

HAUHAKETIA NGĀ TAONGA TUKU IHO KIA PUĀWAI AI

Unearth our ancestral treasures so that we may prosper



Ko te Tamaiti te Pūtake o te Kaupapa
The Child – the Heart of the Matter

Mihi

He hōnore, he korōria ki te atua, he maungarongo ki runga i te whenua, he whakaaro pai ki ngā tāngata katoa. He tīmatanga kōrero māku ki a Ihowa o ngā mano mō āna manaakitanga i ūhi ake ki runga i a tātau katoa korōria ki tōna ingoa tapu. Āmine.

Tēnā rā koutou katoa, e ngā whānau o te motu. Ko koutou te tāhuhu o tō tātau whare kōrero. Kei te tū tonu te whare kōhanga reo i a koutou mauri ora e hiki tonu ana i te manawa o te whare. Kua pihi kau ake te whakaaro pai, e hauhake tonu iho i a koutou e noho tuarā i roto i ngā whare ako o tēnā kōhanga reo, o tēnā kōhanga reo. Ko te taura kei roto tonu i o tātau kapu ringa, hei kōwhiringa mā tātau kia tūtuki i ngā tūmanako a o tātau tīpuna.

E te whānau kua kite ā karu, kua rongo ā tāringa i te māhanatanga o te noho tahitanga o ngā kaimahi, me ngā whānau. Kei te poipoi tonu koutou i ā tātau mokopuna. E kī ana, ko ā tātau mokopuna te pou tokomanawa o tō tātau whare. Kei te hotuhotu tonu. Kei te kapakapa tonu te manawa o te kaupapa. Nā reira kia ora rā ki a koutou.

He mihi nui ki ngā kaiako, ki ngā kaiāwhina. I titi kaha ai ngā tikanga ki ngā pū kōrero o tēnā kōhanga reo, o tēnā kōhanga reo huri noa te motu. Nā koutou ngā tikanga i tauira atu i te reka o te reo Māori, e kōrero tonu ana, e tipu tonu ana i roto i ngā kōrero tuku

iho mai i ngā whare pā o ngā tīpuna. Nā koutou ngā taunaki i whakakao. E kī ai mā te Whāriki a te kōhanga reo e whakatō te kaha ki roto i te mokopuna ki te ako, kia pakari ai tana tipu. Ko te taumata whakahirahira tērā e whakamana i te māhere ako, i te mātai mokopuna, i te pūmaharatanga e tūhāhā ai te mana āhua ake o tēnā mokopuna, o tēnā mokopuna, huri noa te motu. Kua tau.

E pāoho te kupu mihi whakamutunga ki ngā kaumātua, e kī ana ko te hā o ngā tīpuna e pupuri tonu ana i te tapu o te pō. I kimi ai ngā mātauranga i te pou tūarongo o tō tātau whare. Ko te hā o te tipuna e tātaki ana ki waho kia kite ai e te ao. Ānei te huarahi hei whai mā ngā uri whakatipu. Nā reira e whakaaweawe ai ngā taonga tuku iho e ngā uri whakatipu. Koia nei ngā kōwhiringa kōrero kua tōpū ki kōnei, hei whakarewa ai o koutou tūmanako.

Nā reira ko tēnei ripoata e whakakākahūtia ana te korowai ki te kāhu o te tika, ki te kāhu o te pono, ki te kāhu o te rāngimarie. Hei te wā ka whītikina mai te tūtohunga o te kōhanga reo ki tōnā taumata, he kōrero āwhina tēnei i a tātau whānau kia eke ki ngā tau e whā o te arotake. Ruia taitea, kia tū ko taikākā anake.

Tēnā koutou, tēnā koutou kia ora rā tātau katoa

CHILDREN HAVE A STRONG SENSE OF BELONGING, ARE HAPPY AND RESPECTFUL, AND ARE CONFIDENT, COMMUNICATIVE, CURIOUS LEARNERS.

The Education Review Office (ERO) is focused on equity and excellence in education for all children. Improving outcomes for Māori children is a key priority for the education sector.

This evaluation summary highlights effective practice in kōhanga reo, specifically the support children need to grow and thrive through a quality immersion pathway. It identifies what works well, and how this contributes to whānau aspirations for equity and excellence. The Māori paradigm and the connections, relevance and significance of te reo Māori, tikanga Māori, te ao Māori and mātauranga Māori are paramount.

ERO's evaluation insights of 11 kōhanga reo, alongside contributions from the Te Kōhanga Reo National Trust (Te Kōhanga Reo Trust) and kōhanga reo whānau, inform our overall findings which:

- › create the conceptual framing that underpins success in kōhanga reo
- › clarify the exemplary outcomes for children and affirm the positive influence of whānau values, beliefs and practices in kōhanga reo
- › acknowledge how whānau positively influence success
- › highlight the value of learning environments grounded in te reo Māori, tikanga Māori, te ao Māori and mātauranga Māori.

This evaluation affirms the distinct value of high quality Māori immersion education and its positive influence on children from birth. The findings are emphatic and assert the thesis that children are more likely to experience success as learners within an environment where language, culture and identity are valued and validated.



The conceptual framework is a diagrammatic portrayal of ERO's evaluation insights. It shows critical areas of influence where:

- › the child is the focus (ko te tamaiti te pūtake o te kaupapa)
- › intellectual, physical, spiritual and emotional wellbeing (ngā āhuatanga) are paramount
- › te reo Māori, tikanga Māori, te ao Māori and mātauranga Māori are dimensions (korahi) used to illuminate the Māori paradigm
- › the strands of te whāriki (taumata whakahirahira) provide a learning platform that reflects depth and embodies the kōhanga reo philosophy (kaupapa)
- › whānau, kaumātua, kaiako and kaiāwhina create a nurturing, loving and caring environment.

Hauhakitia ngā taonga tuku iho kia puāwai ai – Unearth the treasures of our ancestors so that we may prosper is the name given to the framework. It refers to the collective value of the areas of influence described above and suggests the need for all to be present, tailored, active and activated simultaneously to yield success for kōhanga reo children with their whānau.

ERO found that children in kōhanga reo who learn and live te reo Māori and tikanga Māori, and develop understanding about their land and their people, grow in confidence, and believe in themselves. This synthesis of ideas is referred to in the following table.

ERO concludes that where kōhanga reo whānau, kaumātua, kaiako and kaiāwhina focus what they do, in line with Te Korowai, Te Whāriki and their iwi, hapū and whānau aspirations, then they are most likely to achieve successful outcomes for their children.

ERO defines process indicators as the way to describe those whānau practices, processes, actions and beliefs that contribute to positive outcomes for children. They provide a guide to the probable causes of outcomes and are therefore particularly relevant to reviews focused on improvement.

Children have a strong sense of belonging, are happy and respectful, and are confident, communicative, curious learners.

NGĀ TAUMATA WHAKAHIRAHIRA (strands of Te Whāriki)

› Mana Atua	› Mana Whenua	› Mana Tangata	› Mana Reo	› Mana Aotūroa
› Children are developing as confident learners who know and understand Māori beliefs and values.	› Children have a strong sense of belonging, and environmental awareness and care.	› Children value and respect themselves, their whānau, hapū, iwi and others.	› Children explore te reo Māori with increased confidence and accuracy.	› Children are developing their awareness of the natural and physical environment.

NGĀ ĀHUATANGA (intellectual, physical, spiritual and emotional wellbeing)

› Children show that they value who they are and how they connect.	› Children know their connections to the land.	› Children know their identity and their place.	› Children pay attention and respond in a variety of ways.	› Children independently explore their environment.
› Children show that they are calm, happy and positive.	› Children are confident and calm as they learn and play.	› Children are responsible, and respectful as a part of the kōhanga reo whānau.	› Children understand, and are able to communicate with others.	› Children are developing as curious learners.
› Children display positive interactions and behaviour.	› Children interact positively and show they are caring.	› Children look after themselves and others.	› Children express themselves with increased confidence and accuracy.	› Children are eager learners who enjoy making new discoveries and experimenting.
› Children are keen to participate and are confident as learners.	› Children explore and show care for their environment.	› Children are growing their confidence and responsibility for learning.	› Children expand their use of te reo Māori.	› Children learn and associate te reo Māori to the natural world.
› Children show that they feel safe and comfortable.	› Children develop an understanding of their role as tangata whenua.	› Children grow with positive and supportive learning relationships.	› Children are confident to speak te reo Māori, to take risks and share their thoughts.	› Children are inquisitive and curious about the wider world.
› Children talk about their ancestral heritage.	› Children share their experiences of the whenua with whānau.	› Children show aroha, manaaki and āwhina.	› Children graduate from kōhanga reo with confidence and joy.	› Children experience other cultures and languages.

Whānau, kaumātua, kaiako and kaiāwhina make significant contributions to a kōhanga reo that runs effectively, as they assume their natural roles to lead, model, guide, support and influence. They are key actors in the lives of their children. Their roles, practices, processes actions and beliefs

are defined in the table below. It is important to note also that this table is a summary of evidenced outcomes and could potentially support the development of new indicators which define exemplary practice and supports improvement for all kōhanga reo.

Te Reo Māori, Tikanga Māori, Te Ao Māori, Mātauranga Māori

KŌHANGA REO	MANAGEMENT	MANA ATUA	MANA WHENUA	MANA TANGATA	MANA REO	MANA AOTUROA
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Whānau Leaders, visionaries, decision makers, managers, responsible and accountable learners who are passionate, aspirational and focused

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| › Complete their charter to commit to the provision in kōhanga reo. | › Set high expectations for providing loving learning spaces. | › Share their aspirations for their child's contribution to their marae. | › Set high expectations for a comprehensive programme of learning. | › Commit to te reo Māori use at home, and at kōhanga reo. | › Promote opportunities for children to explore new things and different environments. |
| › Create the vision from Te Korowai and whānau aspiration. | › Promote physical, spiritual, emotional and intellectual wellbeing. | › Promote experiences and focus learning on connecting to people and places. | › Show commitment to focusing a responsive environment and programme. | › Commit to seamless transitions. | |
| › Formalise strategic planning. | | | | | |

Kaumātua Leaders, visionaries, repositories of knowledge, keepers and guardians of Mātauranga Māori, who are committed contributors

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| › Contribute to the vision of te kōhanga reo by sharing their knowledge and aspirations. | › Share deep knowledge about ngā Atua. | › Share stories about whakapapa and landmarks. | › Model leadership and support kōhanga reo as leaders. | › Provide strong language models as users of local hapū and iwi reo. | › Suggest places to visit, learn and experience mātauranga Māori. |
| | › Introduce different karakia mōteatea and model use. | › Model the role of mana whenua. | › Tell stories about whānau connections to each other. | › Focus and commit to sharing all they know and providing whānau support. | › Lead and model as experiences are shared. |

Kaiako Leaders, teachers, creators and learners who engage, challenge and respond to the needs of children and whānau

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| › Provide programme planning that reflects whānau aspiration and kōhanga reo kaupapa. | › Create authentic situations where children learn about themselves. | › Teach specific tikanga, karakia, mōteatea. | › Plan and teach children of different ages and abilities. | › Promote risk taking, introduce new language, develop both verbal and nonverbal communication. | › Promote the use of technology, science and mathematics. |
| › Use programme evaluation to support improvement with their practice. | › Share what they know about child development and learning. | › Use the environment for every learning opportunity. | › Use information about children to develop a responsive programme. | › Motivate and challenge. | › Create different and new learning experiences. |
| › Use assessment information to inform responsive programme planning. | | | | | |

Kaiāwhina Contributor, supporters and learners who engage, challenge and respond to the needs of children and whānau

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| › Monitor what children are doing as the learn, develop and play. | › Support children as they learn about ngā Atua. | › Encourage babies and young children to interact with other places and people. | › Support children with special needs. | › Support children to mimic language. | › Support children to engage with different resources. |
| › Observe children and share this information with kaiako and whānau. | › Help children to learn new karakia. | › Support all children to develop their knowledge. | › Talk with children encouraging them to play and learn with others. | › Question and encourage language use. | › Promote new learning. |



NAME OF KŌHANGA REO

KŌHANGA REO	LOCATION
Te Kōhanga Reo o Te Wiri	Auckland (Tāmaki Makaurau)
Te Kōhanga Reo ki Pukeroa Ōruawhata	Rotorua (Waiariki/Tūwharetoa)
Te Kōhanga Reo o Rongopai	Rotorua (Waiariki/Tūwharetoa)
Te Kōhanga Reo o Rotokawa	Rotorua (Waiariki/Tūwharetoa)
Te Kōhanga Reo o Matawera (Te KKM o Ruamata)	Rotorua (Waiariki/Tūwharetoa)
Te Kōhanga Reo o Mana Tamariki (TKKM o Mana Tamariki)	Palmerston North (Aotea)
Te Kōhanga Reo o Waitara	Waitara (Aotea)
Te Kōhanga Reo o te Wānanga Whare Tāpere o Takitimu (Te KKM o te Wānanga Whare Tāpere o Takitimu)	Hastings (Kahungunu)
Te Kōhanga Reo o Ao te Rangi	Hastings (Kahungunu)
Te Kōhanga Reo o Tōmairangi	Gisborne (Tairāwhiti)
Te Kōhanga Reo o Ngā Mokopuna (Te KKM o Ngā Mokopuna)	Wellington (Ikaroa)

