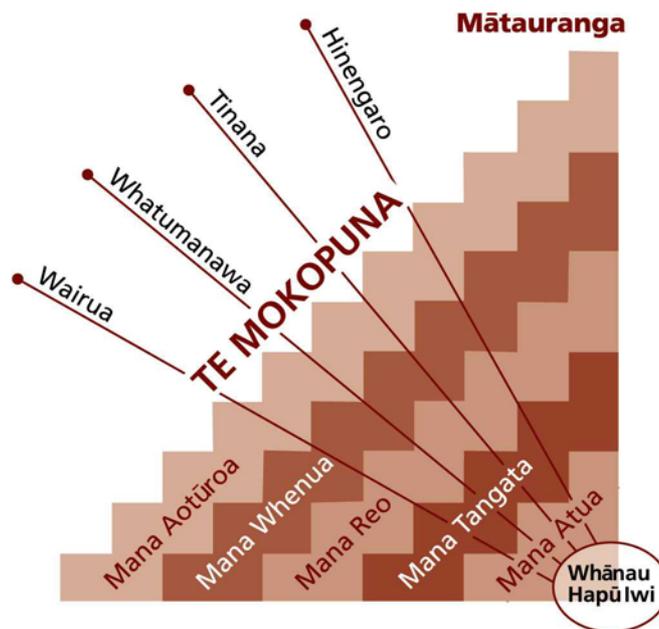**EDUCATION REVIEW OFFICE**
TE TARI AROTAKE MATAURANGA

Evaluation Indicators

for Education Reviews in Kōhanga Reo
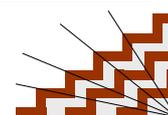

Education Reviews in Kōhanga Reo

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Foreword

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The Child – the Heart of the Matter

The purpose of the Education Review Office is to improve educational achievement for all New Zealand children through its evaluations of early childhood services and schools. ERO does this in kōhanga reo through its individual reports and, from time to time, through its national education evaluation reports.

ERO has worked with Te Kōhanga Reo National Trust to develop and implement a specialised education review process that reflects and supports the philosophy of kōhanga reo. As with the review procedures, these evaluation indicators have been developed in consultation with the National Trust. We have given all kōhanga reo a copy of the indicators so that they can be fully aware of the things that ERO believes are important when evaluating the quality of their programmes.

The evaluation indicators are intended to inform the judgements that review officers make about the quality of education and care received by young children attending kōhanga reo. We hope that kaiako and whānau will also choose to use the indicators when undertaking self-review of the effectiveness of their kōhanga reo.

This document is a 'work in progress'. We expect that the indicators and supporting material will evolve and expand over time in light of ERO's field experience and new research information. Reviewers are invited to comment on the indicators and to give feedback or suggestions for improvement, especially for the sections on types of evidence and research information. We also invite licensees, kaiako and whānau, and others in the kōhanga reo community, to send us any suggestions that will make the indicators more useful.

The Ministry of Education is currently reviewing the regulatory framework for early childhood services and developing self review exemplars and processes. When this work is complete, ERO will consider any implications for the kōhanga reo evaluation indicators and, if necessary, make changes to reflect significant new policy directions.
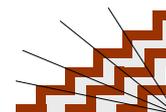
I look forward to maintaining a constructive and cooperative relationship with kōhanga reo throughout New Zealand.

Karen Sewell

Karen Sewell
Chief Review Officer
February 2005

He Whakapuakitanga

Ko te Tamaiti te Pūtake o te Kaupapa

Ko te kaupapa ake o Te Tari Arotake Mātauranga (ERO), ko te whakapai ake i ngā paetae o te mātauranga e whakawhiwhia ana ki te katoa o ngā tamariki o Aotearoa mai i āna aro mātai i ngā ratonga mo te hunga kōhungahunga me ngā kura. E whaka-haeretia ana e ERO ēnei i roto i ngā kōhanga reo mai i āna ripoata i runga i tēna, i tēna, kōhanga, ā, i ia wā, i ia wā, mai i āna ripoata aro mātai mātauranga-a-motu.

I mahi ngātahi a ERO i te taha o Te Rōpu Matua o Te Kōhanga Reo ki te whanake, ā, ki te whakahei he kaupapa arotake mātau-ranga motuhake e whakaatu mai ana, ā, e hāpai ana i te rapunga whakaaro o te kōhanga reo. Pēra i ngā whakahaere mo ngā arotake, i whanaketia ēnei tohu whakaatu i runga i te kōrerorero ngātahi i te taha o Te Rōpu Matua o Te Kōhanga Reo. E whakaratohia ana e mātou ki te katoa o ngā kōhanga reo he tauira o ngā tohu whakaatu kia mōhio mārama ai rātou ki ngā mea e whakapono ana a ERO e whai tikanga ana ina ka aro mātai rātou i te kounga o ngā hotaka akoranga.

Ko te mahi a ngā tohu aro mātai, ko te whakamārama i ngā whakataunga e whakaritea ana e ngā āpiha arotake i runga i te kounga o te mātauranga me te atawhai e whakawhiwhia ana ki ngā tamariki kōhungahunga e haere ana ki ngā kaupapa here. Ko ta mātou tumanako, ka whakarite ngā kaiako me ngā whānau ki te whakamahi i ēnei tohu whakaatu ina ka whakahaere rātou i a rātou arotake whaiaro i runga i te whai hua o ngā whakahaere o a rātou kōhanga.

Kei te pūāwai haere tonu tēnei pepa whai mana. Ko ta mātou tumanako ka whanake haere tonu, ā, ka whānui atu ngā tohu whakaatu me ngā papanga āwhina a te roanga ake o te wā, mai i ngā wheako o ERO i roto i a rātou mahi, ā, me ngā kōrero hou kua pupū ake mai i a rātou rangahau. E pōwhiritia ana ngā kaiarotake ki te kōrero i runga i ngā tohu whakaatu, ā, ki te kōrero mo ngā mea i kitea e rātou, ki te whakaputa rānei i o rātou whakaaro puaki mo te whakapai ake i ngā whakahaere, ina koa i runga i ngā wāhanga e pa ana ki ngā tu-āhua whakaaturanga me ngā kōrero rangahau. E pōwhiri ana hoki mātou i ngā kaipupuri o ngā raihana, ngā kaiako, ngā whānau me te iwi kāinga o te kōhanga, ki te tuku mai i o rātou whakaaro puaki hei whakapakari ake i ngā tohu whakaatu.

Kei te arotake Te Tāhuhu o Te Mātauranga i te anga hanganga ture mo ngā ratonga mo te hunga kōhungahunga i tēnei wā, ā, kei te whanake rātou i ngā tauira me ngā whakahaere mo ēnei mo te arotake whaiaro. Ina ka tutuki ēnei mahi, ka āta titiro a ERO mehemea he whakahīrautanga ano kei roto i ēnei mo ngā tohu aro mātai o ngā kōhanga, ā, mehemea e tika ana, ka whaka-tikatika i ēnei kia whakaatu mai i ngā tino tikanga ake o ngā huarahi hou e whāia ana e ngā kaupapa here.

Ka titiro whakamua atu au ki te whakaū tonu i te pai o te whānaungatanga me te mahi ngātahi i waenganui i a ERO me ngā kōhanga reo puta noa i Aotearoa whānui.

Karen Sewell

Karen Sewell
Te Āpiha Arotake Matua
Pepuere 2005

Education Review Office   ii
Evaluation Indicators for Education Reviews in Kōhanga Reo
January 2006
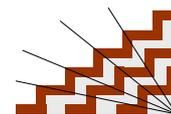
The Treaty of Waitangi

ERO is committed to promoting good quality educational outcomes for young Māori children. The outcomes for Māori children, and the contribution made by kōhanga reo to these outcomes, will always be evaluated in ERO's education reviews (including those of kōhanga reo).

ERO agrees that Māori have the right to:
- be consulted on relevant matters;
- have active protection of the right to live as Māori; and
- expect that Māori potential will be realised.

ERO consults with Māori and endeavours to understand the aspirations and needs of Māori families and communities so that its evaluations will be more effective.

Mason Durie[1] argued that to advance educational achievement for Māori, education should prepare Māori children to:
- live as Māori;
- actively participate as citizens of the world; and
- enjoy good health and a high standard of living.

These goals have received support and affirmation at the four Hui Taumata Mātauranga[2] held since 2001. These three high level goals reflect the importance of the interface between Te Ao Māori (the Māori world) and Te Ao Whānui (the wide world) to Māori children and their families.

Kōhanga reo contribute to the goals of the Hui Taumata Mātauranga by providing the environment and adult interactions for Māori children that promote their learning and provide a sound start to life and to schooling.

ERO expects that kōhanga reo will consult with whānau and endeavour to promote Māori aspirations and address and meet the needs of Māori children.

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[1] Durie, M 2001. *A Framework for Considering Māori Educational Achievement*, www.minedu.govt.nz.

[2] The first Hui Taumata Mātauranga was held in February 2001, hosted by Tuwharetoa, to provide a forum for Māori and the Crown to discuss issues that impact on Māori education.

PART ONE: TE KŌHANGA REO

The philosophy, purpose and administration of Te Kōhanga Reo

Te Kōhanga Reo is a unique early childhood education initiative based on total immersion in Māori language and values, focused on revitalising te reo Māori and the Māori way of life for future generations.

The philosophy of kōhanga reo aims to strengthen whānau capabilities in cultural, social, economic, spiritual and political matters. Good education, good health and spiritual well-being are seen as vital to achieving these aims.

The kōhanga reo movement has flourished since its early beginnings in 1981. The success of kōhanga reo depends directly on the committed and active participation of the whānau. The whānau usually consists of the parents of children attending, along with kaumātua and community members involved in the kōhanga. Kōhanga reo do not regard children in isolation but as important members of the whānau, an integral part of overall whānau potential. The intention is that children will benefit when whānau operate according to the philosophy and aims of the kōhanga reo movement. The focus is the child in the context of the whānau – and their mutual development, growth, accountability and well-being in a Māori cultural environment.

Children and their families typically use kōhanga reo for around six hours each weekday. The programmes are provided in licensed, purpose-built or modified premises usually associated with a local marae. Kaiako are employed by the whānau to provide educational programmes through te reo Māori. Kaiako are supported by whānau who assist with children's learning and care.

Te Kōhanga Reo National Trust

Te Kōhanga Reo National Trust is an incorporated society to which individual kōhanga reo are affiliated. The whānau of individual kōhanga sign a charter with Te Kōhanga Reo National Trust agreeing to operate in the kaupapa of Te Kōhanga Reo and abide by the standards and policies of the Trust. The whānau of each individual kōhanga reo is then responsible for its management and administration.

In 1995, the National Trust and the Secretary for Education (on behalf of the Crown) signed *Te Korowai*.[3] *Te Korowai* is the main guiding document for kōhanga reo and operates as a charter agreement between the Trust and the Crown. It is signed by the Trust on behalf of all the kōhanga reo affiliated to it. Amongst other things, it states that the early childhood education services provided by kōhanga reo will be of sufficiently high quality to meet the standards outlined in the *Statement of Desirable Objectives and Practices*.[4] Kōhanga reo must also comply with the early childhood education regulations.[5]

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[3] *Te Korowai* is a handbook compiled by Te Kōhanga Reo National Trust in 1995 to assist whānau, hapū, and iwi, kaimahi and those who embrace Te Kōhanga Reo kaupapa.
[4] Revised Statement of Desirable Objectives and Practices (DOPs) for Chartered Early Childhood Services in New Zealand, The New Zealand Gazette, 3 October 1996.
[5] Education (Early Childhood centres) Regulations 1998.
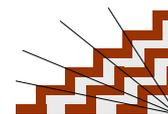
The Ministry of Education provides quarterly operational grants (often called kaupapa payments) for kōhanga reo that are licensed or working towards a licence, based on the number of hours that children attend. Te Kōhanga Reo National Trust allocates these payments to individual kōhanga.

As the umbrella organisation, Te Kōhanga Reo National Trust acts as guardian of the kaupapa for kōhanga reo. In turn, through the charter, all kōhanga reo whānau pledge a commitment to the Trust Board to abide by the guiding principles of *Te Korowai*. *Te Korowai* is seen as the cloak that warms the kaupapa of kōhanga reo.

The National Trust has worked to strengthen the kōhanga reo movement through focusing on the future and on support for whānau. Such initiatives reinforce the Government's goal of increasing participation in high quality early childhood education so that children have solid foundations for learning and for work in later life.

The aim is to foster participation in high quality early learning in a whānau and Māori cultural environment, and to support the survival of te reo Māori and its use in whānau and early childhood education.

Te Korowai – the cloak that warms Te Kōhanga Reo

Te Korowai is the foundation for learning programmes for children in kōhanga reo. It describes the experiences, activities and environment intended to foster children's learning and development in a Māori cultural context.

Te Korowai has four guiding themes:
- total immersion in te reo Māori, tikanga Māori and āhuatanga Māori;
- whānau decision-making, management and responsibility;
- accountability; and
- the health and well-being of the children and the whānau.

Te Korowai sets out the principles (ngā kaupapa whakahaere) and aims (ngā taumata whakahirahira) common to all kōhanga reo.

Ngā kaupapa whakahaere (the principles) are the foundation of *Te Korowai* and capture whānau aspirations for learning and development. The principles are empowerment (whakamana), holistic learning and development (kotahitanga), the wider world of whānau, hapū and iwi (whanaungatanga) and reciprocal relationships (ngā hononga).

Te Korowai explains that the principle of whakamana is about increasing responsibility for learning, self-identity and self-worth, learning ways to learn and promoting individuals' learning and creativity. Kotahitanga is about engaging with activities with meaning, warm relationships, open-ended exploration and the development of the spiritual, cultural, social and individual self. Whanaungatanga embraces concepts of whānau, hapū and iwi where children's learning and development are fostered through involvement of, and respect for, other people in the child's life. Ngā hononga is about communication and learning, commitment to the kaupapa, constructing open-ended learning situations, and interactive and active learning.
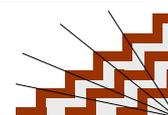
Te Korowai is holistic in nature and intends that the delivery of ngā kaupapa whakahaere and ngā taumata whakahirahira in kōhanga programmes will also nurture the development of spiritual (wairua), intellectual (hinengaro), physical (tinana) and emotional (whatumanawa) dimensions of the child. These special dimensions, or āhuatanga, are woven into kōhanga reo programmes so that development in these aspects is nurtured along with the more direct outcomes related to the aims and principles set out in *Te Korowai*.

Attention to ngā āhuatanga helps strengthen the holistic approach to child development and learning. They support the development of the whole child.
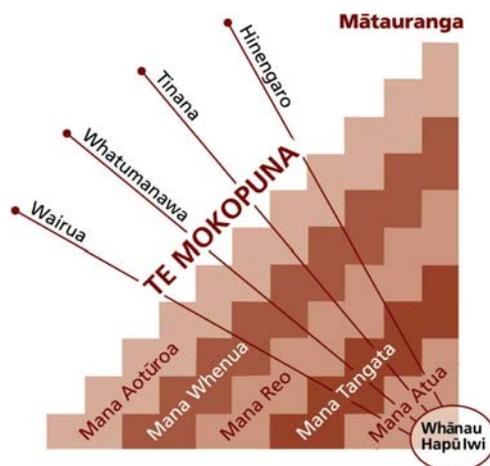
Aspirations for children

Participating in a kōhanga reo programme gives children the opportunity to learn about and strengthen their understanding in many important areas including:

- Māori beliefs and values;
- ancestral connections;
- knowledge, value and respect;
- te reo Māori; and
- the natural and physical worlds.

Kōhanga programmes may also draw on the belief that all things, both animate and inanimate, are interconnected, supporting development of a deep respect for mauri, the life force of the universe.

Learning programmes for children reflect the principles and aims of *Te Korowai* and also take into account Māori human development theory,[6] as symbolised by the poutama – the woven stepped design on tukutuku panels.

Figure 1: Poutama for ERO Evaluation Indicators

The poutama above captures whānau aspirations for children through the principles and aims of *Te Korowai*, at the same time supporting the development of the child's spiritual, emotional, physical and intellectual dimensions (ngā āhuatanga). The

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[6] Royal-Tangaere, A 1997. *Learning Māori Together: Kōhanga Reo and Home*. New Zealand Council of Educational Research.
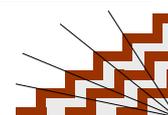
poutama illustrates the inter-connectedness of ngā kaupapa whakahaere, ngā taumata whakahirahira and ngā āhuatanga as set out in *Te Korowai*.

The goal is the holistic development and realisation of the Māori child's potential, in the context of whānau, hapū and iwi.

Implications for ERO

The intentions and ideals outlined by the founders of the kōhanga reo movement, as well as in government plans, *Te Korowai* and by leading practitioners and researchers, are important considerations for kōhanga reo and for ERO's review processes.

By focusing on what is important to children in kōhanga reo, ERO is contributing to the ultimate aim of the movement – the development of a well-educated young generation, comfortable and fluent in te reo and tikanga Māori, living as Māori in the 21st century.

ERO's evaluations promote these goals by assisting kōhanga to improve the quality of education and care that they provide for children in their early years in a Māori cultural environment.

ERO has designed its evaluation indicators to support the kōhanga reo philosophy and approach.

PART TWO: THE EVALUATION INDICATORS

The *Evaluation Indicators for Education Reviews in Kōhanga Reo* is a specialist resource[7] to inform the judgements that review officers make about the quality of children's experiences while they are taking part in a kōhanga reo programme.

The indicators clarify for kōhanga reo the basis on which ERO will review their performance. In addition, kaiako and whānau of kōhanga reo are welcome to use ERO's indicators when thinking about, planning and reviewing any aspect of their programmes.

ERO's reviews of kōhanga reo evaluate how well whānau are promoting children's learning, development, safety and well-being. Therefore, the quality of the child's experience is the key consideration.

ERO evaluates the things whānau do to encourage and safeguard children's development and learning, and the evidence that shows this. Through discussion about the relevant evaluation indicators, ERO expects that review officers and whānau will gain an understanding of what is working well in the kōhanga reo, and what could be better.

The contents of the indicator tables were developed in consultation with Te Kōhanga Reo National Trust, and are based on ERO's experience in the sector and relevant research information.

The indicators are not meant to be prescriptive. Part of the intention in using these indicators for evaluating kōhanga reo is to promote discussion about the validity of some of the assumptions, connections and possible causal claims that the indicators suggest.

The indicators are available on ERO's website: www.ero.govt.nz, and printed copies are available from ERO's Corporate Office: info@ero.govt.nz; phone 0-4-499 2489; Box 2799, Wellington.

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[7] ERO has also published *Evaluation Indicators for Education Reviews in Early Childhood Services* (2004). These are indicators for use in mainstream early childhood education services and include a wide range of information and references relevant to learning and development in all young children, non-Māori and Māori. The information in ERO's two sets of indicators is compatible and much of the information in the kōhanga reo indicators is relevant to children attending mainstream services, and vice versa.
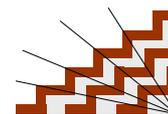
ERO's Chain of Quality for kōhanga reo
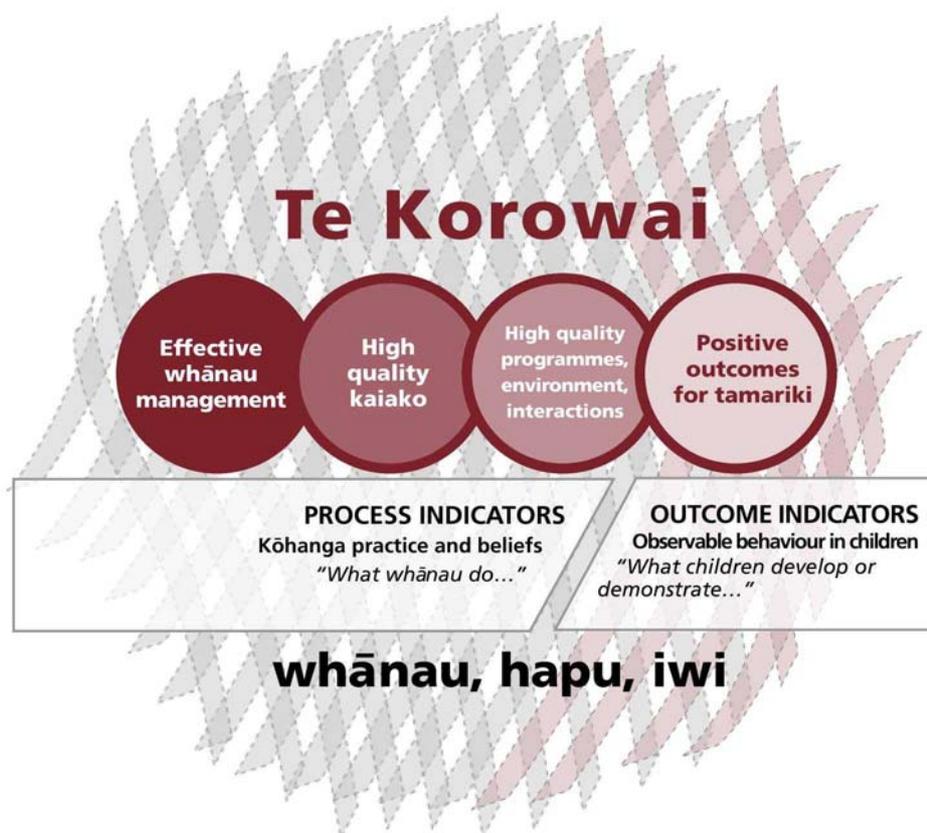
ERO's focus is on evaluating the *processes* used by kōhanga reo and on the learning and developmental *outcomes* children attain (the key measure of the quality of the programme).

The *Chain of Quality* provides a basis for discussion and consideration of the possible connections and causal influences of outcomes in a particular kōhanga reo.

Outcomes for tamariki

ERO's approach to reviewing kōhanga reo focuses on improved learning and development outcomes for children. The outcomes are the benefits – the things children develop or demonstrate – that children are likely to gain through involvement in a good kōhanga reo programme.

'Outcomes' include high level competencies such as:

- children interacting with and making sense of the world around them;
- children developing trust, confidence and competence as learners and as communicators; and
- children developing more specific knowledge, skills and attitudes through delivery of ngā kaupapa whakahaere, ngā taumata whakahirahira and ngā āhuatanga as set out in *Te Korowai*.
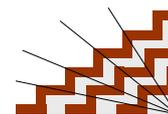
Outcomes also include learning dispositions such as courage and curiosity, trust and playfulness, perseverance, confidence and responsibility.[8] Other desirable outcomes include children's actions and behaviour, for example, taking an interest, being involved, persisting with difficulty, challenge and uncertainty, expressing a point of view or feeling, and taking responsibility.

Whānau are also likely to have specific aspirations for children relating to iwi, hapū, educational and religious beliefs, and views on early learning. In addition, there is a broadly shared expectation that kōhanga reo will enable children to develop culturally, physically, intellectually, emotionally and socially.

Kōhanga practices and beliefs

As well as identifying positive outcomes for children, the indicators identify beliefs, practices and routines that are likely to support children's learning and development. The three links in the *Chain of Quality* – effective whānau management; high quality kaiako; and high quality programmes, environment and interactions – represent the important processes (what whānau do) that are likely to contribute to desirable outcomes in children.

The evidence from recent research into brain development confirms the importance of young children's early interactions with adults who are aware of, and responsive to, the child's level of knowledge and understanding. The interactions provide a way for the child to understand the world, learn social rules and develop self-awareness. Adults who understand the significance of this early learning help young children to realise their potential. A kōhanga reo that nurtures a child's growing ability to communicate, participate and learn about the world is likely to help children succeed in important learning, development and cultural goals.

ERO's approach

Evaluating outcomes for children and the quality of the processes that contribute to these outcomes is complex. The indicators are intended to assist expert observation and understanding of those aspects of the kōhanga reo operation that can often be the most difficult to discern. The indicators provide a lens to focus observations on what is really important for children.

The indicator tables in this booklet do not attempt to set out all the knowledge, skills, and attitudes that children might develop or demonstrate. Instead, reviewers and whānau should look more generally at what is happening in the kōhanga reo, and discuss what it means before reaching judgements.

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[8] Podmore, May & Carr 2000.
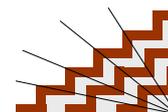
Structure of the indicator tables

Te Korowai provides the underlying structure for the indicators in this document, with the indicators organised in two distinct ways:

- **Ngā taumata whakahirahira** (including ngā taumata whakahaere and ngā āhuatanga) – these include all ERO's evaluation indicators set out in tables with columns of possible evidence of outcomes and contributing processes.

- **Ngā āhuatanga** – these tables repeat the outcome indicators (not the process indicators) most directly associated with the child's emotional, spiritual, intellectual and physical development.

The indicators are about the things ERO believes are important in kōhanga reo. They are arranged in five columns:

- the title for the indicator (the indicator);
- a brief explanation about why it is important (rationale);
- a list of some of the things children are seen doing that might reflect the presence of the indicator (some examples of observable behaviour);
- various actions of whānau likely to help children's learning and development in the particular area (some examples of whānau practices and beliefs); and
- a summary of some of the relevant research information.

The two columns setting out some examples of children's behaviour and whānau practices and beliefs represent what positive evidence for the indicator might look like. They can never be complete lists and they are not absolutes.

Outcome and process indicators

ERO's indicator tables outline possible outcomes for children and the activities of adults likely to promote these outcomes.
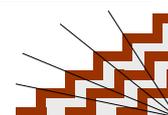
Outcome indicators

- **Observable behaviour in children**: Outcome indicators describe the knowledge, skills, attitudes, dispositions and higher-level competencies that children develop or demonstrate.

  They set out the things that can be directly observed or assessed, or reasonably inferred, as evidence of positive outcomes for children.

  In kōhanga reo, examples of outcomes include children's development of skills in te reo, their physical skills and dexterity, knowledge of ancestral connections and heritage, or their confident and positive engagement with the kōhanga reo programme. Possible evidence of these outcomes is listed in the indicators tables.

  The outcome indicators relate to the purposes and goals of kōhanga reo and are the starting point for ERO's judgements about the quality of the learning programme.

Process indicators

* **Whānau practices and beliefs**: These are the whānau practices, processes, actions and beliefs of the whānau that are likely to contribute to positive outcomes for children.

  Examples of process indicators include the quality of adult/child interactions and staff responsiveness to children's individual preferences and needs.

  While process indicators suggest the likelihood of good outcomes, evidence of their presence does not of itself guarantee that high quality outcomes will be achieved. They are proxies for the desirable outcomes.

Process indicators provide a guide to the probable causes of outcomes and are therefore particularly relevant to reviews focused on improvement. Where the outcome indicators suggest performance below expectation, ERO can use the process indicators diagnostically to explore the reasons for this. Review officers can use the process indicators in the course of developing recommendations for improvement, or in exploring the underlying causes where performance is high.

The distinction between outcome and process indicators is not always clear-cut. An example of the difference can be seen in the broad goal: "the child appears happy and is positive toward others" (Mana Atua). The kōhanga reo practices and beliefs that are likely to contribute to a happy child who is positive with others are examples of process indicators. Whether or not there is evidence that children are actually happy and positive in their interactions is an example of an outcome indicator.

ERO believes that focusing on both process and outcome is a balanced, useful and effective approach to evaluating kōhanga reo.
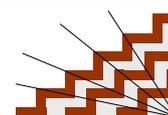
Guidelines for reviewers

The indicators support ERO's *Framework and Resources for Kōhanga Reo Reviews*[9] by providing a basis for making judgements about programme quality and outcomes for children.

The indicators are written in general terms in an attempt to acknowledge the contextual environment of kōhanga reo. The application of the indicators in different settings is a matter of considered judgement by review officers, taking into account the particular circumstances and context of the kōhanga reo.

Reviewers obtain information through discussion with whānau, observation of the learning environment and interactions between children and adults, and by reading relevant documents. The evaluation indicators provide a resource to support this process, bearing in mind the differing ways that iwi and hapū are likely to perceive and interpret the kaupapa whakahaere, taumata whakahirahira and āhuatanga.

Review officers observe the programme and read records that the kōhanga reo keeps on children. They use the indicators as a resource to inform what they see. Reviewers discuss what they have seen and read, and what it means, with the kōhanga whānau.

ERO seeks to understand how information about children's learning and development is interpreted and used to improve the quality of the programme. Reviewers do not assess children and do not make on-the-spot judgements about children's learning or development in isolation from whānau.

Evidence of outcomes for children, and of kōhanga reo practices and beliefs, constitute the basis for reviewers' judgements and subsequent evaluation. The indicators give greater significance to what reviewers actually see and hear happening, than to the administrative and management systems of the whānau. This is because the focus in kōhanga reo reviews is on the quality of what children actually experience.

The indicators support a process where reviewers:
- observe children's reactions, interactions, levels of engagement and comfort;
- draw tentative conclusions about the ways that the kōhanga reo whānau is contributing to children's outcomes;
- check these judgements through examining the indirect indicators;
- talk with the adults who provide the programme about the beliefs, intentions and evaluations that underpin their work; and
- consider, with whānau, areas for improvement.

The diversity of kōhanga reo settings and the holistic nature of their programmes mean that it is not helpful to specify practices and processes too closely. So the indicators are not a checklist of necessary good practices and should not be used in a prescriptive way. Rather, they indicate the range of things that reviewers should be able to observe in good programmes.

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[9] Published in 2004.
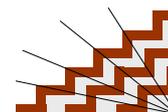
Observers of kōhanga reo programmes bring their own views and understanding of early learning to the task. The indicators provide evaluators with a shared basis for interpreting what the evidence means.

It is important to remember that the indicator tables relate to all the whānau activities that might contribute to children's outcomes. Rather than looking for particular attributes or actions when reviewing, reviewers will seek evidence of effective whānau management, teaching (or indeed learning) through the general lens of the evaluation indicators.

It is also important to note that they will not expect to find instances of everything listed.

Children with special needs

While these indicators should be used in the same way to evaluate the quality of kōhanga reo education for children with special needs, additional consideration will need to be given in the review process to the way whānau have planned for and responded to the specific needs of these children.

Kōhanga reo must take all reasonable steps to meet the needs of children with special needs. Children with special education needs include children with learning difficulties, communication or behaviour difficulties, or sensory or physical impairments. These children will need some additional support in early education settings.

Individual children have different learning, developmental and social needs. This is especially true in the early years when their growth and development are most rapid.

Young children bring a diverse range of competence and understanding, gained from their lives at home, to their kōhanga reo experiences. In order for their time at the kōhanga reo to be a positive experience with optimum outcomes, there needs to be a measure of continuity for the child between the two settings.

A child's sense of familiarity and ease in the kōhanga reo is likely to be reflected in active participation and engagement in the programme, and the further development of competence as a learner.

Kōhanga reo have practices and systems that, as far as is possible in group care, provide for children's particular attributes and capabilities, as well as their changing circumstances and needs. The extent to which the kōhanga reo provides for the individuality of each child is likely to be a measure of the commitment to equitable outcomes for all children.

Assessment practices

Assessment of children's learning and development is part of the information needed to evaluate the quality of a kōhanga reo programme. Assessment involves valid observation of the children by experienced and knowledgeable adults for the purposes of improving the programme and ultimately the outcomes for the children.

Assessment in kōhanga reo is significantly different from assessment in kura. The task of developing assessment tools and assessing children's educational development is
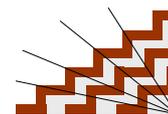
compounded by the challenges associated with breaking new ground. Currently the quality of assessment practice in kōhanga reo is variable and many kōhanga reo find it difficult to measure children's learning and development effectively.

Using the indicators in the review

- When planning the review, reviewers consider the kōhanga's self-review information in relation to the indicators to help develop a preliminary view of areas for investigation.

- The indicators support the formulation of evaluative and investigative questions.

- When synthesising information, reviewers use the indicators to clarify the significance of their observations and to inform judgements about the quality of the programme. They can also be used as a basis for discussion and debate in ERO review teams, and between review officers and whānau, about what constitutes good practice in a particular setting.

- The indicators may also assist report writing by providing a guide for areas of good performance and areas for improvement.

PART THREE: THE INDICATOR TABLES

Ngā Taumata Whakahirahira
(including Ngā Taumata Whakahaere, Ngā Āhuatanga)

Introduction

This set of indicators considers the extent to which the kōhanga reo promotes the development of children's outcomes relating to Mana Atua, Mana Whenua, Mana Tangata, Mana Reo and Mana Aotūroa. They are not a complete or absolute list and whānau may also have indicators of good performance that are important to them.

Results of good performance

A child that experiences good quality programmes through ngā taumata whakahirahira is more likely to develop:

- knowledge of Māori beliefs and values that invoke feelings of peace, happiness and love;
- familiarity with ancestral connections, values and beliefs and a strong sense of belonging, along with environmental awareness and care;
- knowledge, value and respect for and of oneself, whānau, hapū, iwi and others;
- skills and knowledge of Mana Māori immersed in te reo Māori; and
- knowledge of the natural and physical worlds through traditional and contemporary views.

Relationship with other indicators

The indicators set out under Mana Atua, Mana Whenua, Mana Tangata, Mana Reo and Mana Aotūroa are all interrelated. It is necessary to consider these interrelationships when using the indicators to inform judgements about the performance of kōhanga reo. Evidence gathered with an understanding of such connections is more likely to be valid and therefore useful for evaluation purposes.

The indicators set out in the taumata whakahirahira tables are also strongly related to those set out in the āhuatanga tables. Ngā taumata whakahirahira encompass the āhuatanga, and in turn the āhuatanga inform the content of the taumata whakahirahira tables. Evidence gathered with these links in mind is likely to be the most authoritative indication of effective whānau practice and positive learning outcomes for children, and also of success in the bigger picture – achieving the aims and aspirations of the kōhanga reo movement.

Limitations

The evaluation indicators for kōhanga reo should not be used without in-depth knowledge of kōhanga reo philosophy and approaches. The evaluation indicators should be used in an holistic fashion and should not be used to evaluate, or to prescribe good practice, in isolation from the broader aims and aspirations of the kōhanga reo movement, or from common sense.
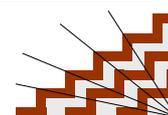
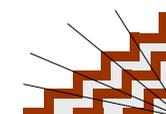# Indicator table: Mana Atua (including Ngā Taumata Whakahaere, Ngā Āhuatanga)

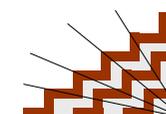The child develops knowledge of Māori beliefs and values that invoke feelings of peace, happiness and love.

| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is aware of his or her ancestral heritage.	Knowledge of ancestral heritage and connections affirms and fosters emotional, cultural and spiritual development.	• Children learn about Rangi and Papa, the creation. • Children show respect and care for Papa. • Children communicate their ideas about Rangi and Papa. • Children physically interact with papatuanuku. • Children demonstrate love and care for all things, living and non-living. • Children demonstrate spiritual and cultural respect through their use of karakia and mōteatea…	• Whānau provide learning experiences about Rangi and Papa. • They use a range of resources to enhance experiences. • They introduce situational language and new vocabulary. • They model appreciation, care and respect for Rangi and Papa. • They expose children to the concept of living and non-living. • They model consideration for all things. • They define tikanga in accordance with whānau, hapū and iwi. • They create opportunities for children to interact with peers, whānau and kaumatua…	Evidence shows that through the teaching of whakapapa, individuals are better able to take responsibility for actions and behaviour towards others and themselves (Durie, 1997). The interconnections between the child, ancestors, deities and the land affirm children's identity through hearing their whakapapa being told and retold (Durie, 1997).

Indicator table: Mana Atua (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child develops an awareness of spiritual and cultural connections.	Cultural experiences assist children to make connections between positive behaviour, tradition and tikanga.	- Children learn about Ngā Atua. - Children demonstrate knowledge of karakia and waiata. - Children actively participate in karakia and waiata. - Children behave appropriately when demonstrating their knowledge of tikanga specific to Mana Atua. - Children share their knowledge of Mana Atua…	- Whānau provide opportunities to learn karakia and waiata related to Mana Atua. - They use karakia and waiata in a range of situations. - They have knowledge of Ngā Atua and transfer this to learning experiences for children. - They provide experiences specific to Mana Atua. - They share the whakapapa of Mana Atua. - They use a range of resources to enhance learning. - They model tikanga associated with Mana Atua…	Royal-Tangaere (1997) argues that the use of karakia can nurture spiritual understanding and development in children. Hemara (2000) demonstrates that whakapapa can be used for scientific inquiry as well as socialisation; as whakapapa assists children in understanding and connecting past, present and future generations to themselves.

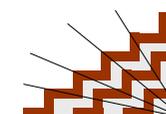**Indicator table: Mana Atua** (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child appears happy and is positive towards others.	Māori values and beliefs foster a sense of rangimarie in which wairua and whatumanawa flourish.	• Children demonstrate respect and care for adults and peers. • Children consider others and are friendly toward them. • Children interact confidently and safely with each other and with adults. • Children interact happily with each other and with adults. • Children appear happy. • Children share their knowledge with others. • Children look for comfort and reassurance from adults and peers. • Children follow routines and observe tikanga…	• Whānau model respect, care and concern for others. • They use praise and positive strategies to promote confidence, trust and sense of nurture. • They maintain a positive approach to managing children as a group and as individuals. • They define positive behavioural expectations and management strategies. • They use body language to support positive interactions with children. • They establish tikanga in daily routines. • They provide opportunities for children to enjoy their daily activities…	Research by Hohepa (1990) and Ka'ai (1990) demonstrates how the practice of whanaungatanga instils in children values of aroha, manaakitanga, atawhai and āwhina. Royal-Tangaere (1997) gives examples of waiata teaching children how to care for themselves, each other, their whānau and the environment.

Indicator table: Mana Atua (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is a confident and willing participant.	Children are respected, understood and cared for in an environment that is endowed with cultural values and beliefs.	- Children encourage and care for their peers. - Children learn that all things living and non-living have mauri. - Children interact with a range of learning and physical resources. - Children independently choose to be alone. - Children have a sense of satisfaction in their play and learning. - Children link Ngā Atua to seasons and their experiences…	- Whānau demonstrate care and support for others. - They show respect and care for the natural and physical world. - They include routines related to the living and non-living things. - They provide quiet time for children. - They value individual differences. - They provide knowledge of the seasons and align these with Mana Atua…	
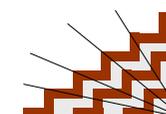
Indicator table: Mana Whenua (including Ngā Taumata Whakahaere, Ngā Āhuatanga)

The child will become familiar with ancestral connections, values and beliefs and will develop a strong sense of belonging, environmental awareness and care. This will include consideration of both the natural (living) world and the physical (non-living) environment.

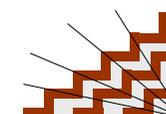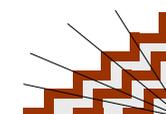| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is familiar with his or her environment.	Belonging and identity is enhanced by connections made with the environment.	• Children can talk about their whenua. • Children can talk about their marae. • Children can talk about their pepeha. • Children move confidently and interact appropriately in the kōhanga environment. • Children display a sense of belonging. • Children demonstrate care for their kōhanga environment. • Children show care for the natural environment. • Children can talk about kaitiakitanga. • Children demonstrate understanding of tikanga and kawa through their actions and behaviour…	• Whānau know children and their background, and support them in learning about their pepeha, marae, whenua, maunga and awa. • They provide opportunities to explore Mana Whenua. • They provide and model clear boundaries when in the kōhanga environment. • They provide and model clear boundaries when inside or outside. • They provide and model clear boundaries when on the marae. • They develop learning programmes pertinent to Mana Whenua, eg moana, whenua. • They define tikanga across all aspects of Mana Whenua. • They provide experiences with local marae and consider other marae. • They provide opportunities to develop understanding of kaitiakitanga. • They model kaitiakitanga…	Cloher and Hohepa's (1996) study shows that families send their children to kōhanga reo because they want them to learn Māori language, values and protocol for the marae and home. Studies show that children's cultural identity, belonging, and contributions are important for developing a sense of well-being (Mitchell & Cubey, 2003). Research shows that parents view kōhanga reo as key in the development of their child's identity. Whānau activities, attendance at marae and hui are important in establishing children's identity (Cooper, Arago-Kemp, Wylie & Hogen, 2004).

Indicator table: Mana Whenua (continued)

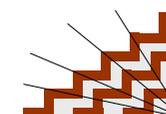| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is confident in his or her environment.	A child's confidence is strongly linked to his or her knowledge of, and interaction with, the environment.	• Children interact well in the local physical environment. • Children interact well with each other, and adults, in the local marae. • Children show positive behaviour in different physical settings. • Children appear secure and explore their environment confidently. • Children experience leadership opportunities. • Children take responsibility for caring for natural resources in the kōhanga environment…	• Whānau establish clear routines to enable free and safe interactions in the kōhanga. • They explore the environment and use it appropriately as a learning resource. • They use the natural environment to foster concepts of kaitiakitanga. • They check the physical environment to ensure safety for children. • They demonstrate marae protocols. • They provide meaningful experiences in the marae setting. • They provide opportunities to develop local and wider community relationships…	Reedy (1994) shows that children are taught to identify with the land and environment through kōhanga reo, which results in a sense of belonging. "Ki te whai ao, ki te ao marama" (Tangaere in Durie, McCarthy, Te Whaiti, 1997, p.56).

Indicator table: Mana Whenua (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is aware of the tangata whenua role.	Tangata whenua roles and responsibilities are well-established in tikanga.	• Children participate as tangata whenua during a range of experiences. • Children are developing their understanding of the tangata whenua role. • Children align themselves with tangata whenua. • Children become aware of the concept of manuhiri. • Children consider how they will interact with manuhiri. • Children have a sense of healthy habits and nutrition. • Children make links to the whenua as a good food source…	• Whānau provide experiences that foster understanding of tangata whenua. • They explain the importance of turangawaewae and ahi kainga. • They model the importance of turangawaewae and ahi kainga. • They model interactions with manuhiri. • They model tangata whenua roles. • They guide sound nutritional attitudes and practices. • They provide opportunities to consider the attributes of the natural environment. • They encourage growing and sampling nutritious foods…	Indigenous world-views show strong connections between people and their environment and that the well-being of one impacts the well-being of the other (Durie, 1997). Research found that tikanga is often taught indirectly through modelling and discussions with children (Cooper, Arago-Kemp, Wylie & Hogen, 2004).
The child explores the environment as an enthusiastic learner.	The natural and physical environment is safe and inviting.	• Children use strategies to cope with environment changes. • Children are confident to explore the physical environment. • Children care about the environment. • Children are happy to explore the environment with themselves and with others…	• Whānau provide a safe environment for children. • They provide children with a range of strategies to cope with change. • They lay clear foundations for children to accept environmental change. • They guide and encourage exploration of the environment in play…	Guyton and Tenneni (2002) show that keeping children's environment safe and simple encourages children to become actively involved in play and exploration.

Indicator table: Mana Whenua (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child demonstrates effective interrelationships.	The strength in knowing one's own identity, including connections to whenua, fosters the self-confidence for other relationships.	• Children have experiences with the wider community and its environment. • Children care for the kōhanga environment. • Children take responsibility and different roles in caring for the environment. • Children individually and collectively interact with and explore the physical environment…	• Whānau provide a range of opportunities to connect with other people and communities. • They model caring for the environment. • They provide clear routines and boundaries for caring for the environment. • They foster opportunities for leadership in the kōhanga environment…	

Indicator table: Mana Tangata (including Ngā Taumata Whakahaere, Ngā Āhuatanga)

The child develops knowledge, value and respect for and of oneself, whānau, hapū, iwi and others.

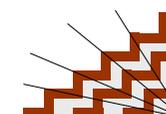| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child has knowledge of his or her identity.	A sense of identity contributes towards the child's: • understanding of his or her place in the kōhanga whānau; and • his or her individual self-esteem.	• Children are near or around language that defines whakapapa. • Children are able to recite and recall their own whakapapa. • Children participate willingly. • Children participate alongside their peers and become familiar with other whakapapa. • Children use karakia, waiata and mōteatea to enhance their knowledge of themselves in their whānau, hapū and iwi. • Children show care and concern for themselves and others…	• Whānau use knowledge of the child and his or her whānau. • They consider age differences during whakapapa development. • They provide language structures and prompts as support. • They use a range of strategies that include displays and other whānau knowledge. • They provide a range of situations where children are encouraged to become familiar with the differences of others. • They provide opportunities to learn karakia and waiata that include modelling and repetition. • They use karakia and waiata in appropriate situations. • They are knowledgeable about the geographic locations of hapū and iwi, and the links between them…	"Both mana and self image are connected with action and success. The loss of mana involves more than mere reduction of self-esteem. It means loss of power and capacity for achievement." (Metge, 1984, p.76) Studies have shown that language routines such as 'ko wai au' assist children in identifying with their whānau ties (Farquahar, 2003).

Indicator table: Mana Tangata (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child experiences whānau, iwi and hapū values and is embraced by whanaungatanga.	Relationships, interactions and connections with kaumatua, whānau and peers foster a sense of belonging and purpose for children.	- Children are curious about other people and their place in the kōhanga. - Children interact, relate well with and respect others including kaumatua, whānau and their peers. - Children have meaningful contact with others. - Children willingly share their experiences. - Children talk and communicate with others. - Children play and interact with others. - Children initiate, maintain and enjoy relationships with others. - Children are active as tuakana, teina. - Children display aroha, manaaki and āwhina. - Children experience aroha, manaaki and āwhina. - Children's behaviour includes times of happiness and calm…	- Whānau provide an environment that fosters discussion and questioning. - They provide opportunities that encourage reciprocal relationships. - They model reciprocal relationships. - They encourage positive relationships with others. - They provide expectations and routines that promote and reinforce positive behaviour. - They actively contribute to the kōhanga programme. - They model respect of self and others. - They provide sharing opportunities in whānau and group settings. - They encourage dialogue during play and learning. - They provide opportunities and encourage group play. - They model caring behaviour. - They recognise and affirm positive behaviour. - They encourage and respond to non-verbal communication…	Research has shown that children gain a better understanding of activities learnt in kōhanga reo if those ideas and pedagogies are sheared with their whānau (Royal-Tangaere & McNaughton, 1994). Ka'ai (1990) has shown that a child's sense of belonging can be developed through shared experiences and understanding gained from individual and group activities. Studies have shown that children enjoy deeper social awareness when exposed to both individual and group interactions in a kōhanga reo setting (Hohepa, McNaughton & Jenkins, 1996).

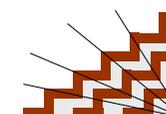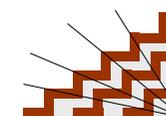## Indicator table: Mana Tangata (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is emotionally and physically confident.	Holistic development includes consideration for the child's physical and emotional well-being.	• Children sleep and eat according to their needs. • Children manage aspects of their own care. • Children eat a range of healthy foods. • Children regularly exercise. • Children extend their developing physical skills. • Children are capable and trusted to contribute to good decisions about safe keeping. • Children recognise practices and behaviour and respond appropriately. • Children use strategies for resolving conflict in a peaceful way…	• Whānau determine individual needs from whānau discussions. • They establish healthy routines and timetables for eating, toileting and sleeping. • They provide support and resources for individuals to take responsibility for healthy habits. • They are knowledgeable about and discuss good nutritional practices. • They provide opportunities for daily physical activity. • They encourage children's efforts. • They establish clear routines for themselves, children and the general operation of the kōhanga. • They maintain the established routines and create clear boundaries for children. • They develop positive strategies for dealing with behaviour…	Rogoff (1990) shows that simple routine, like preparing to go and eat, provides continuity for children, which leads to the child's sense of well-being. Research shows that children gained a greater sense of confidence when provided with activities, such as poi, which helped further develop their physical skills (Royal-Tangaere, 1997).

Indicator table: Mana Tangata (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is confident and takes responsibility for learning.	The kōhanga whānau provide learning opportunities that encourage children to take responsibility for their own learning. Children who are secure in themselves are more likely to display confidence.	• Children participate independently making choices and decisions about their play and their learning. • Children choose their activities. • Children display their personal preferences and strengths. • Children explore with both familiar and unfamiliar resources. • Children actively participate in a range of play and learning situations. • Children use problem-solving techniques. • Children actively initiate activities. • Children work with others. • Children spend most of their time in productive, play-based child initiated activity. • Children take a lead role confidently and in support of others. • Children play in groups for sustained periods of time…	• Whānau provide a range of activities using varying resources. • They plan for variety and challenge. • They encourage children when they make significant choices. • They prompt children to participate freely. • They provide support and challenges to respond to individual needs. • They acquire and make use of a range of pedagogies that support learning experiences. • They provide a safe and secure environment that encourages risk taking. • They behave confidently. • They provide a range of physical and learning resources for free play. • They interact with groups and individuals. • They display leadership. • They encourage children to take initiative. • They provide opportunities for individuals to lead others…	Royal-Tangaere (1997) found that children learnt how to positively interact with each other through activities such as waiata. Researchers found that children gained a greater sense of self-confidence when encouraged to ask questions and be inquisitive (Cooper, Arago-Kemp, Wylie & Hogen, 2004). Ka'ai (1990) observed that while group learning in a kōhanga setting was the norm, children at times also took individual responsibility for their learning.

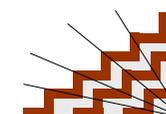# Indicator table: Mana Reo (including Ngā Taumata Whakahaere, Ngā Āhuatanga)

The child will develop skills and knowledge of Mana Māori immersed in te reo Māori.

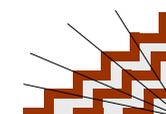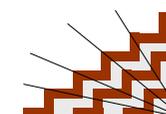| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is immersed in te reo me ngā tikanga Māori.	Te reo Māori immersion is a vehicle for social interaction.	• Children are immersed in te reo Māori and consistently hear it spoken. • Children are exposed to te reo Māori through different media. • Children pay attention and listen to te reo Māori. • Children are exposed to a variety of ways of communicating. • Children are exposed to language specific to their iwi and hapū. • Children are interested and motivated by the language learning environment. • Children interact with the environment. • Children see script and words. • Children enjoy talking with others and being read to…	• Whānau speak te reo Māori at all times. • They model wairua of te reo Māori. • They provide opportunities for storytelling, waiata, kapahaka. • They use language to support language development. • They provide instruction, guidance and support in te reo Māori. • They provide displays that encourage conversation. • They read books that children enjoy. • They provide a print-saturated environment that prompts discussion and motivates children. • They know language and phrases from children's language to prompt communication. • They provide opportunities for children to communicate with each other. • They provide prompts and questions in the social setting to promote communication. • Children are encouraged to communicate with others…	Royal-Tangaere (1997) shows that socialisation can occur through children using a language in its cultural context. Hohepa, Hingangaroa Smith, Tuhiwai Smith and McNaughton (1992) found that Te Kōhanga Reo offered a culturally structured setting in which language played a vital role in children's enculturation.

Indicator table: Mana Reo (continued)

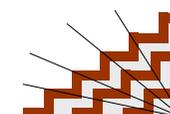| Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child develops skills for communication with others.	Communication strategies are developed to support language acquisition.	• Children recognise sounds and phrases. • Children can mimic the spoken word. • Children know basic words in te reo Māori. • Children can make connections with spoken language. • Children persist in making their messages clear. • Children use greetings and appropriate responses for different situations. • Children can associate words with pictures, people and things. • Children can associate spoken phrases with situations. • Children can modify language. • Children can describe their feelings…	• Whānau have knowledge of language development. • They are aware of dialectal differences. • They use a range of strategies to focus listening. • They use a range of teaching strategies to enhance language development. • They use simple greetings and possible responses. • They use single words and prompts to enhance understanding. • They use simple sentences and prompts to enhance understanding. • They help children to frame questions and consider possible solutions and resources. • They question to prompt and extend children's thinking. • They use correct language to support correct development. • They help children to recognise reading as a form of communication…	Farquahar (2003) shows that culturally preferred models and beliefs are maintained through language routines and focusing strategies like modelling and questioning, which provide specific teaching approaches for Te Kōhanga Reo.

Indicator table: Mana Reo (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child uses te reo Māori with increased confidence and accuracy.	As children develop their communication skills they are better equipped to speak te reo Māori. Children are encouraged and language success affirmed by adults.	• Children use body language to convey messages and display understanding. • Children can mimic sounds and words and simple sentences. • Children mimic waiata, karakia. • Children demonstrate an understanding of the language functions, eg mihimihi. • Children respond appropriately. • Children engage in conversation with peers and adults. • Children use te reo Māori to solve learning problems. • Children ask simple questions. • Children use social language. • Children enjoy being read to and become familiar with pictures and print…	• Whānau teach and use a wide range of waiata, karakia. • They respond to non-verbal communication sensitively. • They prompt and encourage children to respond and converse. • They have two-way communication with older children. • They talk to babies. • They ask questions to create discussions with children. • They share what they have written with children and read children's messages. • They ensure children are able to recognise themselves in stories…	Evidence demonstrates that conversations, questioning and directing are encouraged in order to build and maintain shared understanding (Hohepa, McNaughton & Jenkins, 1996). Research shows how children's understanding of language, both verbal and non-verbal, helps children to define their social position in their whānau and society (Te Whaiti, McCarthy & Durie, 1997).

Indicator table: Mana Reo (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child explores language in a supportive environment.	The success of language learning is heightened as children are willing to: • take risks and experiment with language; • engage in discussion with others; and • explore and question throughout their learning.	• Children are risk takers with te reo Māori. • Children display confidence when communicating. • Children are confident to use new words and structures. • Children initiate conversations with others. • Children guide peers in their use of te reo Māori. • Children prompt teina with their use of language. • Children experiment with music and movement to communicate. • Children persist with making their message clear. • Children talk about their lives, outside the kōhanga. • Children choose to write messages, names. • Children express their feelings and attitudes…	• Whānau promote risk taking and acknowledge children's efforts. • They praise language attempts and use of te reo Māori. • They promote engaging conversations. • They model correct grammatical structures for children. • They guide children through language corrections. • They use picture cues to support understanding. • They have knowledge of skills, functions and language purposes. • They use positive verbal interactions and tonality. • They have high expectations for the use of te reo Māori. • They listen attentively and responsively. • They respond to children's communications with warmth and understanding. • They use language that reflects feelings and attitudes…	Research shows that in order to develop competence with language, children need to hear and use language in a variety of different contexts (Cooper, Arago-Kemp, Wylie & Hogen, 2004). Liu and Temara (1998) link children's language fluency and cultural understanding to children's awareness and the development of identity and self-confidence Observational evidence has shown that in a kōhanga setting tuakana will often assist teina with learning activities (Skerrett-White, 1995; Royal-Tangaere, 1997; Hohepa, 1990; and Ka'ai, 1990).

Indicator table: Mana Aotūroa (including Ngā Taumata Whakahaere, Ngā Āhuatanga)
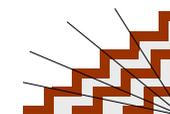
The child will develop knowledge of the natural and physical worlds through traditional and contemporary views.

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child is aware of the natural and physical environment.	Respect for the natural and physical environment is enhanced as children become increasingly familiar with Te Ao Māori.	• Children feel, touch, smell and see a range of natural resources. • Children feel, touch, smell and see a range of physical resources. • Children talk about natural resources by recalling their sensory perception. • Children talk about physical resources by recalling their sensory perception. • Children ask questions about the natural environment. • Children ask questions about the physical environment. • Children know and associate te reo Māori with the natural and physical environment. • Children learn about living things in the natural and physical environment. • Children make connections between living things and their environment. • Children experience tikanga associated with the natural and physical environment (ngāhere, moana)…	• Whānau use natural resources to create learning experiences. • They use physical resources to create learning experiences. • They develop understanding of the environment by stimulating the child's senses. • They promote discussion about the natural and physical environment. • They introduce new language for the natural and physical environment. • They create a range of experiences to explore the natural environment. • They provide children with learning opportunities using the immediate environment. • They provide learning about the natural and physical environment (ngahere, moana, matariki). • They introduce in the programme of learning appropriate tikanga for a range of situations. • They ensure discussions are linked to traditional views through mōteatea and legends… •	Researchers show that children can be taught to positively engage with their people, land and environment through te reo and tikanga Māori (Te Whaiti, McCarthy & Durie, 1997). Research has found that children gained a greater understanding and awareness of their natural world when exposed to traditional Māori knowledge and pedagogy (Davis, 2000). Farquahar (2003) found that a child's ability to communicate with others and explore their environment is important for promoting positive educational outcomes for children.

Indicator table: Mana Aotūroa (continued)

		- Children are aware of themselves and others in their environment. - Children show respect and care for their environment. - Children experience and are aware that different iwi and hapū may think about and relate to both the natural and physical environments in different ways. - Children talk about their feelings and the feelings of others…	- Whānau introduce traditional and contemporary practices when interacting with the natural and physical environment. - They show care and consideration for the environment. - They discuss and demonstrate traditional and contemporary understanding of the ways different iwi and hapū think about the natural and physical environment…	

Indicator table: Mana Aotūroa (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child acknowledges and explores the natural and physical environment.	Increased confidence about and understanding of the environment fosters children's willingness to explore.	• Children independently explore the natural and physical environment. • Children investigate and discover natural and physical resources in their learning and play. • Children are confident about taking appropriate risks. • Children interact with their peers in their learning environment. • Children use a range of language that describes their natural and physical environments. • Children participate in a range of natural and physical environment excursions. • Children display confidence in Te Ao Māori. • Children experiment with the natural and physical resources. • Children talk about their feelings and experiences during exploration. • Children question adults about the natural and physical environment. • Children experience situations that identify cultural differences. • Children interact with other cultures…	• Whānau encourage free play and provide a range of opportunities to explore the natural and physical environment. • They understand child development. • They include technology to enhance learning experiences, eg cassettes, television. • They encourage risk taking and promote investigation. • They include activities using traditional and contemporary resources. • They promote science activities. • They promote discussion about Te Ao Māori. • They encourage independent thinking as children share their views. • They use questioning techniques to extend thinking. • They have knowledge and introduce views and beliefs of other iwi, hapū. • They have knowledge and introduce views and beliefs of other cultures. • • Whānau introduce other cultures during learning and play. • Encourage interaction with other cultures…	Liu and Tamara (1997) demonstrate the importance of children having a connection with the environment, as it provides children with a sense of belonging and confidence in Te Ao Māori. "…*mate-mate-a-one*" Durie (1997) believes that present generations are trustees for future generations, especially in connection with land and the environment. This is an important means through which Māori children can understand their natural world.

Indicator table: Mana Aotūroa (continued)

Indicator	Rationale	Some examples of observable behaviour	Some examples of whānau practices and beliefs	Research information
The child interacts confidently in the physical and natural environment.	An understanding of Te Ao Māori fosters a sense of security for children and a willingness to interact with others.	• Children talk about Te Ao Whānui. • Children are aware of the differences between Te Ao Māori and Te Ao Whānui. • Children talk about the differences between Te Ao Māori and Te Ao Whānui. • Children appear confident in Te Ao Whānui. • Children ask questions about the wider world. • Children display confidence in a range of situations. • Children are positive and supportive of others…	• Whānau enhance children's awareness of the wider world through waiata, karakia and mōteatea. • They use a range of resources to demonstrate differences between Te Ao Māori and Te Ao Whānui. • They encourage discussion about Te Ao Whānui. • They promote discussion about the wider world. • They introduce other people in learning and play. • They affirm confidence and interactions…	Children's ability and confidence in both Te Ao Māori and Te Ao Pākehā is evident through examples of children moving in and out of both language mediums with ease (Royal-Tangaere, 1997).
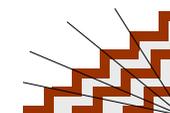
Ngā Āhuatanga

Introduction

This set of indicators considers the extent to which the kōhanga reo promotes the broader development of children's outcomes relating to wairua, hinengaro, tinana and whatumanawa. These tables repeat the outcome indicators most directly associated with these key dimensions of the child's life. They are not a complete or absolute list. Whānau will also have indicators of good performance that are important to them.

The characteristics or behaviour of children described in these sections are more likely to be evident where children have had an opportunity to experience and develop an understanding of Māori values and beliefs. The items in the table constitute evidence that could be observed where a kōhanga reo is providing well for its Māori children. Many of the items are interconnected and therefore should be used in an holistic way rather than in isolation.

Results of good performance

A child that experiences good quality programmes through ngā taumata whakahirahira and ngā āhuatanga is more likely to develop holistically, with due regard for the complete child including spiritual, intellectual, physical and emotional dimensions.

Evidence of positive outcomes from the āhuatanga tables is likely to be helpful in confirming effectiveness in delivering the kōhanga reo kaupapa.

Relationship with other indicators

The āhuatanga indicators set out under Mana Atua, Mana Whenua, Mana Tangata, Mana Reo and Mana Aotūroa are interrelated. They are also strongly linked to the indicators in the taumata whakahirahira tables.

It is necessary for reviewers to consider these interrelationships when seeking evidence across a range of sources. Evidence gathered in this way is likely to constitute the most powerful indication of effective whānau practice and positive learning outcomes for children in kōhanga reo.

Limitations

The evaluation indicators for kōhanga reo should not be used without in-depth knowledge of kōhanga reo philosophy and approaches, including in-depth knowledge of the aims and aspirations for Māori involved in the kōhanga reo movement.

The evaluation indicators should be used in an holistic fashion and should not be used to evaluate, or to prescribe good practice, in isolation from the broader aims and aspirations of the kōhanga reo movement, or from common sense.
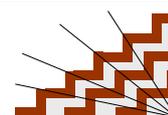
Āhuatanga: Mana Atua

The child will develop knowledge of spiritual dimensions, Māori beliefs and values that invoke feelings of peace, happiness and love.
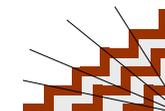
| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child is aware of his or her ancestral heritage.	• Children show respect and care for Papa. • Children demonstrate spiritual and cultural respect through their use of karakia and mōteatea.	• Children learn about Rangi and Papa, the creation. • Children communicate their ideas about Rangi and Papa.	• Children physically interact with papatuanuku.	• Children demonstrate love and care for all things, living and non-living.
The child develops an awareness of spiritual and cultural connections.	• Children behave appropriately when demonstrating their knowledge of tikanga specific to Mana Atua.	• Children learn about Ngā Atua. • Children demonstrate knowledge of karakia and waiata. • Children share their knowledge of Ngā Atua.	• Children actively participate in karakia and waiata.	
The child appears happy and is positive towards others.	• Children demonstrate respect and care for adults and peers. • Children look for comfort and reassurance from adults and peers.	• Children share their knowledge with others. • Children follow routines and observe tikanga.	• Children interact confidently and safely with each other and with adults.	• Children consider others and are friendly towards them. • Children interact happily with each other and with adults. • Children appear happy.
The child is a confident and willing participant.	• Children encourage and care for their peers.	• Children learn that all things living and non-living have mauri. • Children independently choose to be alone. • Children link Ngā Atua to seasons and their experiences.	• Children interact with a range of learning and physical resources.	• Children have a sense of satisfaction in their play and learning.
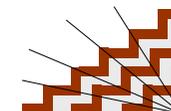
Āhuatanga: Mana Whenua

The child will become familiar with ancestral connections, values and beliefs and will develop a strong sense of belonging, environmental awareness and care.

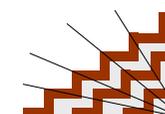| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child is familiar with his or her environment.	• Children demonstrate care for their environment. • Children show care for the natural environment.	• Children can talk about their whenua, marae, pepeha and kaitiakitanga.	• Children move confidently and interact appropriately in their kōhanga environment. • Children interact appropriately. • Children demonstrate understanding of tikanga and kawa through their actions and behaviour.	• Children display a sense of belonging.
The child is confident in his or her environment.	• Children show positive behaviour in different physical settings. • Children take responsibility for caring for natural resources in the kōhanga environment.	• Children experience leadership opportunities.	• Children interact with the local physical environment. • Children interact well with each other, and adults, in the local marae.	• Children appear secure and confidently explore their environment.
The child is aware of the tangata whenua role.	• Children consider how they will interact with manuhiri.	• Children are developing their understanding of the tangata whenua role. • Children become aware of the concept of manuhiri. • Children have a sense of healthy habits and nutrition. • Children make links to the whenua as a good food source.	• Children participate as tangata whenua during a range of experiences. • Children engage with manuhiri.	• Children align themselves with tangata whenua.

Āhuatanga: Mana Whenua (continued)

Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child explores the environment as an enthusiastic learner.	• Children care about the environment.	• Children use strategies to cope with environment changes.	• Children are confident to explore the physical environment.	• Children are happy to explore the environment with themselves and with others.
The child demonstrates effective interrelationships.	• Children care for the kōhanga environment.	• Children have experiences with the wider community and its environment. • Children know about the wider community and its environment.	• Children individually and collectively interact with and explore the physical environment.	• Children are happy in their relationships with others.
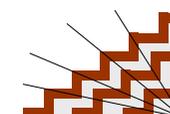
Āhuatanga: Mana Tangata

The child will develop knowledge, value and respect for and of oneself, whānau, hapū, iwi and others.

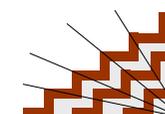| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child has knowledge of his or her identity.	• Children participate willingly.	• Children are able to recite and recall their own whakapapa. • Children use karakia, waiata and mōteatea to enhance their knowledge of themselves and their whānau, hapū and iwi.	• Children are near or around language that defines whakapapa. • Children participate alongside their peers and become familiar with other whakapapa.	• Children show care and concern for themselves. • Children show care and concern for others.
The child experiences whānau, iwi and hapū values and is embraced in whanaungatanga.	• Children's behaviour includes times of happiness and calm. • Children talk and communicate with others. • Children initiate, maintain and enjoy relationships with others. • Children are active as tuakana, teina.	• Children are curious about other people and their place in the kōhanga. • Children willingly share their experiences with others.	• Children interact, relate well with and respect others including kaumatua, whānau and their peers. • Children have meaningful contact with others. • Children play and interact with others.	• Children display aroha, manaaki and āwhina. • Children experience aroha, manaaki and āwhina.
The child is emotionally and physically confident.	• Children display positive behaviour. • Children are capable and trusted to contribute to good decisions about safe keeping.	• Children understand self-care. • Children recognise practices and behaviour and respond appropriately.	• Children sleep and eat according to their needs. • Children manage aspects of their own care. • Children eat a range of healthy foods. • Children regularly exercise and extend their physical skills.	• Children share their emotions with others. • Children use strategies for resolving conflict in a peaceful way.

Āhuatanga: Mana Tangata (continued)

| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child is confident and takes responsibility for learning.	• Children choose their activities. • Children display their personal preferences and strengths. • Children explore with both familiar and unfamiliar resources. • Children actively initiate activities.	• Children are knowledgeable about themselves, their whānau and others. • Children use problem-solving techniques. • Children participate independently and confidently, making choices and decisions about their play and their learning.	• Children actively participate in a range of play and learning situations. • Children work with others. • Children spend most of their time in productive, play-based child initiated activity. • Children play in groups for sustained periods of time.	• Children will take a lead role confidently and in support of others.
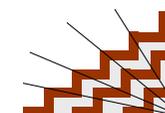
Āhuatanga: Mana Reo

The child will develop skills and knowledge of Mana Māori immersed in te reo Māori.

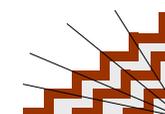| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child is immersed in te reo me ngā tikanga Māori.	• Children are immersed in te reo Māori and consistently hear it spoken. • Children are exposed to language specific to their iwi and hapū. • Children pay attention and listen to te reo Māori.	• Children are exposed to te reo Māori through different media. • Children are exposed to a variety of ways of communicating.	• Children are interested and motivated by the learning environment. • Children interact with the environment. • Children see script and words.	• Children enjoy talking with others and being read to.
The child is develops skills for communication with others.	• Children use greetings and appropriate responses for different situations. • Children can associate spoken phrases with situations.	• Children recognise sounds and phrases. • Children can mimic the spoken word. • Children know basic words in te reo Māori. • Children persist in making their messages clear. • Children can modify language.	• Children can associate words with pictures, people and things. • Children listen to spoken language.	• Children enjoy talking with others. • Children can describe their feelings.
The child uses te reo Māori with increased confidence and accuracy.	• Children respond appropriately. • Children engage in conversation.	• Children demonstrate an understanding of the language functions, eg mihimihi. • Children ask simple questions. • Children use social language. • Children become familiar with and can describe pictures and print.	• Children use body language to convey messages and display understanding. • Children can mimic sounds, words and simple sentences. • Children mimic waiata, karakia. • Children use te reo Māori to solve learning problems.	• Children show they enjoy waiata. • Children enjoy communicating with others.

Āhuatanga: Mana Reo (continued)

| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child explores language in a supportive environment.	• Children express their feelings and attitudes.	• Children are risk takers with te reo Māori. • Children are confident to experiment with te reo Māori, to use new words and structures. • Children persist with making their message clear. • Children talk about their lives, outside the kōhanga. • Children choose to write messages, names.	• Children initiate conversations with others. • Children guide peers in their use of te reo Māori. • Children prompt teina with their use of language. • Children experiment with music and movement to communicate.	• Children display confidence when communicating.
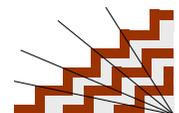
Āhuatanga: Mana Aotūroa

The child will develop knowledge of the natural and physical environment through traditional and contemporary views.

| Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child is aware of the natural and physical environment.	• Children show respect and care for their environment. • Children make connections between living things and their environment. • Children experience and are aware that different iwi and hapū may think about and relate to both the natural and physical environments in different ways.	• Children talk about natural resources by recalling their sensory perceptions. • Children talk about physical resources by recalling their sensory perceptions. • Children ask questions about the natural and physical environments. • Children know and associate te reo Māori with the natural and physical environment. • Children learn about living things in the natural and physical environment.	• Children feel, touch, smell and see a range of natural resources. • Children feel, touch, smell and see a range of physical resources. • Children are aware of themselves and others in their environment. • Children experience tikanga associated with the natural and physical environment (ngāhere, moana).	• Children are aware of themselves and others in their environment. • Children talk about their feelings and the feelings of others.
The child acknowledges and explores the natural and physical environment.	• Children display confidence in Te Ao Māori. • Children are confident about taking appropriate risks.	• Children independently explore the natural and physical environment. • Children use a range of language to describe the natural and physical environments. • Children experiment with the natural and physical environment. • Children experience situations that identify cultural differences. • Children interact with other cultures.	• Children investigate and discover natural and physical resources in their learning and play. • Children interact with their peers in their learning environment. • Children participate in a range of natural and physical environment excursions.	• Children talk about their feelings and experiences during exploration.

Āhuatanga: Mana Aotūroa (continued)

Indicator	Wairua	Hinengaro	Tinana	Whatumanawa
The child interacts confidently in the physical and natural environment.	• Children are positive and supportive of others.	• Children talk about Te Ao Whānui. • Children are aware of the differences between Te Ao Māori and Te Ao Whānui. • Children ask questions about the wider world. • Children talk about the differences between Te Ao Māori and Te Ao Whānui.	• Children are aware of physical differences.	• Children appear confident in Te Ao Whānui. • Children demonstrate independence.
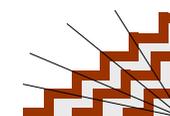
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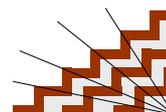
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