INDIGENOUS EDUCATION PROGRAM

READING OUR LAND:
CASE STUDY OF TE WAKA PU WHENUA,
MAORI ADULT EDUCATION CENTRE
IN NEW ZEALAND

By Te Waka Pu Whenua Trust and Kaumatua of Taumarunui

2003
A long history of Western colonisation has meant that many Maori people not only lost their land, but their culture and identity. The majority of the Maori population is now under 25 years of age, have low literacy levels compared to the mainstream population and experience high unemployment. Rather than seeing the solution to these social problems as lying within the formal (and Western) education sector, the Te Waka Pu Whenua team decided to promote empowerment of young Maori people through developing indigenous knowledge and skills. This case study describes how local traditional knowledge can be strengthened and promoted in order to enable young people to "live as Maori", as well as "to participate as citizens of the world". Learning to read their land is not a step backwards in time, but an opportunity for young Maoris to learn new skills through simultaneously strengthening their collective identity and gaining understanding of the broader global context. The work of the Te Waka Pu Whenua Adult Education Centre illustrates clearly that reviving indigenous culture and languages is not just about preservation of tradition, but can give the impetus for economic and political change.

When Te Waka Pu Whenua Centre opened in 1999, their objectives were to promote the empowerment of Maori through adult education, to safeguard traditional Maori knowledge and to provide learning assistance to Maori adults in pursuit of their traditions. The elders in the community were key to the success of the programme, since they acted as guides to the younger Maori people in introducing them to the traditional ways of 'reading' the land and their world, indigenous weaving skills and songs. This process was as much around creating knowledge, as learning about traditional cultural beliefs. Through recreating a language based on the visual, aural and mystical senses that they attributed to "being Maori", participants learnt to be creative with Maori concepts—for example, through creative story telling or composing Maori songs. They are introduced to a world based on different values and belief systems, where whanau, hapu and iwi are the providers of literacy. Part of this process was to create collective knowledge resources for their community—for example, a group of 60 – 80 year olds walked the streets of their town with a leader who related stories passed on to him by his elders. This account then became part of their collective history of the borough, which they passed on to their grandchildren.

Throughout this case study, we are reminded that the skills developed through these indigenous educational activities are those essential for succeeding in the 21st century: whether they are literacy and oral skills through learning to 'read' their environment or communication and team building through training in weaving flax. By developing Maori identity as a group, the aim is to ensure their greater participation in national and international policy and to begin to change prevailing expectations around Maori children's low educational achievement. This is not just about integration, but, as the case study illustrates, is around transformation and presents a challenge to existing curricula and educational structures: "akoranga (teaching and learning) must ensure Maori access, choice and participation in a global society on Maori terms".
**Setting the scene**

Aotearoa New Zealand has a population of 4 million of whom 15.1% are Maori, the indigenous population. As a developed country, Aotearoa New Zealand enjoys the fact that most of the population are able to read and write. Literacy levels are measured in terms of coping effectively in a society which is becoming increasingly knowledge based. To this end, the 1996 Adult Literacy Strategy in New Zealand assessed the skill level of adults (16 – 65 years) across three literacy domains: prose (ability to understand and use information from texts); document (ability to locate and use information in various formats such as timetables, charts and forms) and quantitative (ability to apply arithmetic operations on numbers in printed materials). Ranges were measured from level one (being very poor) to level five (being very good). Results conducted through this study revealed that one in five adult New Zealanders have poor literacy skills. Moreover, statistics for Maori revealed that Maori performed under the requirement of the minimum level (level three). 66.4% of Maori were below the minimum level for prose; 72.2% in document and 72.3% in quantitative literacy. There were also notable differences between men and women with men out performing women in document and quantitative literacy while women did better in the prose domain. The patterns for non Maori people were similar.

The reasons for the differences between Maori and non Maori are complex. Included within these reasons are the colonising experiences which Maori have endured through a Western-based education system which has systematically destroyed their ways of knowing and being. However, since the 1970s, Aotearoa has undergone a massive revitalisation of Maori cultural initiatives which have changed the landscape of the country in many respects. The education system has not been untouched. The Literacy Strategy released by the Government in May 2001 now speaks to a broad goal where New Zealanders should have the opportunity to achieve literacy in English as well as te reo Maori, the Maori language.

This case study looks at and examines a Maori adult education centre, Te Waka Pu Whenua whose aim towards a biliterate community is being achieved through the many programmes which they offer. Te Waka Pu Whenua goes beyond the normally accepted definitions of literacy to embrace a view which relies unashamedly on a Maori world view for its interpretation. This article positions itself in the Maori worldview which is explained. Following that, the inception of Te Waka Pu Whenua and its philosophy is outlined. Three programmes which show details about the programmes structure are referred to as illustrations of a biliterate approach.

This case study is aided by the release of two important review documents: the Adult Literacy Strategy and the Working Party Report on Adult and Community Education. Both reports were Government commissioned, meeting a policy commitment to examine past policies on adult literacy and adult education and also to provide strategies to revitalise both sectors.

**The Maori worldview**

Maori lived here for thousands of years prior to the coming of the settlers who were predominantly the English. In 1840, the Maori chiefs and the representatives of Her
Majesty the Queen signed the Treaty of Waitangi upon which the nation is said to be founded. The Treaty spoke of partnership between these two peoples for the promotion of peace and good order, justice and trade. Maori state that the Queen and her subjects have never honoured their part of the partnership and this has resulted in systemic breakdown of Maori cultural norms. While Maori figure disproportionately in all the negative indices of the social fabric of the country, the revitalisation and assertion of cultural values over recent times has resulted in Maori initiatives of which the experience of Te Waka Pu Whenua, the basis of this case study is but one example.

Maori were also the first examples of adult educators in Aotearoa - but in a holistic and integrated way which recognised intergenerational learning. In their social systems based on whanau (family), hapu (sub tribe) and iwi (tribe) the collective was valued. Kinship relationships extended to ensuring linkages with land, rivers and other physical features were maintained and honoured. As well, in the Maori worldview the spiritual world is equally as important to the physical world. Education as a concept was anathema to Maori society. Maori would speak of and practise matauranga (knowledge) and mohiotanga (wisdom). Education for Maori then, in all its many forms, was about the passing down of knowledge for collective and sustainable wellbeing. Underlying the notion of collective wellbeing was the need to ensure balance - balance between the physical and spiritual realms; balance which honoured reciprocity and balance between the female domain and the male domain. Rituals and cultural norms were practised to ensure an integrated and holistic approach to all things.

Western education arrived through missionary influence in the early 1800s. The written word was introduced through the biblical word. Maori literacy flourished and publications written in Te Reo Maori began appearing from about mid-century. Although the first instructors of this new learning were from another land, they learned the ways of Maori, trained key people, who in turn became teachers or facilitators of learning themselves. However, education was a primary tool in colonising Maori while also serving to devalue a form of knowledge which Maori had followed for years.

Contemporary Maori adult education

Contemporary Maori adult education is located within a larger struggle for social justice, specifically to have Maori culture validated and affirmed in everyday practices. The majority of the Maori population is under 25 years of age and it is estimated that the potential for Maori youth is well below 60%. There is a low level of literacy amongst Maori compared to the mainstream population which prevents participation in formal education systems, let alone the ability to engage in active citizenship. Many non formal and informal education programmes find favour with Maori. The language and culture are taught at many local schools, community centres and marae (meeting places). Learning the Maori language has become a powerful tool for political action, strengthening identity and bringing validation to a cultural way of life which was previously ignored. Learning about one’s own culture is often the starting point for many Maori on their educational journey:

“Unless we learn about the forces which shape us: the history of our people, our values, our language and customs, we will never really know ourselves or our potential as human beings.”
Te Waka Pu Whenua

Te Waka Pu Whenua, Maori Adult Education Centre is located in the small rural community of Taumarunui, North Island, New Zealand. Taumarunui has a population of just over 5,000 people. In recent years it has experienced a slow decrease in numbers as people leave the district for employment purposes. Approximately 38% of the population is Maori. Unemployment is high in the district due to closures of critical industries over the last 15 years such as railways, timber mills and meat works. However, over 2001, the district has experienced an upturn in the local economy. Indicators include the increased number of residential real estates selling and subsequent increase in house values.

Local organizations have experienced an increase in the number of overseas visitors coming to look at their operation and do business, for example Taumarunui’s sister city in Japan, Hidaka, has sent a number of delegations to look at economic development and educational practices within the local secondary school. Further, Te Waka Pu Whenua has also received a pleasing number of visitors from overseas and taken the opportunity to share cultural exchange. Specifically, delegations from Sussex, England have arrived to look at local farming owned and managed by Maori; from Sri Lanka there has been an interest in Maori language structure; from Peru an interest in traditional story-telling.

The vision for Te Waka Pu Whenua came from a small group of local people in 1997 who wished to have better educational facilities available to their community. Formal tertiary and training centres were located in the larger cities some distance away, yet there needed to be some form of educational opportunity to develop not only the individual but the community potential as well. The aim was to set up a Maori driven education centre which made Maori philosophy central to its vision. This group comprised of local people (old and young; men and women) all with a commitment to “work” for the collective well being of the community. The meeting expressed a belief to value the collective systems which formed the basic social unit for Maori, that is the whanau (family), the hapu (sub tribe) and the iwi (tribe). It acknowledged that within these collectives was a rich and valuable resource of knowledge which needed to be shared and validated so that Maori would find strength and voice in their own stories.

Two years later, Te Waka Pu Whenua opened its doors. A minimal amount of funding had been obtained through the local Rural Education Activities Programme (REAP) but essentially the aim was to be self funded through various contracts, activity fees, course revenue and donations. More importantly was to express a commitment to developing an educational model embodied within the concepts of whanau, hapu and iwi which would foster Maori adult learning. The key objectives included:

1. To promote the empowerment of Maori through adult education
2. To safeguard traditional Maori knowledge
3. To provide learning assistance to Maori adults in pursuit of their traditions
Programmes with a biliterate approach

All the programmes undertaken by Te Waka Pu Whenua are programmes which are in place to promote literacy, that is literacy as defined by Maori. It has long been purported that literacy was tribally located and that whanau, hapu and iwi were the providers of literacy. They ‘shaped’ Maori bodies of knowledge that form the basis of Maori pedagogy. In effect, ‘knowing about Maori knowledge, doing things the Maori way and being Maori.’

The overall goal of Te Waka Pu Whenua was always to reinforce Maori identity and explore issues specific to improving the literacy outcomes of Maori adults within social, historical and cultural contexts. In addition, participants would become specialists in ‘reading’ their own world and analysing their environments. They would then be able to confidently contribute to the knowledge society based on their own lived realities. This would allow them to develop their capacity to utilise their natural and cultural resources.

The focus is on te reo and tikanga Maori as mediums for lifting literacy skills, using a range of teaching methods based on Maori methodology. For example, language and oral literacy skills are developed through Maori oratory and creative story telling; people’s sense of self worth and identity are developed through studies on Maori values and belief systems. Communication and teamwork skills are integrated into learning about cultural concepts and realities, such as ancient waiata and their associated protocols, and the art of raranga (flax weaving) and related traditions.

The name ‘Te Waka Pu Whenua’ takes its literal and conceptual interpretation from Maori symbols and expressions, namely,

Te = the (singular)
Waka = vehicle (boat, craft)
Pu Whenua = that which emanates from the land.

eg: traditions, knowledge, language

The following programme details express how literacy is approached. from a Maori reality.
OPENING DAY
March 1999

TE WAKA PU WHENUA
MAORI ADULT EDUCATION CENTRE

Asian South Pacific Bureau of Adult Education (ASPBAE)
Learning in our own language: KYC Develop a Limbu Literacy Programme in Nepal
CASE STUDY ONE

NGA REO O TE WHENUA (The Voices of the Land)

Te Waka Pu Whenua and Taumarunui are located in the central plateau of the North Island of Aotearoa, New Zealand. Geographically, it derived from the chaos and upheaval of the 1000AD volcanic explosion. In the midst of the turmoil was conceived a myriad of sounds that conveyed an onomatopoeic message.

Literal transformation was emerging.

The people of the geothermally active area spoke in tones reflecting the *whsh* of the gentle ebb and flow of the lakes, the *ngngng* echoing across the deep valleys and canyons, the *hsss* of the hot spring geysers, the *rssk* of the dry swamp reeds swaying in the breeze.

The people learned to ‘hear’ the messages being communicated by their environment.

Taumarunui is situated on a plateau surrounded by hills and ranges. The area is divided into local government regions and Maori tribal boundaries. Its communities contend with societal arrangements ordered by both a colonial western view and an indigenous Maori view.

This programme locates itself against this backdrop.

In 1999, Te Waka Pu Whenua convened a series of hui (meetings) to gauge the level of local knowledge of the relationship between Maori who were indigenous to the area (tangata whenua) and the land from which they and their ancestors claimed birthright. The interest hinted that stories needed to be told and that whanau, hapu and tribes needed to be reaffirmed in their existence.

A bi-literate approach was required, that is, the ability to ‘read’ the land and its people and to write up the findings. Hence, a record of cultural belief systems articulated by the Maori voice could be displayed and presented as credible ideologies in the field of Maori literacy.

The programme, Nga Reo O Te Whenua (The voices of the land) was set up. The objectives were to provide learning assistance to Maori adults in the pursuit of their traditions, to reaffirm Maori existence and identity through Whenua (land) relationships and to learn as Maori.

* A *kaumatua* (Maori elder) approached the co-ordinator and offered his service as *kaiarahi* (guide) and *kaipurakau* (story teller) for the ancient *marae* (traditional gathering site) from which he and his family descended. A bus was organised and participants availed themselves of the opportunity to ‘read’ the geographical features of the land.
“I enjoyed the experience. I learned why they did not mark the individual gravesites in the urupa (cemetery). The puke (hill) was shaped by tupuna (ancestors) to accommodate those who had passed on. It was a temporary stop before they continued their journey to their final resting place”.

Participant

“When Ngapuhi (Northern tribe) came here about a hundred and seventy years ago our tupuna (ancestors) were expecting them. See those two points on the ridge in the distance. The sentries posted there sounded the alarm by blowing through high pitched koauau (flute instrument). When Ngapuhi arrived there was no one to be seen. They passed through taking the track to the south. You can see koauau carved into many of our poupoa” (support columns in a Meeting house).

Kaumatua

Nga Reo O Te Whenua was a medium through which Maori information and understanding could be articulated. Te Waka Pu Whenua extended its provision of learning through the programme and two more programmes in similar vein were undertaken.

1. An excursion to a glow-worm gorge, 23 kilometres south of Taumarunui.

Co-ordinator’s Report

“On a very cold, very dark night in April, twelve people gathered to learn about a Maori view of the cosmos. Standing in the long, narrow passage of the gorge, all that was visible was the fluorescent shimmer of light emitted by the resident glow-worms. The kuia (older Maori woman) recited Maori mythology according to local Maori knowledge.

The story outlined the potential of light and understanding and the ability to create spaces of power … “one of the offspring of Ranginui (Skyfather) and Papatuanuku (Earthmother) left the close confines inhabited by he and his siblings. The crowded conditions had been causing unrest and irritability throughout the province for some time.

The adventurer reached the outer boundaries of his mother’s reclining body and peered through the undergrowth of her armpits. He hurried back to his siblings and excitedly told them of his discovery. The separation of their mother and father was enacted with great precision and deliberation. The children debated, squabbled, fought before consensus was reached. The decision was made to separate their parents to allow light into their world.

The light of understanding and knowledge prevailed.
2. **A bush trip to the ngahere (native forest).**

The participants were invited to recreate a language based on the visual, audial and mystical senses that they attributed to “being Maori”.

“I am not fluent in Te Reo Maori (the Maori language) but while I was sitting by the stream I became very aware of my surroundings. One word I already had in my limited vocabulary came in to play – ‘wai’. This means water. I composed a *waiata* (Maori song). The name of the stream, Waipari, was most likely the source of my inspiration.”

Verse from the waiata.

*Rere tonu te wai*
*Heke raro te wai*
*Roimata te wai*
*Waipari te wai e e...*

*The water flows*
*The water descends*
*The water sheds its tears*
*The water of Waipari*

The exercise was both creative in terms of Maori concepts and practical in terms of converting the concepts into a skill the participant needed, namely, to write a *waiata* that utilised the language of his forebears.

He analysed the situation, assessed the relevance of the resource and worked out a way to apply his reasoning.

He developed language symbols by imitating the sounds of nature.

**NGA REO O TE WHENUA**

**GOALS**

The overall goal in the series was to reinforce Maori identity and explore issues specific to improving the literacy outcomes of Maori adults within social, historical and cultural contexts. In addition, they would become specialists in ‘reading’ their own world and analysing their environments. They would then be able to confidently contribute to the knowledge society based on their own lived realities. This would allow them to develop their capacity to utilise their natural and cultural resources.

**OBJECTIVES**

The specific objectives of Nga Reo O Te Whenua were to enable participants to:

- increase their visual and audial skills
- enhance their appreciation of the ecological and environmental systems
- strengthen their cultural, traditional and genealogical ties with *Te Ao Maori* (the Maori world)
- give a verbal and written account of their experiences

Overall, the objectives sought to increase Maori awareness of the bodies of knowledge that refer to Maori realities, Maori world views and kaupapa Maori.

**COMPETENCIES**

Based on the ability to ‘read’ *Te Ao Maori* and write up simple, illustrative accounts using Maori verse, proverbs, symbols and language.

**OUTCOME**

- active participation between some members of the local *iwi* and *hapu*
- awareness that Maori cultural understanding can be applied to educational enhancements.
CASE STUDY TWO
RARANGA HARAKEKE ME NGA REO TIO RIORI

During the initial period of investigating the viability of setting up a Maori adult education centre, subsequently, Te Waka Pu Whenua, other areas of need began to emerge, namely, the teaching and learning of the Maori weaving craft. Weaving is predominantly regarded as the work of women but the number of women familiar with traditional weaving practices has diminished over time.

A hui (meeting) was called and a group of interested persons gathered to discuss issues related to weaving. The discussion focused on technique, design, availability of resource material, (flax) but more importantly, Maori teaching and learning of a traditional craft. However, a critical factor emerged, the lack of trained weaving teachers who could effectively pass on their skill to others.

Three women who attended the hui agreed to facilitate the learning and at the same time, expand their own knowledge base.

A weaving school was established and the weaving programme commenced. The tutors sought to establish quality standards of teaching with respect to traditional and cultural design and technique. They set about researching the philosophy of Maori weave, texture and fabric of the many varieties of flax, cultural concepts and principles of Maori pedagogy. The school opened for weaving in 1997.

The first course offered the learners an opportunity to take the learning back to their whanau and their communities. Ten students enrolled. The course involved kaumatua (elderly Maori) who acted as advisors and guardians of the sacred knowledge that was being imparted to the learners.

The tutors and the learners were starting at the same level, that is, on the point of self discovery.

LITERACY AND NUMERACY COMPONENT

Apart from the philosophy of cultural teaching and learning, participants had to learn about the life, history and cultural significance of the flax plant and related varieties. They had to learn about texture and how to gauge the thickness of each strand. They were required to calculate the number of the plant strands and be able to identify which blades to cut. They had to be able to classify flax varieties, catalogue their findings and present in journal form. Research and study required familiarisation of the local library and its categorising features. Tutors and students incorporated a number of learning styles to enhance their knowledge.

Some of the participants used diagrammatical images to record processes and results of their study.
SELECTION

Two varieties of flax for different weaving purposes.

*Phormium tenax* with softer leaves. Suitable for kit making

*Phormium tenax* with firmer upright leaves. Used for mat making.
CUTTING

Awhi rito ,

Rito and / or awhi rito **not** to be cut.

Cutting and trimming
PREPARATION

Counting strands

Measuring, sorting texture and length

Applying tension
GOALS

The basic goal of the weaving programme was to promote raranga harakeke (flax weaving) me nga reo tioriori as a vehicle to transport knowledge and tradition through the medium of the weaving craft.

OBJECTIVES

- lift learner skills to meet demands of study and research
- te reo Maori would convey the messages
- provide an innovative approach to learning
- learners to better understand their own culture through the art of weaving

COMPETENCIES

Learners experienced environmental, cultural and experiential learning where their values and beliefs were promoted and nurtured.

OUTCOMES

- participants’ knowledge and experience validated and enhanced
- Maori communities benefited as more family members learned the craft of traditional weaving
- Ability to identify weather patterns, atmospheric conditions and seasonal changes that alerted them to the flax harvest
- Tutor confidence and facilitation skill enhanced.
CASE STUDY THREE

WHANAU, HAPU, IWI LEARNING CONSIDERATIONS

Taumarunui is the central point of three resident iwi. Within its communities, hapu and related whanau also reside. It has long been purported that literacy was tribally located and that whanau, hapu and iwi were the providers of literacy. They ‘shaped’ Maori bodies of knowledge that form the basis of Maori pedagogy. In effect, ‘knowing about Maori knowledge, doing things the Maori way and being Maori.’

The programme tutor was a Kaumatua in his 60’s who was direct descendant of one of the Maori leaders prominent in local body politics early in the last century.

The starting point for the tutor and learners alike was that they could contribute to the knowledge resource of the town by adding a collective Maori voice of affirmation to existing records. They would tell the Maori story. Twenty individuals started off on their journey of discovery on a Thursday morning, one day in October. An interesting feature was that they were all aged from 60 years to 80.

They literally ‘walked the streets’ led by their ‘leader for the day’ who related stories that were passed on to him by his elders. He pointed out landmarks, gave reasons for street layout, introduced street names and their related histories and herstories.

The exercise helped conscientise an indigenous community on matters of local politics, town planning, industry movement and a sense of community building. More importantly, the indigenous view was observed.

“ I never thought much about these stories before today. I enjoyed talking about the things my old people told me.”
Kaiarahi (leader)

“Made me feel like I belong here. My family helped build this community. I heard the stories about the railways in town and remembered the times when my husband worked on the trains.”
Participant

“I’m in my sixties and I never knew much of the history of the town. I’m glad I came.”
Participant
“Our ‘camp leader’ was excellent! He was funny, very knowledgeable …. Pai tana korero.”
Participant

“I enjoyed the whole experience …. Going into the Op shop to buy a sunhat, lunch by the river, walking through the streets, hearing the stories.”
Participant

“I’m going home to tell my mokopuna (grandchild) what I heard today.”
Participant

“I wonder if the local Council know this history. They should.”
Participant

“Kia ora. Now I know a little bit more. Kia ora.”
Participant.

GOAL
The goal was to access and appreciate local knowledge from a local Maori perspective, in short, to exercise the principle of indigeneity.

OBJECTIVES
- to promote matauranga Maori and kaupapa Maori
- to create an alternative model of learning
- to reassure participants of their place in society
- to learn as Maori, live as Maori

COMPETENCIES
An ability to function from a Maori understanding and a Tauwi (non Maori) understanding of local community developments.
OUTCOMES

In the case of the “street walking” project, an accurate assessment of the exercise can not be secured in the short term. The benchmark sits firmly with the mokopuna (grandchild) and their response to the question, “What did you learn from your kuia and koroua (grandparents)?” The importance of a grandparent speaking to a child in Maori is an important part of inter generational learning.

REFLECTIONS

The success of Te Waka Pu Whenua and their approach has been reflected in many ways. Enrolment numbers have grown from 670 in the first year, to 700 and last year reached 800. Since they started, there are five people who continued their educational journey by leaving Taumarunui to attend other educational institutions. Other participants have felt confident enough to embark on other Maori initiatives such as being part of the local kohanga reo (Maori language nest for pre schoolers) and kura kaupapa Maori (Maori immersion primary schools). It is difficult to attribute increased employment opportunities to attendance at these programmes but in a small community, it is easy to identify a growing confidence and surety of identity amongst community members and Te Waka Pu Whenua feels some confidence in contributing to this. Despite ongoing funding difficulties where the centre has been close to closing, it has now become a critical nodal point in the community. The oversight of the centre by a kaumatua (senior members) council has formed a life of its own with many people and organisations now coming to seek their advice and support on an extensive range of issues. 99% of the enrolments are Maori and the majority are women.

SUMMARY

Within the education system throughout New Zealand, Maori are claiming for their voice to be heard. Maori have positioned themselves to move into the impending winds of change, carrying their own particular legacies transferred from previous guardians. They seek to reaffirm their existence as a nation with a past, acknowledge their role as keepers of their traditions, acknowledge their role as guardians of their collective experience and like their forebears, pass it on to future generations. The act of “passing it on” depends on the model of learning.  It is reliant on the creativity of people who are entrusted with that responsibility.

The case studies highlighted in this document, we believe, contribute significantly to the revitalisation of te reo Maori and support a Maori centred approach to learning. Te Waka Pu Whenua has been consistent in its aims to set standards and lift expectations in terms meaningful to the Maori learning communities in Taumarunui.

Literacy is the life long journey
of building the capacity to ‘read’
and shape Maori and other worlds.
(Report Maori Adult Literacy Working Party - 2001)
## Appendix 1

### Year Plan for Te Waka Pu Whenua

**2002 / 2003**

<table>
<thead>
<tr>
<th>THEME</th>
<th>LEARNING ACTIVITIES</th>
<th>DURATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Reo Maori</td>
<td>Maori language</td>
<td>10 wks</td>
</tr>
<tr>
<td></td>
<td>Correct pronunciation</td>
<td>4 wks</td>
</tr>
<tr>
<td></td>
<td>Whaikorero/Maori oratory</td>
<td>on-going</td>
</tr>
<tr>
<td></td>
<td></td>
<td>110 hrs</td>
</tr>
<tr>
<td>Tangata Whenua</td>
<td>Treaties and Negotiations</td>
<td>2 days</td>
</tr>
<tr>
<td></td>
<td>Decolonizing a Nation</td>
<td>2 days</td>
</tr>
<tr>
<td></td>
<td>Rangatahi Mentoring</td>
<td>2 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>36 hrs</td>
</tr>
<tr>
<td>Mana Whenua</td>
<td>Bush Lore and Maori Folk Lore</td>
<td>2 days</td>
</tr>
<tr>
<td></td>
<td>Tribal land Marks</td>
<td>2 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>24 hrs</td>
</tr>
<tr>
<td>Matauranga Maori</td>
<td>Defining Maori Literacy</td>
<td>3 hours</td>
</tr>
<tr>
<td></td>
<td>Being Tutor and Learner</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9 hrs</td>
</tr>
<tr>
<td>Mana Toi</td>
<td>Maori Art in Modern Mediums</td>
<td>5 wks</td>
</tr>
<tr>
<td></td>
<td>Raranga Harakeke</td>
<td>6 days</td>
</tr>
<tr>
<td></td>
<td>Reading Maori Arts and Symbols</td>
<td>1 day</td>
</tr>
<tr>
<td>Rangatiratanga</td>
<td>Developing Leadership Roles</td>
<td>58 hrs</td>
</tr>
<tr>
<td></td>
<td>Celebrating Kaumatua Status</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 day</td>
</tr>
<tr>
<td>Te Ao Turoa</td>
<td>Trekking Tongariro</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12 hrs</td>
</tr>
<tr>
<td>Te Reo Maori</td>
<td>An offering of Maori Language Lessons</td>
<td>10 wks</td>
</tr>
<tr>
<td></td>
<td>KIA ORA! – A Community Project</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26 hrs</td>
</tr>
<tr>
<td>Matauranga Maori</td>
<td>Contributing to the knowledge society (series of workshops)</td>
<td>10 hours</td>
</tr>
<tr>
<td>Mana Maori</td>
<td>Mana Tangata, Mana Wahine, Mana Tane Mana Whanau (series of workshops)</td>
<td>10 hours</td>
</tr>
<tr>
<td>Tangata Whenua</td>
<td>Whanau, Hapu, Iwi and Marae Interaction</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 hrs</td>
</tr>
<tr>
<td>Matariki</td>
<td>A Maori World View of the Cosmos</td>
<td>3 hours</td>
</tr>
<tr>
<td></td>
<td>Celebrating the Maori New Year</td>
<td>1 day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9 hrs</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>318 hrs</td>
</tr>
</tbody>
</table>
APPENDIX 2

SAMPLE OF LEARNING COMPONENT

SESSION: Te Mana Tangata
- Identify roles and responsibilities within the whanau unit

DURATION: 2 Hours

OBJECTIVES:
- the learners will be able to identify their dual roles as Maori women / men
- observe and participate in a practical demonstration of whanau unit
- understand their role as Maori and as guardians of the land
- make links with

<table>
<thead>
<tr>
<th>Papatuanuku</th>
<th>(Mother Earth)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whenua</td>
<td>(land)</td>
</tr>
<tr>
<td>Wairua</td>
<td>(spirituality)</td>
</tr>
<tr>
<td>Tupuna</td>
<td>(ancestor)</td>
</tr>
</tbody>
</table>

ACTIVITY

1. Powhiri / greeting – when you’ve done that tell the people what you’ve done.
   Use process of Powhiri ie:
   Mihi - to greet
   Karakia - to give thanks to creator
   Whakapuaki - to let things flow
   Whakatangi - to mourn for the loss of what has been
   Whakarata - to make calm
   Whakaora - to restore well being (wholeness)
   Whakamutunga - to finish

2. Workshop – What is Mana?
   - task: identify tribal boundaries on map

3. Video Rangatiratanga / Maori leadership
   - view video

LITERACY COMPONENT

Participants demonstrated ability to identify tribal boundaries.

Tutor presented training in literacy by utilising Maori resources, that is te reo, (language) whakapapa (genealogy) mana whenua (spiritual / cultural / physical connection to the land) and mana tangata (Maori pride and prestige).

Introduction to genealogical tables; how to set up.

DEFINITION: - Report Maori Adult Literacy Working Party

Literacy is the life long journey of building the capacity to ‘read’ and shape Maori and other worlds.
## ACKNOWLEDGEMENTS

<table>
<thead>
<tr>
<th>Source</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prof. Mason Durie</td>
<td>Address, Hui Taumata Matauranga Progress and Platforms for Maori Educational Advancement.</td>
</tr>
<tr>
<td>Report</td>
<td>Tertiary Education Strategy 2002/07 Ministry of Education</td>
</tr>
<tr>
<td>U/E STUDIES 7 – 1997</td>
<td>Negotiating and Creating Spaces of Power – edited by Carolyn Medel Anonuevo</td>
</tr>
</tbody>
</table>