and Health Massage level 4 for E.I.T. Her role as tutor includes the pastoral care of students, lesson planning, mentoring, marking assessments and upgrading academic and technical resources.*

Nancy enrolled in He Mana Ako having already completed other training in embedded literacy and numeracy. She told me that "working from a Māori perspective opened up my sight and renewed a cultural dimension similar to Hawaii," where she has lived for the majority of her adult life and where she reared her children. In Hawaii Nancy was privileged to work with many kahuna of massage and lomilomi, and has written an informative book on the subject which has been translated into many languages.

"Embedding literacy and numeracy from He Mana Ako perspective was like no longer seeing teaching and learning inside a 'preconceived box' which we try to perfect and analyse" said Nancy. "It focuses on the students and the literacies and numeracies of the skills we are teaching. It trained us to learn and teach what is valid and effective, what we call **pono**-from the heart chakra. It showed us what holds the greatest meaning for our students. I gained an epiphany from the training that immediately transformed a difficult situation in my classroom," Nancy told me.

"Utilising the concept of **whakapapa**-ancestral histories and the **whānau**-family environment meant the training was personal. Professionally He Mana Ako challenged me to climb the wall between students and tutor, where that precious and insightful relationship that you share becomes the essence of how a student can own their own literacy learning skills and the teacher can own what they provide in the learning. The tutor and learner become 'partners for achievement'," she told me.

Utilising the strength of the **mihi**-initial greetings and being open and honest about the learning content, Nancy now allows more time for her students to express their stories, celebrate their achievement and decipher needs for their learning. "Within an atmosphere of safety, where both tutor and student continually listen and speak their truth, the learning becomes emotionally safe for me, as the tutor, and for everyone else. My students now help me and inspire me to use my talents, to come up with new ways that have greater meaning and purpose for them."

"I also use the **tuakana teina**-more skill confidence and less skill confidence principle, which is a natural consequence of discussion and shared focus for learning within groups. He Mana Ako helped me to redefine literacy and numeracy and become a student advocate." Nancy believes that because our education system has such a narrow view of English literacy and numeracy, focused only on academic achievement, the wealth of the Māori Polynesian view can be lost.

"A Māori perspective of literacies and numeracies bridges the cultural gap, removing inferior or superior notions, and begins a collective willingness to put everything on the table and work it in such a way that everyone succeeds." She said that the results of utilising the principles and concepts of He Mana Ako were immediate and gave an improvement in attendance, increased learning focus and subsequent student learning achievement.

"My students and I discovered creative pathways for understanding what was involved in the assessment activities and how we could approach our preparation in more meaningful and appropriate ways. Because my passion and confidence increased, that filtered to the students and created openness and honesty."

In conclusion Nancy believes that "as an adult educator within Aotearoa, it is vital to be able to learn and teach with a Māori and indigenous workshop approach."



## GEORGE DAVIS

*Organisation: Te Runanga o Ngati Raukawa*

*Title: Social Worker in schools*

Duties: George's school social worker role provides support to the educational and life well-being for students who have behaviour or truancy issues, or are victims of domestic violence. He works with the child, the whānau and the school and any other appropriate community support services.

George came to He Mana Ako training because he believed that the literacy and numeracy needs of children and whānau who he supports would benefit from his increased understanding. He Mana Ako gave George different ways to think about literacy and numeracy. "Defining the literacies and numeracies of a child suddenly puts the learner into a strengthening model, rather than working from a needs-based deficit model".

"He Mana Ako highlighted the importance of how Māori perceive things in the world and how unique we are. " As he says, "our way as Māori is just as valuable as any educational theory and it reaffirms what I knew about the 'uniqueness' of every child". George has always seen his social work role from a Māori and whānau perspective. "The training assisted me to get strong about what I believe in and stand up for my own way of delivering. Focusing on how unique and talented the rangatahi I work with are helps me to recognise my own talents and to feel ok about what I am doing."

George has always utilised and understood Mason Durie's Te Whare Tapa Wha Model for Māori Health and Social Services(1998) development. He Mana Ako helped him to deepen the way the 'Tapa Wha' model can be used in his work. "I can now use the tools I learned from the training in a lot of different ways, for example the SWOT rakau-tree is an assessment and self-assessment tool, a goal-setting strategy and it also can be used as an evaluative tool for how well I am delivering my programme. "

George uses the SWOT rakau and many of the other tools with his Mau Rakau students, young girls who range in age from eight to 12 years old. He has always delivered from the principles of **whakapapa**-acknowledgement and respect of who his students and their whānau are, **manamotuhake**-the uniqueness of his students and their whānau, **kaitiakitanga**-care and protection of his students and their whānau **tinorangatiratanga**-self determination and leadership of his students and whānau. "He Mana Ako has made me critically aware of how I deliver these concepts and principles within my teaching and social services role. It has helped me to stretch and grow myself so I can stretch and grow the kids"

He Mana Ako has also given George a 'wake up call', in terms of his own professional focus, and enlightened what and how he carries out the many roles he performs for his whānau and community. "Embedding literacy and numeracy starts from your own life first and your own whānau; then it builds into your profession, igniting the passion of what you do and the way you do it; then you find the best ways you can to get it done. An understanding of literacy and numeracy and the dynamics of whakawhānaungatanga from this view point builds awareness in everyone and increases communication, which affects the results for the kids."

"The training also helped me to better understand that, as a professional, I need to 'listen up' and 'speak up' and give 'me' time, to give better time to others."

He Mana Ako also gave George the permission, as a fluent speaker of Te Reo, to utilise his **whakaari Māori**-Māori views, in all he does. "Using pictures to tell stories, the telling of stories within a **mihi**-greetings that open a hui and the reflections of those stories help build relationships amongst whānau. Relating key stories, like **rangi**-sky father and **Papa**-mother earth and the use of **kaitiaki**-the atua children of Rangi and Papa, helps the kids I work with to reflect on their own personal lives and builds pride and self esteem of who they are as Māori."

"Improving literacy and numeracy by your own cultural dimensions is the key, for not only the kids but the whānau as a whole. Everyone can reclaim their own dreaming and enact their life in a better way. This has ripple effects for iwi and hapu to strengthen our people. He Mana Ako teaches and role-models Māori literacies and numeracies and is a way to fly our flag and learn in the way we do best, as a people."



*Some of George's fellow educators working in **whānau**-family groups, to analyse the literacies of listening, speaking, reading, writing and numeracy at EIT. Once they brainstormed the relevant pictures and words within their whānau group, they present their findings, strategies and activities for skill development to the **whanui** – larger family of educators and audience.*

## TE Whānau AROHANUI – Waitati, Dunedin



*Marc's educator colleagues practising in how they will perform the story of Te Ao Marama-Papatuanuku-earth mother, Ranginui-sky father, and their tamariki kaitiaki-guardian children, without words; only body moves.*

## TE Whānau AROHANUI 2010

Marc attended Te Whānau Arohanui at Waitati Dunedin for his He Mana Ako Wananga. He was accompanied by 20 other educators, the largest intake that I delivered to. Roka Ngarimu Cameron and Kerry Cameron were both inspirational teachers and social service providers in Dunedin when I initiated He Huarahi Education Trust in the early 1990s. Many kaumatua and kuia from Maata Waka and tangata whenua were shared by both venues. We were fortunate to be in this whānau marae facility to educate and give holistic support to rangatahi and whānau in need, within the Dunedin area. **Raranga**-traditional Māori weaving has always been the essence of their work.

Although not regarded as a traditional marae, Whānau Arohanui provides a learning environment of marae proportions and houses a wharemoa with carved pou that has been completed by past rangatahi students. It also has tukutuku and features an array of kete whakairo especially featured in a part of the wharekai.

Whānau Arohanui has an atmosphere of love and learning, a taonga that is passed to all whānau who come to stay. We were privileged to have Kerry and Roka's whānau to feed us and look after us during the training. We were also privileged to have Blondie Cameron, originally from Te Reinga, as our pakeke korero. She explained the vision and survival journey of Te Whānau Arohanui Trust. She also acknowledged community kaumatua mentors who gave support for the great achievements and sacrifices that the Ngarimu-Cameron whānau have undergone to provide much needed education and social services within a whānau Māori way.



## MARC TYTSMA

*Organisation: Kokiri Centre Dunedin*

*Title: Catering and Hospitality Tutor*

*Duties: Marc delivers level 3 National Certificate in Basic Cookery and also covers content from HIS and SSB, International Cookery Qualifications. His role includes programme development, student care and student achievement. He works with a 50% Māori non-Māori roll.*

Kokiri is a longstanding private training establishment established by Kuaō Longsbury and was where I first began my vocational workplace tutoring in the 1990's. Kokiri centre is a whānau Māori learning environment open to all, which actively promotes professional development of its staff. Marc came to He Mana Ako Aotearoa with five other staff members.

"He Mana Ako has helped me both personally and professionally to see and understand the nature of 'me' in my relationships with home and whānau, and also with the students I teach and the colleagues I work with."

Marc particularly enjoyed the scenario of Aniwanīwa when looking at the learning progressions, because he said "it was real life and not just for his students. He too could also relate to aspects of Aniwanīwa's life, having been brought up within his 'whenua'. "I was brought up in the Whanganui River area with the whānau and a love of nature and land that Aniwanīwa had. Being able to talk about my strengths of literacies and numeracies from a "what I love to do" approach strengthened some of my own 'map' of personal life learning achievements," Marc told me.

Marc said that he gained the ability to find his true confidence and passions. He was then able to recognise the skills he already used naturally, within his programme and with his students, to embed literacy and numeracy. "He Mana Ako gave me 'action tools'. From the role-modelling of Māori literacy and numeracy activities I went back to my students and used what we had learnt,"

The learning environment of Te Whānau Arohanui gave Marc the context of learning and teaching as a sharing place. The mihi, the reflections on the kaupapa-summary and storytelling of the learning and teaching topics gave Marc his first tool.

Marc saw the 'mihi' as an opening into the 'his and her' stories of all his students. Listening to the 19 educators as they related who they were, where they were from, what they thought literacy and numeracy was and what their expectations of the course were took time, but the process relaxed and engaged everyone. He said "allowing a natural korero to take place in a mihi because of the "right questions", means students are able to hear and know who their fellow students are, where they come from, what they are and where they want to be."

Marc has taken the mihi process into his cooking hospitality classes to engage his own students and to establish more effective "tuakana-teina" principles in his learning environment, where students learn from each other through respectful and honest relationships.

Giving group presentations and the art of working to a time limit were other tools Marc picked up. "Because my students have to work in a professional environment, we have to learn to work efficiently. Everyone needs to be involved in finding solutions to things that happen when you are cooking and the pressure is on. I set a task then get the students to brainstorm together to find the best way, within a time limit, to complete the job to professional standards." This worked because in Workshop Two we attended Kokiri learning centre and Marc's catering students provided us with excellent and nutritious food.

"The uses of practical activities that heighten and open the senses to learning have a real place in the kitchen," says Marc. "You can't just learn by reading and writing, especially when it comes to health and safety." Marc uses real-life scenarios now, to help his students come to terms more simply and intensely with health and safety issues. He gave me the example of turning on the stove element too high and then asking the question "What will happen if...?" He said this way his students almost feel what will happen. They can then give a much more real and accurate answer that will help them enact health and safety, rather than just reading and writing theory. He also gave me the situation of 'knives in sinks', where he fills the sink up with hot soapy water, puts the knife in and asks "What will happen if...?"



Marc also uses the SWOT Rakau-tool to really push his students to set goals that are achievable and to understand all the opportunities that are open to them. “Initially the outcome of this has been that the students are able to see the purpose and meaning of raising their education levels in their catering and hospitality course.”

Marc also uses the ‘poutama’ as a literacy and numeracy plan, where both student and kaiako share the responsibility of goal achievement that is recorded on the poutama. Both student and tutor then have progress-sharing sessions about their learning and teaching process. “This becomes a shared map of what we are doing and how we are going.”

Marc felt that He Mana Ako showed him a clear view of what and how to teach and learn through the process of **ako**—focus on relationship-building between student and teacher. “I was given the confidence to be me and to bring out my own gifts, which allowed me to provide real and encouraging delivery activities that can be both teaching and assessment tools. Because He Mana Ako has allowed me to create new insights and passion to do the best for the literacy and numeracy skills of my students, I am more focused.” By using literacy and numeracy tools gained from He Mana Ako Aotearoa Marc noticed a huge improvement in assessment achievement, as much as up to 80% in some cases.

“I now have more focus and this has meant that my time got freed up so I get to do the paperwork now instead of leaving it to the last minute.” The whānau aroha marae learning environment helped me to understand how vital the learning environment is and what needs to surround learning.”

“The ability to construct comfortable space for student learning has created greater attendance from my students. My job embedding literacy and numeracy is to find out what my students are good at, what they want to do and what we need to do to get them where they want to be.”

“He Mana Ako strips out the complex educational process and lets you see and understand what is simple and relevant to students.”



*A small corner of the whare moe at Te Whānau Arohanui, illustrating the richness and cultural wealth of real-live Māori literacies and numeracies of whakairo-carving, tukutuku-raranga patterns, whakapapa research and story telling. The preparation of natural resources, the focus, the meaning and the construction of these taonga-gifts, highlights what can be achieved by students when they are learning and being taught within a whānau environm*

## TUAHURU MARAE



*Tuahuru marae sits on Te Mahia overlooking Te Moana Nui A Kiwa and is the marae that many whānau of Rongomaiwahine feel weaves us all together. Hine Te Rongo holds a mihi **mahana**- warmth to all those who stay or learn within. Tuahuru is the first marae where I began delivering training to my own whānau of Wairoa Houipupu Hounengenenge Matangirau district in 1996, when I returned to my turangawaewae with my immediate whānau. I have always worked within Rakai Paaka, Ngati Kahungunu, Tuhoe and Ngati Pahauwera Iwi, but Tuahuru marae is where I begin my programme journeys.*

*Tuahuru marae began the hikoi of He Mana Ako and it is only right that the last voice of these wananga marae stories would return here. Charlotte, my oldest birth daughter, participated in He Mana Ako in 2010 at Tuahuru marae, the last wananga we held there. As free educational professional development has become so available elsewhere, it was difficult to fill the marae and I had no option, in consultation with my kaumatua and kuia, but to use He Whare Whaiaora in 2011.*

*However this is a tribute to Tuahuru marae and the educators who shared with Charlotte a unique and exciting wananga. Charlotte was fortunate to be with local educators from Te Wairoa Te Ara Koru Literacy and our local Te Wheke a Nuku O Rongomaiwahine Hauora, as well as Nani Rongo Nielsen who participated and was our pakeke kuia throughout. Aunty Rae and Aunty Arohanui, the stalwart **ringawera**-kitchenhands of the marae, cooked for us and were accompanied by other whānau and especially Nani Kuini.*

*Nani Sophie provided the hikoi whenua at Nukutaurua, sacred site of maunga Kahia, the pa of Rongomaiwahine and Kahungunu shared with you earlier. Her tribute to Charlotte was her talk of the ancient whare wananga, its moana and wairua. She also showed the place of the Mayan maze, which some visionaries have been able to 'feel' when they visit. Charlotte was particularly interested in the healing waters of Nukutaurua and how many international visitors came to the site for this purpose. Although Charlotte has grown up within Mahia whenua and its history, she loves to hear the wisdoms of the kaumatua and kuia she loves. She feels all rangatahi like herself need this knowledge to survive today.*

## CHARLOTTE CHRISTIE

*Organisation: Manawanui Massage*

*Title: Massage Therapist Health Coach*

*Duties: Charlotte has run her own business at Te Aorangi Manawanui Studios since 2009. She provides holistic massage therapies, health lifestyle coaching and Aio Rhythm workshops, using a blend of Māori, Pacifica and yoga movement.*

Charlotte came to He Mana Ako initially in Mahia at Tuahuru marae but she also travelled with me for a period of three months. As well as her own learning, she was influenced by many other educators, especially at Taupunga marae, Te Puna O Te Matauranga, Te Rarawa marae and He Whare Whaiora. I chose to interview her because I believe she represents many of the young rangatahi educators that I have met, who want something much different than just an academic qualification without realistic and practical life outcomes.

“He Mana Ako should be taught to everyone. It connects all people, all occupations and all cultures. All school teachers should do this course, especially in primary schools, because that’s where a lot of literacy and numeracy problems arrive first. The first need we have as educators is to understand the ‘inner child’ of the adults we are working with. If primary and early childcare educators really understood how to respect and discover the talents and skills that are inherent in every child and each child knew their **whakapapa**-who they are, their **whenua**-where they come from and their culture, adults would already have literacy and numeracy skills and know their talents. They would be living their true potential and so would their children.”

“He Mana Ako reminds me to look inside myself and see the skills and talents I have and to strengthen these with self-belief, where I can create ways for the techniques of natural massage.”

Charlotte applies the tools of He Mana Ako to her business. “It’s a wonderful feeling to know you are sharing personal information, and that it is safe for both the massage therapist and the client. I use the SWOT rakau-tree at my initial natural therapy diagnosis session. This is where a relationship is built. The SWOT rakau tool can strengthen communication between client and massage therapist and help the client to assess their own progress. I use the **poutama**-stairway to present and negotiate my client’s health goals. This becomes a health coaching plan and also strengthens the way that I am able to provide the right massage techniques, for individualised client needs.”

“Sharing ideas for natural health in a one-to-one situation means a trusting relationship needs to be built. I encourage my clients to keep a journal of their health goals, because being able to ‘listen to your body’ and to practise ‘speaking up’ to make good choices helps. By writing and expressing your feelings and emotions and how they can affect your body’s wellbeing is critical.”

“He Mana Ako helped me listen to my clients more fully and take time to hear their stories, achievements and goals. Only when you can assess or diagnose someone’s health strengths can you help someone with their needs,” says Charlotte.

“He Mana Ako opened my mind to my Māori perspective and helped me translate my natural health training and massage skills into a much more holistic Māori model of delivering. The mode of delivery of He Mana Ako also provided me with a vision for running Māori natural health wananga for groups. Within the marae context we were able to be part of the whānau of Ahi Kaa, the home people. Hearing the stories of the whenua from the kaumatua and kuia gave me a full picture and grounding of the diverse Māori dimensions within the Tumanako Taonga Pictures and their concepts. Seeing what I do and what I teach in natural health, from the view of the pictures of **whakapapa**, strengthens my thirst for my own cultural heritage and stories to build my own life potential and in turn helps me to understand and respect the stories and dreams of others. The picture of **manamotuhake**-uniqueness makes me understand the **kete**-baskets of my literacies and numeracies for my own life, as well as being a mother with a natural health profession. When I understand these skills and talents, I can then work out what’s missing and what I need. The **kaitiakitanga** picture reminds me of how to take care of myself and the literacy and numeracy skill development I need; to help me first and my own ways of learning so I can help others with greater ease and grow my business, which is my opportunity to feed my own **whānau**-family. I use the SWOT for my own professional and personal planning and the poutama as a goal setting and

problem solving technique to help me to stop, self-assess and create visual and written solutions.”

“I was brought up living literacy and numeracy with my mum’s work, but being part of He Mana Ako programme and part of its administration part time meant I was fortunate to see it work with many educators and across many marae. He Mana Ako shows how to share and reminds us that our Māori cultural heritage contains **tino rangatiratanga**-hope and working together for a healthy and happy future. But mostly it gives educators the physical ancestral spiritual dimensions in which to help all students of our country Aotearoa,”concluded Charlotte.



# PART 4

## TE KAKANO HOU – A NEW SEED



## WHAKAPAPA – *Attitude*

1. **Kotatahitanga.** An educator needs to open all learning anew with a karakia or inspirational thought to weave together akonga and kaiako within the sacred relationship of ako and oneness with the **kaupapa**– what is being learned and taught.
2. **Whakawhānaungatanga.** The mihi connects ancestral and life stories of all students and educators to build the relationship of ako
3. **Kaupapa.** The mihi is a tool for focusing and exploring what the educator wants to teach and students want to learn and already know, using three questions.
4. **Whakapapa whānau.** An initial activity to brainstorm the historical perspectives of a topic, within whānau groups, to discuss, draw, read, write and orally present. This process supports a greater understanding and ability to focus on the topic's many parts, by breaking down literacy and numeracy learning into manageable chunks.
5. **Kaupapa mahi.** The importance of presenting subject matter or topic information in ways that enable the student to find purpose and meaning within their own lives and experience.
6. **Kaupapa ahau** The ability of students to share their oral and practical knowledge and personal views, rather than being told what is right or wrong, cements what we know and clarifies what we need to know.
7. **Whānau mahi.** Practical group learning and teaching activities that encompass more than words, i.e. pictures, scenarios, role plays, where the group is the educator for other educators in the audience and the educator becomes the facilitator.
8. **Tuakana teina.** Students are learning and teaching their peers and sharing ideas and working on assessments together, before completing them individually.
9. **SWOT rakau.** Self-assessing with a vision tool like the SWOT rakau helps students to connect the subject purpose with their strengths and life purpose.
10. **Whakapapa.** Knowing who you are and what you can achieve as an educator creates greater recognition and respect for the learning achievements and aspirations of your students.



## MANAMOTUHAKE – *Assessing*

1. **Whariki.** The woven mat that signifies the ability of an educator to understand, recognise and assess the diverse literacies and numeracies related to themselves and each student in regard to their listening, speaking, reading, writing, numeracy, ICT and cultural skills. The ability to weave a student's practical wisdom and strengths with their needs to assist their achievement. Assessment is a tool to work out where we are and how we can help.
2. **Hinaki.** The net of catching what unique method 'fits', to assess and develop literacy and numeracy skills for each of our students and the worlds they live in. Placing levels on literacy and numeracy and utilising standardised literacy and numeracy tests to compare students within a mythical standard does not accurately inform an educator how to help a student's unique life pathway.
3. **Toku Kete.** The personal basket of knowledge allows adult students opportunities to self-assess and be aware of their literacy and numeracy strengths and needs. Literacy and numeracy assessment must include a student's strengths in order to respond to their needs. Giving students opportunities to action their strengths inspires them to improve their needs. This is true of educators too.

4. **Nga Kete.** The baskets of assessment tools that educators use need meaningful contexts for assessing learning behaviour, that are practical and relevant to the unique ways that students listen, speak, read, write, understand numeracy and use ICT. These impact favourably on the students' assessment result, their attitudes towards achieving and their motivation to learn more and address their literacy and numeracy needs.
5. **He Kete Tawhito.** The assessment tools of He Mana Ako where educators use the SWOT rakau for group assessment; whetu for self-assessment; and he poutama to record observational literacy and numeracy strengths over many activities, in order to develop and monitor a learning and teaching plan together. Using these tools, educators assess diagnostically at the beginning, formatively during skill development and summatively on completion, then the skill is applied in practice.
6. **He Kete Māori.** The Māori basket of assessment tools, which educators need to create diverse assessment activities and tools that are relevant to their Māori students' life contexts and to elevate programme achievement as Māori. (Ka Hikatea Māori Educational Achievement as Māori).
7. **Mana Atua.** The skill of the educator to assess the literacy and numeracy demands of their programme, creating activities, strategies and practical tools for inspiring a student to achieve and re-label any previously unsuccessful literacy and numeracy learning attitudes.
8. **Mana Whenua.** The ability for an educator to assess what is required to organise and create a safe and well-resourced learning environment in which to enable and inspire literacy and numeracy self discovery, knowledge sharing and student achievement.
9. **Mana Tangata.** The ability for an educator to assess and provide relevant mental, physical, spiritual and emotional dimensions to accelerate literacy and numeracy skill development within the learning and teaching delivery of any subject.
10. **Mana Whānau.** The health assessment of ongoing relationships between students and educator as a group; student and educator in a one-to-one relationship and student-to-student. Also the atmosphere of trust, truth and aroha that is required to feed and grow learning and teaching of literacies and numeracies within classrooms, organisations, homes and communities.



## KAITIAKITANGA

1. **Kai.** The subject knowledge and expertise an educator possesses and how that is delivered to students largely guarantees whether they will improve their literacy and numeracy skills and their lives, or whether they will just learn enough of a subject to pass.
2. **Kaitiaki.** The responsibility and role of the educator to nurture and guide learning through the creation of the learning environment. Mana Whenua, explained above, is paramount to the subject studied. For example the venue, seating, subject resources, wall displays, music, kai, papers, pens, whiteboard all have relevance.
3. **Tiakitanga.** Guardian role of the educator to understand the speaking, listening, reading, writing and numeracy course material and how to raise its relevance for their particular students. For example, the language within NZQA unit standards needs to be discussed and questioned with many students before attempts are made to assess against them. Materials, tests or activities should bring the best out of a student, not prevent them from trying.
4. **Kaitiakitanga.** Fusion of all knowledges and understandings that arise from group presentations is a highly meaningful focus tool for getting students to share ideas, empower each other and break down fears to achieve.
5. **Raranga Korero.** Weaving of the talk in mihi sessions and the art of individual students sharing their views based on simple questioning techniques empowers self-assessment and student practice, expressing where they are at with their own learning behaviour.

6. **He Taonga Tumanako.** The tools of He Mana Ako that were accessed by educators to accelerate and elevate their own skills and strengths and how these are applied in a multiplicity of different ways, in different contexts, with different students, homes, organisations and communities.
7. **Pakeke.** Inclusion of kaumatua and kuia and the sharing of their knowledge of tikanga and kawa Māori. Opportunities for experts who have achieved and lived a skill should always be included in programme delivery.
8. **Marae.** Maraе-based learning opens all senses and is the womb for whānau aroha, kai sharing and awhi. This is a standard of the learning environments we need to create for our classrooms and learning spaces.
9. **Whenua.** Environmental protection of our natural world is the key to kaitiakitanga and our inherent gifts. We are all born to share the gifts we have for the goodness of ourselves, our whānau, others of our country and our world. Literacy and numeracy in Māori terms is all about this.
10. **He Mana Ako.** Māori Perspectives of Literacy and Numeracy Embedding using: (a) Whakapapa; (b) Manamotuhake; (c) Kaitiakitana; (d) Tinorangatiratanga.
11. **Whakapapa.** The attitude of knowing who we are, how to live our true potential and ‘get real’ about ourselves, our influences and how we relate to our students.
12. **Manamotuhake.** Assessing the inherent uniqueness of our talents and gifts in action assists us to find meaningful ways to identify the strengths of our students so we can support their needs.
13. **Kaitiakitanga.** Achieving growth, guardianship and care to share our life’s purpose for the earth and its whānau and knowing the pathways to focus our programme into the literacy and numeracy achievement of our students.
14. **Tinorangatiratanga.** Constant acknowledgement of ourselves and our students is the art of pure potential: being healthy, wealthy in all forms and happy to give and receive freedom of learning and teaching, elevating our own and our student’s learning and teaching excellence.



## TINORANGATIRATANGA – *Art of Pure Potential*

1. **He Taonga.** All educators discovered and rediscovered some of their own unique talents and skills and acknowledged the wealth of literacies and numeracies they possessed
2. **He Mana Kaiako.** The majority of educators stated that He Mana Ako put into words and validated what they thought and felt about embedding literacy and numeracy.
3. **He Mana Maraе.** All educators loved working within the maraе context, where the Māori literacies and numeracies were experienced from:
  - karakia-prayer
  - karanga-ancestral welcome call
  - whaikorero-ancestral welcome speech
  - waiata tapu-sacred accompaniment to the speeches
  - kai-food which breaks the sacred powhiri-welcome process
  - tikanga-the absolute values of cultural whakawhānaungatanga and aroha
  - kawa-rules
  - mihi-introductions
  - whakaaro-attitude,
  - whakarongo-listening and hearing
  - titiro-watching and seeing,
  - korero-speaking to be heard
  - and mahi – practice.
4. **He Mana Rangatira.** The educators were overwhelmed by the simplicity of working with kaumatua in each maraе, who shared their whenua and whakapapa stories and pointed out the relevance of



- listening, speaking, reading and writing and numeracy of the earth, the heavens, the stars, the galaxies, the whānau, the marae, the hapu, the tribe, the kaitiakitanga and the issues that Māori are facing today.
5. **He Mana Māori Ako.** All educators believed that Māori literacies and numeracies could be embedded within programme delivery by utilising both the marae and workplaces for training delivery and showcasing the adaptability of Māori literacies and numeracies.
  6. **He Mana Whānau.** All educators said they developed meaningful relationships with fellow educators on the programme. They believed that the format of delivery sessions, as well as comprehensive mihi and the reflection of previous learning using the tumanako pictures, helped to cement skills of embedding literacy and numeracy. The educators returned to their students and activated the learning and teaching tools of He Mana Ako. In some organisations, where multiple educators were trained together, the literacy relationship strengthened the student and organisation achievement.
  7. **He Mana Toi.** All educators believed He Mana Ako gifted them back their creativity as educators, to listen to their students feedback on delivery and take action related to what their students needed. All educators changed in some way because of this new openness with their students.
  8. **He Huarahi Ako.** All educators have maintained the use of the tools they learned in He Mana Ako.
  9. **He Mana Wananga.** All educators enjoyed the wananga sessions where practical examples and story telling were accepted mediums of teaching and learning. Not all educators were Māori but found the inclusivity of whānau learning assisted them to be proud of their own cultural ethnicity, in order that they could appreciate others.
  10. **He Taonga Ako.** Some educators are now being coached and wananga-trained to master Māori literacy and numeracy-focused vocational and training programmes.

## Ka Whānau Te Kakano Hou

*I trust that all of you who have read this have found a seed to ignite your own passions as educators of Aotearoa. Every time I wanted to stop writing and give up, I have had to remember that **He Taonga Tumanako**, as a methodology and a pedagogy of Māori accelerated learning, is not about me, nor does this belong to me.*

*The wonderful story of **He Mana Ako** and the incredible journey I was privileged to take, meeting and training educators and hearing their many tributes in Māori literacies and numeracies, was also not about me. It has been about the thousands of students who have helped me push the boundaries of what we have, and what we need as Māori if we are ever to live and be respected for our pure potential. Without this, the indigenous global pathway that our tipuna ancestors carved out for us will remain a dream.*

*I believe as Māori we are to share the revival of indigenous global education to ignite all cultures to work uniquely as one, to rekindle the true **Mana Whānau** system that cares and cherishes its children. I believe it is iwi Māori who can remind all nations that we can never own **Mana Whenua**-the land; we can only belong with it and be part of it, to nourish and strengthen it.*

*To help our people and our land we must heal our wairua Māori. **He Taonga Tumanako** is my expression of **Whaiora Wairua** within a teaching and learning context. In this vein I gift my work to all those who may be inspired by my lifelong journey and inherent taonga for being a teacher, supporting tamariki Māori to be safe, nurtured and loved in all their learning, whether at home, at school or in their community. The tamariki are our leaders, they are our teachers and we need to create a world where their talents and gifts will flourish for the rangimarie- peace of all.*

Tihei mauri ora!!!

Na Huhana Mete 14th November 2012



*Tumanako. Living our pure potential is for the pure potential of all our mokopuna. Rongomai and Hinemaia playing in the gardens of He Whare Whaiora Kaiuku Mahia, October 2012.*