

**Success for Māori  
Children in Early  
Childhood Services**

**May 2010**



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## Executive Summary

Improving educational outcomes for Māori learners is a key priority for the education sector. The focus of current education strategies is to improve the way the education system assists Māori learners realise their potential. Early childhood services have a key role in building strong learning foundations to enable young children to develop as competent and confident learners.

The majority of Māori children (76 percent)<sup>1</sup> participating in early childhood education do so in mainstream early childhood services. ERO evaluated the provision of education and care for Māori children in 576 early childhood services, as part of their regular education reviews during Term 4, 2008 and Terms 1 and 2, 2009. The evaluation focused on the extent to which services:

- responded to the aspirations and expectations of parents and whānau of Māori children; and
- focused on realising the potential of Māori children to become competent and confident learners.

This evaluation follows an earlier study by ERO, *Māori Children in Early Childhood: Pilot Study, July 2008*. It confirms some findings of the pilot study, in particular that many services:

- stated that they “treated all children the same” and lacked strategies that focused upon Māori children as learners;
- included statements about values, beliefs and intentions in centre documentation that were not evident in practice;
- did not use effective processes to find out about the aspirations of parents and whānau of Māori children; and
- lacked adequate self-review processes to evaluate the effectiveness of their provision for Māori children.

One of the biggest challenges for early childhood managers and educators is to understand, review and develop processes that enable them to listen, respect and respond to what parents and whānau of Māori children expect of the service. To make such a commitment, early childhood services have to find out about parents’ aspirations and expectations, and acknowledge and respond to these in authentic ways.

ERO found that although most early childhood services had processes for consulting and communicating with the families of children enrolled, less than half (41 percent) were using such processes to identify and respond to the aspirations and expectations

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<sup>1</sup> See [www.educationcounts.govt.nz/statistics/ece](http://www.educationcounts.govt.nz/statistics/ece)

of parents and whānau of Māori children. For many the first step is to look at their current processes for consulting and communicating with the parents and whānau of Māori children and to review how well these processes are working.

Just over a third of services were focused on assisting Māori children to become competent and confident learners. However, in nearly two thirds of services, ERO made particular recommendations for improving provision for Māori children. Although many services implemented what they considered to be a bicultural curriculum, the quality and relevance of this was variable. Managers and educators did not yet fully recognise the importance of acknowledging Māori children's cultural identity and heritage.

This evaluation also raises questions about the links between implementing a bicultural curriculum and reviewing its impact for Māori children. This is the next step for services that already have strong bicultural curriculum. Reflecting on and questioning the extent to which Māori children experience success as learners is part of the challenge for managers and educators in early childhood services. The findings of this evaluation indicate that many services have some way to go in working with parents and whānau and enabling Māori children to become competent and confident learners.

A companion report to this evaluation, *Success for Māori Children in Early Childhood Services: Good practice, March 2010* includes more detailed information about what some services were doing to work in partnership with whānau of Māori children, and to focus on Māori children as successful learners.

## Recommendations

ERO recommends that early childhood services:

- develop or review their processes for consulting and communicating with the parents and whānau of Māori children so they can be more responsive to their aspirations and expectations;
- consider how effectively they integrate Māori perspectives in planning, assessment and evaluation processes;
- provide professional development and support for managers and educators to increase their ability to work in partnership with the parents and whānau of Māori children; and
- strengthen self review to enable robust evaluation of the impact of learning programmes for Māori children.

ERO recommends that the Ministry of Education funded professional development includes a focus on supporting early childhood services to be responsive to Māori children and their whānau.

## Introduction

ERO evaluated how well early childhood services implemented processes that enabled them to identify and respond to the aspirations and expectations of parents and whānau of Māori children, and the extent to which they focused on realising Māori children's potential to become competent and confident learners.

Improving educational outcomes for Māori learners is a key priority for the education sector. Current education strategies include a focus on improving how Māori learners are given support to realise their potential. Early childhood education has a key role in building strong learning foundations and enabling young children to develop as competent and confident learners.

### ***Education strategies***

Education strategies specific to early childhood services and schools give priority to improving learning outcomes, with a particular focus on Māori children.

The Ministry of Education's Māori education strategy *Ka Hikitia – Managing for Success 2008-2012* outlines a framework of priorities, goals and actions with a focus on improving the quality of early childhood experiences for Māori children and the education services they attend. *Ka Hikitia* highlights the importance of children developing strong learning foundations early in life. It notes that successful learning in the early years is necessary for achieving at school and in later years. *Ka Hikitia* seeks the best start in life and education for Māori children through:

- participation in high quality early childhood education;
- effective transition to school;
- strong literacy and numeracy foundations; and
- effective partnerships between home and service or school focused on learning.

The **Māori Potential Approach** described in *Ka Hikitia* provides a useful framework for ERO's evaluation. The three key principles are:

- **Māori Potential:** all Māori learners have unlimited potential.
- **Cultural Advantage:** all Māori have cultural advantage by virtue of who they are – being Māori is an asset.
- **Inherent Capability:** all Māori are inherently capable of achieving.

### ***Requirements of early childhood services***

The requirements for licensed and chartered early childhood services at the time of this evaluation were set out in the Education (Early Childhood Centres) Regulations (1998), and in charters that included the *Revised Statement of Desirable Objectives*

*and Practices*, 1996 (DOPs).<sup>2</sup> The DOPs include two guiding principles which require services to:

- work in partnership with parents/whānau to promote and extend the learning and development of each child who attends or receives the service; and
- develop and implement a curriculum that assists all children to be:
  - competent and confident learners and communicators;
  - healthy in mind, body and spirit;
  - secure in their sense of belonging; and
  - secure in the knowledge that they make a valued contribution to society.

Regulation 32 (c) of the Education (Early Childhood Centres) Regulations requires the licensee of a licensed centre to encourage children to become and remain confident in their own culture, and to develop an understanding of and respect for other cultures of Aotearoa/New Zealand.

### ***Bicultural curriculum***

The principles and strands of the early childhood curriculum, *Te Whāriki*,<sup>3</sup> set out the framework for services to implement this bicultural curriculum. *Te Whāriki* notes that children should be given the opportunity to develop knowledge and an understanding of the cultural heritage of both partners to Te Tiriti o Waitangi. It states that “*decisions about the ways in which bicultural goals and practices are developed within each early childhood education setting should be made in consultation with the appropriate tangata whenua*” (p.11).

### ***ERO’s evaluation indicators***

ERO’s *Evaluation Indicators for Education Reviews in Early Childhood Services* refer to Dr Mason Durie’s goals for advancing education achievement for Māori to:

- live as Māori;
- actively participate as citizens of the world; and
- enjoy good health and a high standard of living.<sup>4</sup>

Early childhood services can contribute to these goals by promoting Māori children’s learning and giving them a sound start to life and to schooling. Services need to

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<sup>2</sup> Ministry of Education, Revised Statement of Desirable Objectives and Practices for Chartered Early Childhood Services in New Zealand in *The New Zealand Gazette*, (3 October, 1996, No. 6379, p. 3349).

<sup>3</sup> Ministry of Education, (1996). *Te Whāriki, He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa*. Wellington: Ministry of Education.

<sup>4</sup> Durie, M. (2001). *A Framework for Considering Māori Educational Achievement*, [www.minedu.govt.nz](http://www.minedu.govt.nz).

consult Māori families and provide programmes that foster their aspirations and assist Māori children to achieve to their potential.

### ***Previous evaluation and research studies***

ERO's 2004 national evaluation report *Catering for Diversity in Early Childhood Services* concluded that, although most early childhood services recognised the need to cater for the range of diversity in their communities, there was still room for considerable improvement.

Two Ministry of Education research reports are relevant to this evaluation. The report on *Parental decision making in relation to the use of Early Childhood Education services*<sup>5</sup> found the availability of culturally appropriate services was important for parents of Māori children. These parents were also more likely to rate having an educational focus as important, along with the expectation that the service would meet their child's cultural needs.

The second report focused on the processes and outcomes of the *Promoting Early Childhood Education Participation Project*.<sup>6</sup> Known as PPP, this project was set up to lift the participation of targeted communities (in particular Māori and Pacific) in quality early childhood services. It found that having access to early childhood education that supported Māori cultural practices and language was an important factor for Māori families. The report noted that where services were not responsive to whānau needs, early childhood educators might benefit from support in working with Māori families.

The findings of two Teaching and Learning Research Initiative (TLRI) research projects carried out by Jenny Ritchie and Cheryl Rau - *Whakawhanaungatanga-partnerships in bicultural development in early childhood care and education* (2006) and *Te Puawaitanga: Partnerships with tamariki and whānau in bicultural early childhood care and education* (2008) are relevant to this evaluation.

The first research project<sup>7</sup> aimed to:

- articulate how education settings other than kōhanga reo encouraged Māori whānau to participate in the service; and
- identify how educators were implementing their understanding of the Tiriti-based commitments in the bicultural early childhood curriculum by delivering Tiriti-based programmes.

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<sup>5</sup> Robertson, J. (2007). *Parental decision-making in relation to the use of Early Childhood Education services*. Report to the Ministry of Education. Wellington: Ministry of Education.

<sup>6</sup> Ministry of Education, (2007) *Evaluation of Promoting Early Childhood Education (ECE) Participation Project*. Dixon, Widdowson, Meagher-Lundberg, Arini and McMurphy-Pilkington.

<sup>7</sup> See: [http://www.tlri.org.nz/pdfs/9207\\_summaryreport.pdf](http://www.tlri.org.nz/pdfs/9207_summaryreport.pdf)

Ritchie and Rau's research emphasised the importance of greeting whānau through inclusive welcoming rituals. It noted that many Māori parents might be unable to articulate their expectations in their child's early childhood service. The research identified several ways that services could strengthen te reo Māori and tikanga. These included educators being fluent in te reo; a match between the values of Māori homes and the early childhood services; parents feeling welcome to participate and increase their own fluency alongside their children; a sense of whanaungatanga and enactment of values such as rituals of welcome and farewell, sharing of kai, and inclusiveness. The research concluded that "our journey becomes one of self change as we seek to learn from Māori whānau what is important to them, and respond accordingly."

The second research project<sup>8</sup> aimed to:

- document the narratives of a diverse group of children and families as they engaged with early childhood services committed to honouring the bicultural intent of *Te Whāriki*;
- work collaboratively with colleagues and alongside children and whānau to co-theorise bicultural pathways that were empowering for all participants in the service; and
- give voice to the perspectives of children, parents and caregivers on their experiences of bicultural early childhood education.

This second research project highlighted educators' deepened understanding and empathy when they made time to sit and talk with parents and whānau of children in their service. It concluded: "through their involvement in this study, educator co-researchers experienced their complicity as teachers responsible for the worlds they create within their early childhood centres, involving tamariki and whānau as co-constructors in a process in realising the vision of *Ka Hikitia: Managing for Success: Māori Education Strategy 2008-2012*, for 'early childhood services to promote and reinforce Māori cultural distinctiveness' (Ministry of Education, 2007, p.31.)"

This evaluation incorporates aspects of these two research projects. ERO was particularly interested in what services were doing to find out about whānau aspirations and expectations, and how services were assisting Māori children to become competent and confident learners.

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<sup>8</sup> See: [http://www.ttri.org.nz/assets/pdf/9238\\_summaryreport.pdf](http://www.ttri.org.nz/assets/pdf/9238_summaryreport.pdf)

## ***Participation in early childhood education***

Māori children's participation in early childhood services is changing. Data from the Ministry of Education<sup>9</sup> show that the percentage of Māori children enrolled in education and care and home-based services has increased while the percentage enrolled in kōhanga reo and to a lesser extent in Playcentre and kindergarten has decreased. Table 1 sets out the percentage of Māori children enrolled at early childhood services as at 1 July 2009 compared with enrolments in 2001.

*Table 1: Percentages of Maori Children enrolled in Early Childhood Services*

<i>Type of service</i>	<i>% of Māori children enrolled in 2009</i>	<i>% of Māori children enrolled in 2001</i>
Kindergarten	20	25
Playcentre	6	6
Education and Care	44	33
Home-based network	6	3
Kōhanga reo	24	33

See Appendix 3 for information about the percentage of Māori children enrolled in each service type in this evaluation.

## **Methodology**

ERO evaluated the provision for Māori children in 576 early childhood services. The sample was representative of the national profile of service types.<sup>10</sup> The data was gathered as part of each service's regular education review.

The percentage of Māori children on the roll of each service ranged from those with all children identifying as Māori to those with no Māori children attending.<sup>11</sup> Six percent of the services had no Māori children enrolled. These services were not included in the quantitative analysis shown in Figures 1, 2, 3 and 4. However ERO did find that some of these services had systems and processes in place to identify and respond to the aspirations and expectations of parents of Māori children should they enrol at the service.

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<sup>9</sup> <http://www.educationcounts.govt.nz/statistics/ece>

<sup>10</sup> See Appendix 1 for information on service types.

<sup>11</sup> See Appendix 3 for information about the percentage of Māori children enrolled in each service type.

## **Evaluation framework**

The evaluation focused on two questions:

- To what extent are early childhood services identifying and responding to the aspirations and expectations of the parents and whānau of Māori children?
- To what extent are early childhood services focusing on realising the potential of Māori children to become competent and confident learners?

The following questions were used to guide the investigation:

- How does the service's statement of philosophy recognise and acknowledge the values, beliefs and aspirations of parents and whānau of Māori children?
- How does the service's vision/strategic intent (documented plans) reflect the hopes and aspirations of the parents and whānau of Māori children?
- To what extent have managers and educators developed responsive and reciprocal relationships with parents and whānau of Māori children?
- In what ways do teaching practices, including assessment, planning and evaluation processes, take into account the aspirations and expectations of parents and whānau of Māori children?
- How inclusive of parents and whānau of Māori children are the service's communication and consultation processes?
- How does self review of the service's policies, objectives and practices contribute to improved outcomes for Māori children and their parents and whānau?

### ***Sources of evidence***

ERO gathered evidence from:

- meetings with teachers/educators at the service;
- meetings with the manager(s) of the service;
- observations of interactions between Māori whānau and teachers/educators, and between teachers/educators and Māori children;
- observations of the programme in action; and
- documentation related to the operation of the service and to the learning of individuals and groups of Māori children.

## Findings

This section includes ERO's findings in relation to the two evaluation questions. It also includes a discussion about the variation of performance identified by service type and what services need to do to improve their provision for Māori children.

### Responding to aspirations and expectations

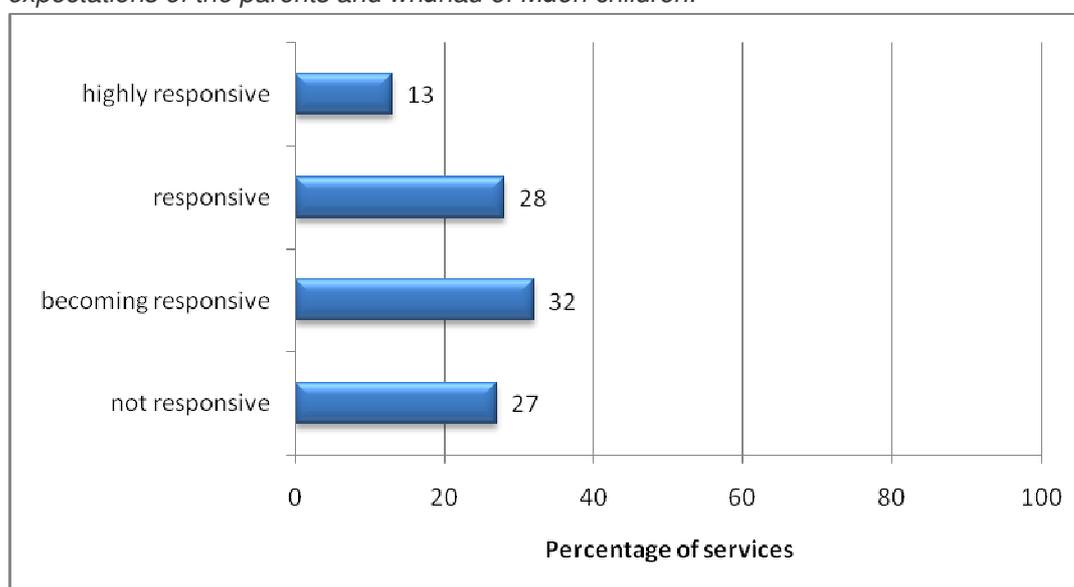
#### *What did ERO ask?*

*To what extent are early childhood services responsive to the aspirations and expectations of the parents and whānau of Māori children?*

#### *What did ERO find?*

Many early childhood services have processes to consult and communicate with the families of children who attend the service. However, as shown in Figure 1, only 13 percent were highly responsive to the aspirations of the parents and whānau of Māori children. Twenty-eight percent were responsive but needed to improve aspects of their practice and 59 percent of services were becoming more responsive or were not responsive.

*Figure 1: Extent to which early childhood services are responsive to the aspirations and expectations of the parents and whānau of Māori children.*



The services with 26 percent<sup>12</sup> or more Māori children on their roll were more likely to be responsive to the aspirations and expectation of parents and whānau than services with fewer Māori children.<sup>13</sup>

The challenge for services was to understand the need to shift management and educators' thinking and practice from having processes for all children (and their parents and whānau), to understanding the need to listen and respond to whānau expectations for their children.

Where the aspirations and expectations of the parents and whānau of Māori children were being identified and responded to, services did this through their:

- statement of philosophy;
- vision and strategic intent;
- relationships with parents and whānau;
- communication and consultation processes; and
- self review.

Each of these areas is discussed in relation to ERO's findings, supported by examples of practice in individual services. A rationale is given for each area, drawn from relevant guiding Ministry of Education publications, in particular *Quality in Action: Te Mahi Whai Hua*. Questions that could be used as a focus in service's self review are included.

### **Statement of philosophy**

#### Rationale

*The written statement of philosophy expresses the fundamental beliefs, vision, values and ideals by which a service chooses to operate. It provides the basis for decisions on how the service is managed and should be reflected in the service's day-to-day practice.*

*Where a service's philosophy reflects Māori values and beliefs, it contributes to the service's New Zealand identity and to a sense of belonging among Māori children and their whānau.*

Quality in Action: Te Mahi Whai Hua. (pp. 60 and 62)

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<sup>12</sup> Differences in ratings between the percentage of Māori children enrolled were checked for statistical significance using a Kruskal-Wallis H test. The level of statistical significance for all statistical tests in this report was  $p < 0.05$ .

<sup>13</sup> See Appendix 3 for details about the percentage of Māori children enrolled in each service type.

In most services, philosophy statements were written for all children, with no specific reference to values and beliefs for Māori children and their whānau. Although ERO found that many services' philosophy statements referred to Te Tiriti o Waitangi, only a few made specific reference to what this meant in practice or included a specific focus for Māori children.

In services with highly responsive processes, the philosophy was more than words on a piece of paper. It was about how the documented values and beliefs were put into practice on a daily basis. The principles inherent in Te Tiriti o Waitangi were recognised and valued, along with a commitment to working in partnership with whānau. Māori whānau were acknowledged as tangata whenua. Many services included reference to the principles of *Te Whāriki* in their philosophy statements. Others made reference to concepts and values such as ako and manaakitanga. In a few services, the philosophy was written in both te reo Māori and English.

*The philosophy statement is bilingual (written in English and te reo Māori). It clearly states that "children and their whānau are cared for and respected." It also affirms staff's desire to "empower children to develop holistically through their strengths and interests." Kindergarten*

In some services, parents and whānau had been involved in reviewing the philosophy statement through face-to-face meetings, informal discussions and more formal feedback processes such as the use of surveys. Using a variety of ways to involve parents gave them a choice about how they wanted to contribute.

### **Vision and strategic intent**

#### Rationale

*The whānau is a vital influence on the development of tamariki Māori. Management and educators can take such an influence into account by consulting extended families where appropriate.*

*All parents/whānau are empowered when they join with management and educators to develop a shared vision and assume shared responsibility for the learning and development of children.*

Quality in Action: Te Mahi Whai Hua. (p. 66)

The extent to which the hopes and aspirations of Māori children's parents and whānau were reflected in services' vision statements or plans varied considerably. This was not an area of strength, even in some of the highly responsive services.

Some services had begun to explore ways to include Māori concepts, values and perspectives in their long-term or strategic plans. A few were using *Ka Hikitia* to guide their planning and some found ERO's report *Māori Children in Early Childhood: Pilot Study, July 2008* useful as a discussion starter and in prompting them to seek the views of parents and whānau of Māori children.

*The centre had a good response to their consultation with parents about their vision for the centre over the next three years. The subsequent strategic plan includes strategies for building partnerships with iwi, developing a relationship with local Kōhanga Reo, including and consulting with whānau, responding to Ka Hikitia goals regarding transition, and supporting teachers to become more competent in te reo me ngā tikanga Maori. These broad goals are reflected more specifically in the 2009 annual plan. Education and care centre*

A few services recognised the need to strengthen relationships with whānau and local iwi as an initial step towards identifying hopes and aspirations for their children. Others had goals that focused on developing or strengthening a bicultural perspective in the services' curriculum.

## **Relationships**

### Rationale

*Whānau values and whanaungatanga (relationships) develop within a framework of joint responsibility and accountability. Culturally appropriate service policies and practices will be collaborative and reciprocal and will help to ensure equitable opportunities for all parents and whānau.*

*Services can work towards such policies and practices by:*

- *recognising that for many Māori, children's learning and development are supported by including whānau in decision making;*
- *ensuring the curriculum reflects the cultural heritage of Māori; and*
- *devising policies and a strategic plan for bicultural development.*

*Quality in Action: Te Mahi Whai Hua. (p.69)*

The development of responsive and reciprocal relationships with parents and whānau of Māori children was a strong feature of services that were found to be providing well for Māori children. Teachers understood the importance of relationships and found ways of keeping dialogue open and making time to listen and connect with whānau.

Parents and whānau of Māori children participated in meaningful activities that enabled them to contribute as partners in their children's learning. Managers and educators fostered relationships with parents through informal interactions in a warm and welcoming environment.

*Teachers have established responsive and trusting relationships and open communication with parents and whānau of Māori children. The foundation of these relationships is based on a strong sense of whanaungatanga woven through welcoming processes, centre programmes and teaching practices. Teachers encourage whānau to share their whakakapa and discuss their aspirations for their children. Kindergarten*

In a few services, management and teachers had made links with local iwi and/or had the support of a kuia or kaumatua to advise management and educators on bicultural practice and to share their knowledge of local history.

*The centre has a kuia who comes on a weekly basis and works with the children and teachers. Her involvement has led to strengthened relationships among the centre, Māori parents and the wider community. Education and care centre*

In some services, educators worked at developing relationships with all parents, and did not see the need to do anything different for the parents and whānau of Māori children. In a few, relationships were not strong with any parents and this impacted on the extent to which parents and whānau were involved and informed.

Developing and maintaining respectful relationships is crucial for services that want to be more responsive to whānau aspirations and expectations. The relationships between managers, educators, whānau and children are central to an environment that is both responsive to, and focused on, Māori children and their whānau.

## **Consultation and communication**

### Rationale

*Consultation is the process of gathering information to achieve shared understandings, goals and expectations that will inform decision making.*

*Māori methods of communication, consultation, and negotiation may differ from those of other groups. To develop an environment that enables all to fully participate, management and educators can:*

- *establish a dialogue with Māori to identify effective and culturally appropriate processes for consultation and communication;*
- *assess the service's current practices and procedures to identify where changes may be needed;*
- *adopt a flexible approach to communication and consultation – for example, by being available to visit local marae; and*
- *recognise that a variety of approaches may be required for communication and consultation with local whānau, hapū and iwi.*

Quality in Action: Te Mahi Whai Hua. (pp 51-52)

In many services, the strategies used for communication and consultation applied to all parents. No consideration was given to finding out what worked best for whānau. A 'one size fits all' approach was taken to communication and consultation.

In services with highly responsive processes, consultation and communication were underpinned by the relationship that managers and educators had with the parents and whānau of Māori children. Consultation worked best when it was based on a mix of informal and formal activities. Some services sought whānau views in a variety of ways. Pre-enrolment processes were important in establishing initial relationships and sharing information. Where services used surveys, it was important to act on the findings rather than just going through the process of gathering information. In one service a survey was designed specifically for the whānau of Māori children.

*Teachers visit Māori parents and have a one-to-one consultation with them. These are informal meetings to outline what the centre offers, what else parents would like to see and if there is any way that parents might like to contribute. Teachers record the results of consultation and use these for their future planning. One parent wrote a letter to the teachers in response to their survey. She outlined what she wanted for her child. Kindergarten*

*One teacher (Māori) has initiated a process for consultation that includes a survey and personalised interview with each family of Māori children. There is already an established process for consultation and informal approaches have been in place for some time. Education and care centre*

Some services used the report of ERO's 2008 pilot study as a catalyst for discussions between management and educators and with parents and whānau of Māori children. They used it to look at how they could improve consultation to find out about the aspirations and expectations of the parents and whānau of Māori children.

Highly responsive services are more likely to work inclusively with the parents and whānau of Māori children. However, being inclusive is not so much about singling out a parent or whānau member, as about finding ways to include whānau, being open to finding out how they want to express their views and being responsive to those views.

## Self review

### Rationale

*Effective self review involves working in partnership with parents/whānau.*

*Management and educators can work towards a bicultural approach to self review by:*

- *consulting local Māori on effective ways to achieve such a partnership;*
- *involving parents/whānau from the start;*
- *consulting parents/whānau on the equity and inclusiveness of service programmes and practices; and*
- *ensuring review processes are culturally appropriate – for example, it may be necessary to attend hui for the purposes of consultation and reporting.*

Quality in Action: Te Mahi Whai Hua. (p. 73)

Many services were establishing systems for self review. They were not yet ready to undertake self review that looked specifically at the impact of their programmes for Māori children.

*Self review is in the early stages of development, understanding and implementation. There was little evidence of how any self review of policies, objectives and practices directly contributed to improved outcomes for Māori children.* Education and care centre

In services that were engaging in self review, the focus was often on evaluating bicultural provision, in particular the use of te reo Māori and practices associated with tikanga. Generally such review did not evaluate the outcomes of programmes and practices for Māori children.

*Teachers are reflective practitioners and self review is a well established practice. However review has not specifically identified or evaluated improved outcomes for Māori children. The supervisor/manager and assistant supervisor have recently attended professional development focusing on partnerships with Māori whānau. As a result, the teaching team has begun to discuss and reflect on what whakawhanaungatanga means, how welcoming the centre is to Māori whānau and how to build relationships with local iwi to help it make decisions about the programme in relation to supporting Māori children and their families.* Education and care centre

In some services, umbrella associations or organisations responsible for governance and management had developed policies and strategies that reflected the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi. ERO found that many umbrella groups needed to work with their services to implement the intent of these documents at individual service level.

## Questions to use in self review

- How inclusive of the values and beliefs of the parents and whānau of Māori children is our philosophy statement?
- How can we include the parents and whānau of Māori children in reviewing our service's philosophy?
- What evidence of our philosophy in practice do we have?
- What is the quality and nature of the relationships in our service between management, educators and the parents, whānau of Māori children?
- How well does our vision and associated planning take account of the hopes and aspirations the parents and whānau of Māori children have for their children?
- What processes do we have to find out about their hopes and aspirations?
- How do we communicate with the parents and whānau of Māori children?
- How do we use our self review to evaluate what is working well for Māori children and their whānau and to identify what we could do to improve our practice?

## Focusing on realising Māori children's potential

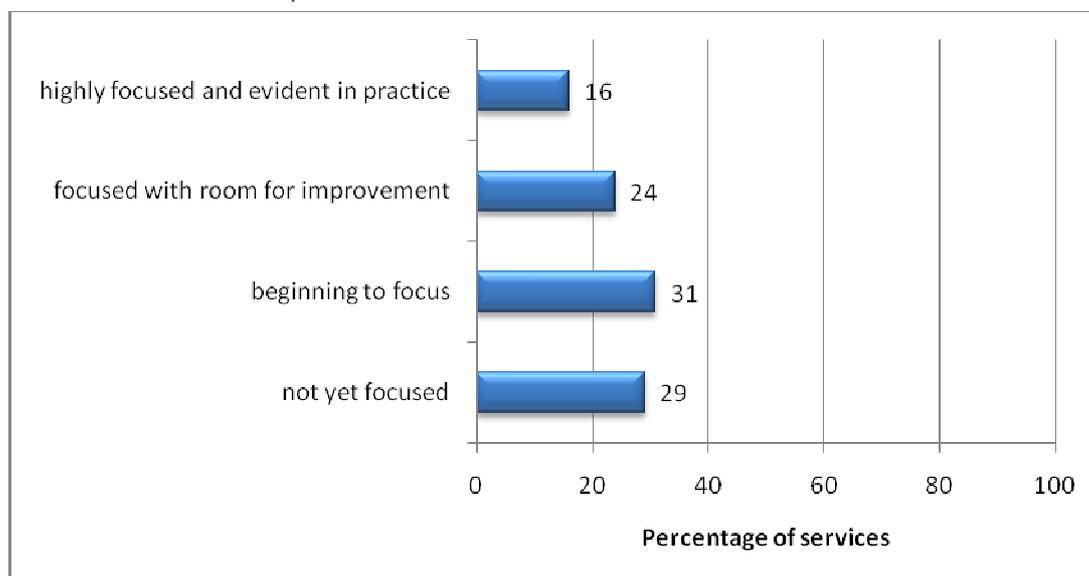
### ***What did ERO ask?***

*To what extent are early childhood services focusing on realising the potential of Māori children to become competent and confident learners?*

### ***What did ERO find?***

Many services were not implementing practices that supported Māori children as learners. Figure 2 shows that only 16 percent of services in this evaluation were highly focused on realising Māori children's potential to become competent and confident learners. Twenty-four percent did have a focus on this but had room for improvement and sixty percent were beginning or not yet focused.

Figure 2: Extent to which early childhood services focus on realising the potential of Māori children to become competent and confident learners.



The services with 26 percent<sup>14</sup> or more Māori children on their roll<sup>14</sup> were more likely to be focused on realising Māori children’s potential than those services with fewer Māori children.<sup>15</sup>

Managers and educators in many services need to recognise the importance of acknowledging Māori children’s cultural identity and heritage. Reflecting on, and questioning, their practices in supporting Māori children to experience success as learners is part of this challenge.

Early childhood services focused on realising Māori children’s potential through their:

- bicultural curriculum;
- teaching strategies;
- assessment practices; and
- partnerships for learning.

Each of these areas is discussed in relation to ERO’s findings, supported by examples of practice in individual services. A rationale is given for each area, drawn from relevant guiding Ministry of Education publications, in particular, *Te Whāriki: He Whāriki Matauranga mō ngā Mokopuna o Aotearoa* (1996), *Quality in Action: Te Mahi Whai Hua* (1998), and *Kei Tua o te Pae Assessment for Learning: Early*

<sup>14</sup> Differences in ratings between the percentage of Māori children enrolled were checked for statistical significance using a Kruskal-Wallis H test.

<sup>15</sup> Appendix 3 for details about the percentage of Māori children enrolled in each service type.

*Childhood Exemplars* (2005). Questions that could be used as a focus in self review are included.

### ***Bicultural curriculum***

#### *Rationale*

*For many Māori, quality curriculum implies:*

- *the use of te reo;*
- *an environment in which children connect culturally with people, places and the past so that culture is visible and validated; and*
- *approaches based on current theories of learning and development for Māori.*

Quality in Action: Te Mahi Whai Hua. (p.64)

*This is a curriculum for early childhood care and education in New Zealand. In early childhood education settings, all children should be given the opportunity to develop knowledge and an understanding of the cultural heritages of both partners to Te Tiriti o Waitangi. The curriculum reflects this partnership in text and structure. Te Whāriki. ( p.9)*

The extent to which early childhood services provided a bicultural curriculum varied, and few services genuinely acknowledged Māori perspectives through language and culture. In highly focused services, practices were inclusive and respectful of Māori values and beliefs. Te reo Māori was consistently used in conversations and evident in the environment, in planning documents and in assessment records such as children's portfolios. Some services had educators who were confident in using te reo Māori and modelled its use for others. Rituals and routines for children incorporated tikanga Māori. Māori children confidently led karakia and waiata in many of these services. Children's ancestral connections were affirmed and their identity as Māori acknowledged.

*Teachers demonstrate a genuine commitment to including a Māori dimension in the kindergarten programme and routines. Te reo Māori is naturally integrated and used by children and teachers. Children are active participants in Māori protocols to welcome visitors and on visits to local schools. They are also developing confidence to say their own mihi for introducing themselves and greeting others. Priority has been given to providing equipment and resources that acknowledge the unique place of Māori in Aotearoa New Zealand. Māori children and whānau are confident that their language and culture are valued, affirmed and respected by teachers, children and other kindergarten families. Kindergarten*

*Care is taken to place Māori children in homes where their culture will be respected and fostered. The visiting teacher in this network integrates aspects of te reo and tikanga into her practice and works to empower caregivers to increase their knowledge in these areas. Home-based service*

In services that were in the process of developing a Māori perspective in their curriculum, educators were using some reo Māori and waiata as part of the programme. Resources that portrayed Māori perspectives, such as puzzles and books, were available to children. Some services were more deliberate about including te reo Māori and cultural values as part of the curriculum. Many of these services had a high reliance on individual educators' awareness, commitment and understanding of what it meant to implement a bicultural curriculum.

*Staff are just beginning to think about ways that their practices can be specifically responsive to Māori families. The centre director understands that this goes beyond using te reo Māori and providing resources. Internal and external professional development is planned for 2009. Education and care centre*

In services not focused on supporting Māori children as learners, managers and educators often did not have any understanding of te reo Māori and tikanga and did not have a strong commitment to implementing a bicultural curriculum.

*There is no evidence of Māori perspectives in assessment, planning or evaluation. The centre has a few books and puzzles that provide a bicultural dimension to the programme. The supervisor and parents have little understanding of Māori culture and values. They acknowledge that this is an area that needs to improve for them to encourage Māori families to their centre. This point is significant as this is the only early childhood service in the area. Playcentre*

The implementation of a strong bicultural curriculum relied on managers and educators understanding and valuing te reo Māori and tikanga in the context of quality early childhood education. Where services were highly focused on supporting Māori children (and their whānau) the inclusion of a Māori perspective as an integral part of the curriculum was crucial.

### **Teaching strategies**

#### Rationale

*Educators can extend children's thinking and introduce other world views by integrating tikanga Māori into the curriculum. They can use te reo Māori, where appropriate, and gain an understanding of Māori pedagogy in order to facilitate young children's learning.*

*Educators may need to identify appropriate strategies to support children who are reluctant to participate in group activities. They may consider the approach of Māori, who recognise that at times, it may not be appropriate to try to include children whose behaviour indicates whakamā (shyness).*

Quality in Action: Te Mahi Whai Hua. (pp.29-30)

Teaching strategies used by educators varied in how well they assisted Māori children to become successful learners. A strong feature in the highly focused services was the time educators invested in getting to know individual Māori children and their whānau. Educators spent time building relationships with Māori children (and their whānau) and being interested in their lives, not just while attending the service but also as part of the community in which they lived.

Educators valued what children brought to their learning. They acknowledged children's prior experiences and had high expectations for them as learners. Services embraced the concept of ako in their practice and worked from the premise that 'we are all learners and teachers here'. Educators recognised opportunities to foster tuakana/teina relationships between older and younger children.

*The teaching team is committed to recognising and respecting the values and beliefs of Māori children's parents and whānau. Respectful, trusting and inclusive relationships have been developed where families discuss aspirations for their child. Whānau members willingly share aspects of their culture to add richness to, and ensure Māori perspectives are a part of, the planned topics children experience. Practices teachers have incorporated in the daily programme to foster engagement and potential for Māori children include: building a relationship with the local marae and kōhanga reo; developing pride in, and awareness of the significance of, the child's name; and using the mixed-age groupings to foster tuakana/teina relationships for learning. Kindergarten*

Educators followed Māori children's interests. This often led to connections being made with people in the wider community or visits to local marae or places of significance for Māori in the local community. By focusing on these interests, educators strengthened links with children and their whānau and promoted children's cultural identity in positive ways.

*A recent trip to a local marae enabled some Māori children to experience their culture in an authentic setting. Teachers responded positively to Māori children's interests in their culture and provided appropriate experiences to foster this. For example a Māori child showed an interest in the haka so a variety of relevant experiences were provided over a period of time enabling him to explore and develop his knowledge about the haka in contexts other than rugby. Education and care centre*

*A study of Māori artists arose from children's interest in spirals. This led to a visit to a marae, where children found koru in carvings, which had been pre-photographed for this activity. Children have since followed this interest by looking at the meaning of the koru shape and using many different media to design and display koru. They*

*have found it in nature, and in ferns coming through their fence, and have been encouraged to photograph these as part of their study.* Education and care centre

In services less focused on supporting Māori children as learners, educators did not use deliberate teaching strategies. Māori children were viewed as “the same as other children” and teaching strategies and learning experiences often failed to recognise their identity or support them to learn in culturally meaningful and relevant contexts.

*There is very limited evidence of practices that recognise or respond to parents’ and whānau aspirations for Māori children or that support their cultural identity and competence.* Playcentre

Educators in services that were highly focused on supporting Māori children were willing to step outside their comfort zone and take risks in their teaching. They embraced te reo Māori, tikanga and values and strengthened their own knowledge and skills through their relationships with whānau. The belief that Māori children needed to walk confidently in both Māori and Pākehā worlds underpinned their teaching. Māori children experienced a curriculum that was deeper than that written in documented planning. They were immersed in an environment that acknowledged their cultural identity and provided meaningful and relevant learning experiences.

### **Assessment practice**

#### Rationale

*In order to achieve bicultural assessment practices, it is essential that teachers share a commitment to:*

- *Kia whakamana ngā ao e rua kia hono.*

*Honouring and respecting both worlds so that they come together in meaningful relationships.*

- *Kia whakamana ngā rerekētanga ki roto i tēnā o tātou.*

*Honouring and respecting the differences that each partner brings to the relationship.*

- *Mai i tēnei hononga ka tuwhera i ngā ara whānui.*

*From this relationship, the pathway to development will open.*

Kei Tua o te Pae Assessment for Learning: Early Childhood Exemplars. Bicultural Assessment Book 3 (p.5).

Assessment practice varied widely across the services in this evaluation. In services that were highly focused on supporting Māori children, assessment information reflected the rich bicultural learning experiences of those children. In many, the enrolment process involved sharing information between whānau and educators. Discussions focused on whānau aspirations for their children, and on their expectations of the service. The information shared gave educators a starting point to document children’s learning, with many weaving whānau expectations through narrative assessments in profiles and portfolios. Many of the focused and highly

focused services included, with parents' agreement, children's whakapapa in profiles or portfolios.

Narrative assessments in Māori children's profiles and portfolios included the use of te reo Māori and showed examples of their involvement in learning experiences that contributed to their identity as learners. These included whānau stories and photographs of children's involvement in their wider whānau and community and were meaningful records of learning for educators, children and whānau.

*The philosophy document states that culture and home practices are integral to children's identity and should be incorporated into the centre. Practices observed showed that this philosophy intent is strongly evident in practice. Teachers use te reo Māori naturally and confidently in their conversations with children and whānau. Wall displays include many cues to support and encourage the use of te reo. Māori terms and concepts are also carefully interwoven through planning and assessment records. Teachers demonstrate sensitive affirmation of the language and culture of Māori children and their whānau in narratives about children's learning and programme documents.* Education and care centre

*Teachers use Māori children's cultural context as the basis for assessments of their learning. Children's profiles contain learning stories that incorporate their family/whānau activities and celebrations. The profiles provide important links with home/whānau and the value teachers place on Māori children's culture in the learning programme.* Kindergarten

In services beginning to look at their assessment practices for Māori children, educators were finding ways to include Māori perspectives as part of the programme and to have profiles or portfolios reflect children's learning in meaningful contexts. Some services had no link between documented assessment information and children's cultural heritage or whānau aspirations.

*Some staff use a little te reo Māori in the programme. The manager commented that parents, including Māori parents, are involved in the assessment process, but there is little evidence of te reo Māori, tikanga or aspirations in the children's profile books.* Education and care

Assessment information provided a useful window for looking at how the curriculum assisted Māori children to develop as competent and confident learners. Services highly focused on supporting Māori children made visible the learning that contributed to a strong sense of cultural identity for these children and their whānau.

## **Partnerships for learning**

### Rationale

*Educators can develop learning goals that acknowledge children's heritages and support their understanding of their cultural identity. In doing so, they may draw on Māori understandings of children as individuals within their whānau, hāpu and iwi. Management and educators can consult parents/whānau about the process to be used when sharing information and making decisions regarding their children.*

Quality in Action: Te Mahi Whai Hua. (pp. 31 and 57)

*Including families and whānau in the early childhood centre's curriculum and assessment enhances children's learning. Families enrich the record of learning, reduce some of the uncertainty and ambiguity, and provide a bridge for connecting experiences.*

Kei Tua o te Pae Assessment for Learning: Early Childhood Exemplars Book 5: Assessment and Learning: Community. (p.118.)

The extent to which parents and whānau of Māori children were involved in genuine partnerships with children's learning as their focus varied across the services in this evaluation. In the highly focused services, whānau of Māori children had strong relationships with educators and were actively involved in many aspects of the curriculum. Through their relationships, educators built rapport with whānau and got to know their interests and talents.

Māori children's profiles or portfolios were inclusive of parents and whānau and meaningful for them and their children. Their 'voices' were sought and highly visible in records of children's learning and, in a few services, planning documents. Whānau were involved in setting goals and in discussions about their child's progress. Opportunities for celebrations, such as observing Matariki, created opportunities for whānau to lead weaving, gardening and poi making activities.

*The current focus in the Playcentre is cultivating kai. The centre has celebrated Matariki to acknowledge the new beginnings in terms of planting and as a centre with new management and a new group of parents. They share kai from home and share the fruits of their gardens. Learning profiles encourage parents to identify and talk about their aspirations for their children. The Māori parent at this centre is keen to attend a Māori language course so that she can teach her children and share her learning with parents at the centre. Parents were enthusiastic about her plans to introduce more reo during sessions. Playcentre*

Services beginning to seek greater whānau input and involvement gave priority to developing relationships and making profiles or portfolios available for Māori

children and their whānau to read and share. Educators found ways to involve whānau in their child's learning and to seek meaningful contributions from them.

*The teaching team is very committed to supporting Māori children, in partnership with whānau, to become successful learners and potentially high achievers. Ka Hikitia inspired the centre manager to survey parents of Māori children to identify ways in which the team could work in partnership with them to improve their children's educational and cultural experiences at the centre. The team has since implemented a plan to improve learning opportunities for Māori children by incorporating te reo and tikanga Māori in the programme and increasing participation of Māori parents in the programme. The result is a learning programme that assists Māori learners to experience success.* Education and care centre

However, some services provided very limited opportunities for whānau involvement or contribution. Often involvement was not valued or practices were implemented for all with no consideration given to working with Māori whānau. Some services started out with good intentions to work with whānau at the time of enrolment, but did not maintain momentum, and the potential for building fruitful partnerships was lost.

Through genuine whānau engagement, services developed partnerships that supported children's learning. Underpinning such partnerships were relationships based on mutual respect and reciprocity.

### **Questions to use in self review**

- In what ways is our curriculum bicultural? How are Māori perspectives, te reo Māori, tikanga and values included in the programme?
- What Māori perspectives, te reo Māori, tikanga and values should we include in the programme?
- What teaching strategies do our educators use to engage Māori children in learning and support them in becoming competent and confident learners?
- How well do our assessment practices notice, recognise and respond to the strengths, interests and needs of Māori children who attend our service?
- How genuine are our partnerships with whānau of Māori children? What do we know about the impact of these partnerships?

## Variability according to service type

This evaluation found significant variation<sup>16</sup> between service types in the extent to which they:

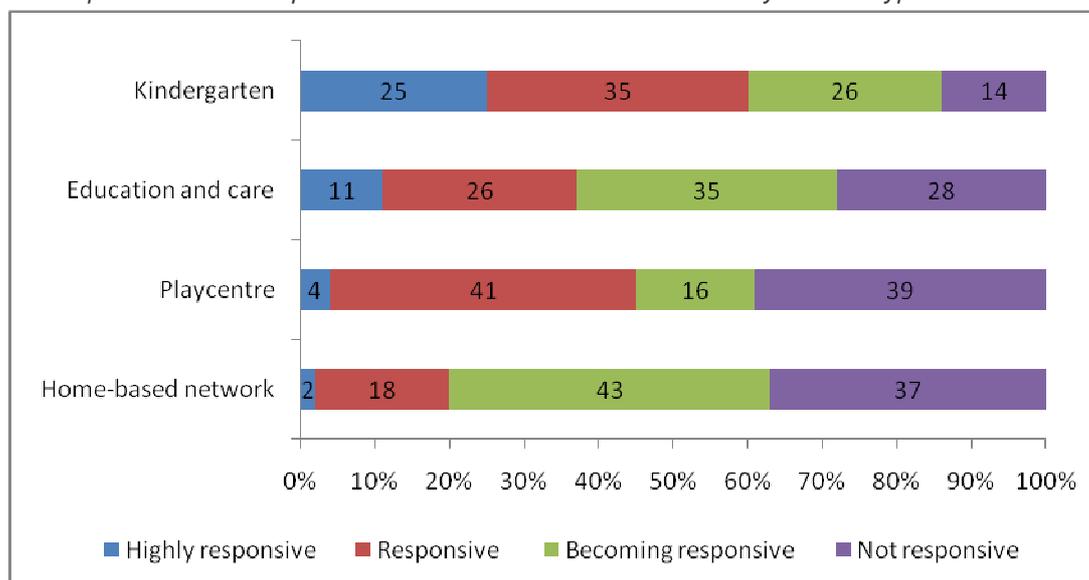
- were identifying and responding to aspirations and expectations of the parents and whānau of Māori children; and
- focused on realising the potential of Māori children to become competent and confident learners.

Casual education and care services were not included in this statistical analysis because of their small number in this study.

Kindergartens were more likely than other service types to be responsive to the aspirations and expectations of the parents and whānau of Māori children. A quarter of the kindergartens were highly responsive by:

- being explicit in the statement of philosophy about a commitment to working in partnership with parents and whānau of Māori children;
- carrying this commitment into long and short term planning; and
- developing reciprocal and trusting relationships with parents and whānau and, in some kindergartens, with local iwi and neighbouring schools.

Figure 3: Extent to which early childhood services identified and responded to the aspirations and expectations of the parents and whānau of Māori children by service type.

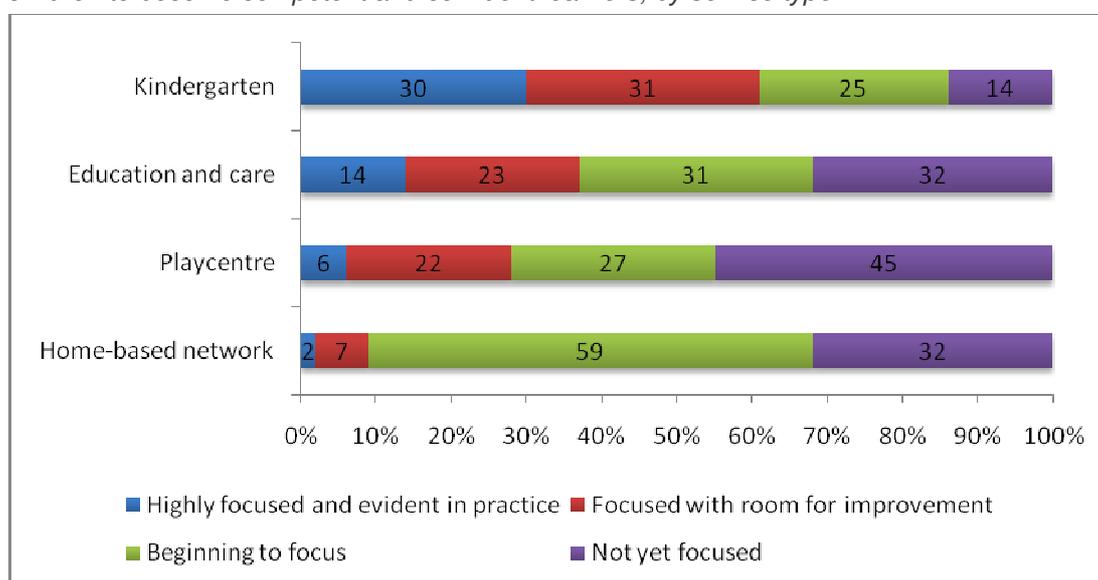


<sup>16</sup> Differences in ratings between the types of services were checked for statistical significance using a Kruskal-Wallis H test. The differences in ratings between pairs of service types were checked for statistical significance using a Mann Whitney U test.

Kindergartens were also more likely than other types of services to place a high focus on realising Māori children’s potential to become competent and capable learners. Nearly a third were found to be in this category. In these kindergartens, practices included:

- integrating bicultural perspectives in assessment and planning processes;
- opportunities for whānau involvement in projects and events that acknowledge Māori values and beliefs;
- a genuine commitment to integrating te reo Māori and tikanga as part of teaching and learning; and
- documenting Māori children’s learning in ways that affirmed their cultural identity.

Figure 4: Extent to which early childhood services focus on realising the potential of Māori children to become competent and confident learners, by service type.



As well as the variation between service types, ERO found variation within service type as shown in Figure 3.

## Improving provision for Māori children in early childhood services

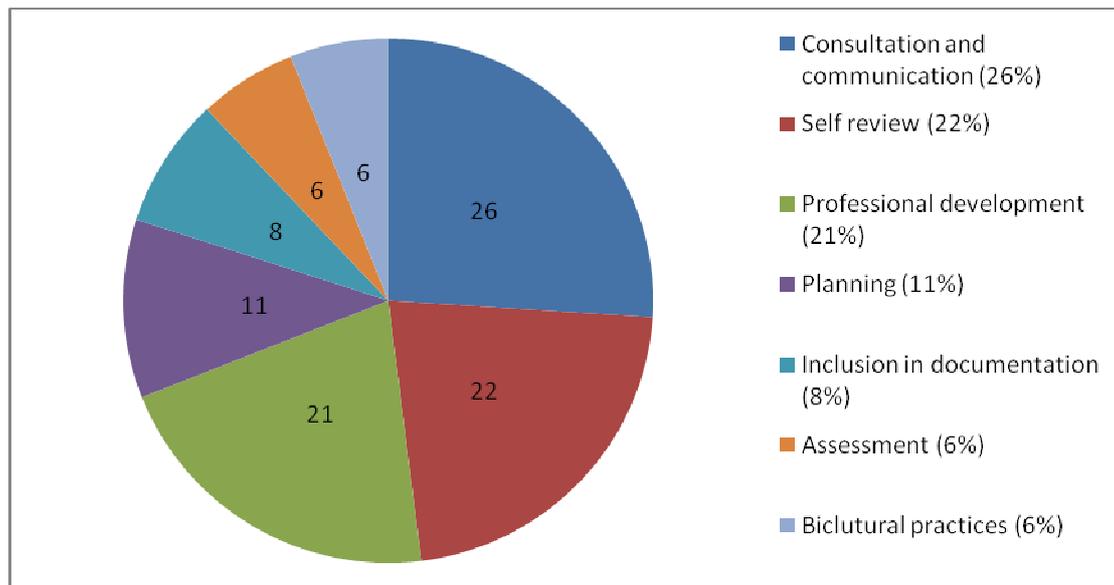
In recent years there has been much emphasis in the early childhood sector on increasing the participation of Māori children, with a caveat that this be in good quality early childhood services. This evaluation highlights the need for services to focus on Māori children as successful learners and to work in partnership with their parents and whānau to realise their hopes and aspirations.

### ***What did services need to do to improve?***

In 62 percent of services, ERO made specific recommendations for improving provision for Māori children. As shown in Figure 5, just over a quarter of the

recommendations were about improving consultation and communication with parents, whānau and the wider community, including iwi. Services needed to develop consultation processes that enabled them to identify the aspirations and expectations of parents and whānau of Māori children. Establishing responsive and respectful relationships with parents and whānau should enable regular sharing of information.

Figure 5: Focus of recommendations



Twenty-two percent of the recommendations were related to self review, in particular services needing to:

- review the extent to which policies, procedures and practices reflected the values and aspirations of the parents and whānau of Māori children;
- align the service’s values and beliefs with those of the parents and whānau of Māori children;
- determine the impact of the programme for Māori children; and
- investigate the links between children’s learning and parents’ and whānau aspirations.

As noted earlier in this report, most services did not include a focus on how they provided for Māori children as part of their self review, and those that did were largely interested in the bicultural aspects of their programme or curriculum.

A fifth of the recommendations were about managers and educators undertaking professional development to increase their understanding of how to support Māori children in achieving success. For educators this was particularly about looking at improving the quality of their relationship and interaction with Māori children, and including a more bicultural perspective in the programme. Many recommendations highlighted the need for educators to build their confidence in using te reo Māori and to learn more about tikanga Māori. A few recommendations focused on managers

and educators undertaking professional development to increase their knowledge of *Ka Hikitia*.

Eleven percent were about services needing to develop strategies to help Māori children achieve success. Recommendations included the need for services to develop a vision that reflected parents' aspirations for their children, to plan in the short and long term to respond to these aspirations and to gather evidence that shows the impact of planned strategies.

Eight percent of the recommendations were about the need for services' guiding documents such as plans, policies and procedures include a commitment to working with Māori children and their parents and whānau. A smaller percentage focused on extending bicultural practices in the programme (six percent) and using assessment information to plan for Māori children in ways that built on the cultural knowledge they brought to the service (six percent).

A challenge for some early childhood services was to make a genuine commitment to improving their provision for Māori children. To do this they needed to find out about parents' aspirations and expectations, and acknowledge and respond to these in authentic ways. A first step for many was to look at their current processes for consulting and communicating with the parents and whānau of Māori children and to review how well these processes were working.

## Conclusion

The summary document for *Ka Hikitia*, (2009), notes that “*the system must fit the student rather than the student fitting the system. Such an approach requires students, educators, families, whānau, iwi, communities and government to work together in partnership and learn from each other*”. This evaluation highlights the need for managers and educators in early childhood services to think about what this means for their work with Māori children and their whānau. While some services are highly responsive and focused, many still have some way to go to be both responsive to the aspirations and expectations of whānau for their children and in assisting them to enjoy educational success as Māori.

*Te Whāriki: He Whāriki Matauranga mō ngā Mokopuna o Aotearoa*, sets a strong foundation and expectation that (mainstream) early childhood services implement a bicultural curriculum that embodies the language, culture and values of both Māori and Pākehā. While most services incorporate a degree of te reo Māori and include some practices consistent with tikanga Māori, incorporating Māori perspectives in planning, assessment and evaluation processes remains a challenge for many.

Not all services have educators who are competent in te reo Māori or managers and educators who understand and acknowledge Te Tiriti o Waitangi and Māori cultural values and who can work in partnership with whānau and the wider Māori community to provide high quality education for Māori children.

This evaluation highlights the need for ongoing professional development by providers who are clear about the importance of responsiveness to Māori. It is important that they understand their responsibilities in increasing the skills of managers and educators to enable them to work in partnership with Māori children and their whānau.

*Ngā Haeata Mātauranga- Annual Report on Māori Education 2007/08*<sup>17</sup> refers to research<sup>18</sup> that shows 44 percent of parents of Māori children rated as important or extremely important the availability of culturally appropriate services in deciding to participate in early childhood education. With increasing numbers of Māori children attending mainstream services, and the focus on increasing Māori children’s

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<sup>17</sup> Ministry of Education. (2009). *Ngā Haeata Mātauranga – Annual Report on Māori Education 2007/08*. Wellington. Ministry of Education.

Available at :[http://www.educationcounts.govt.nz/publications/Māori\\_education/5851](http://www.educationcounts.govt.nz/publications/Māori_education/5851)

<sup>18</sup> Robertson, J. (2007). *Parent Decision-making in relation to the use of early childhood services*. Report to the Ministry of Education. Wellington: Ministry of Education.

participation, priority needs to be given to helping managers and educators to provide programmes that promote children's cultural identity.

This evaluation sets some challenges for the sector in building the capabilities of managers and educators to:

- implement and evaluate a bicultural curriculum that reflects and acknowledges Māori values and beliefs;
- work in partnership with whānau of Māori children; and
- support Māori children to develop strong learning foundations that give them the best start possible.

## **Recommendations**

ERO recommends that early childhood services:

- develop or review their processes for consulting and communicating with the parents and whānau of Māori children so they can be more responsive to their aspirations and expectations;
- consider how effectively they integrate Māori perspectives in planning, assessment and evaluation processes;
- provide professional development and development support for managers and educators to increase their ability to work in partnership with the parents and whānau of Māori children at their service; and
- strengthen self review to enable robust evaluation of the impact of learning programmes for Māori children.

ERO recommends that the Ministry of Education funded professional development includes a focus on supporting early childhood services to be responsive to Māori children and their whānau.

## Appendix 1: Questions to use in self review

- How inclusive of the values and beliefs of the parents and whānau of Māori children is our philosophy statement?
- How can we include the parents and whānau of Māori children in reviewing our service's philosophy?
- What evidence of our philosophy in practice do we have?
- What is the quality and nature of the relationships in our service between management, educators and the parents, whānau of Māori children?
- How well does our vision and associated planning take account of the hopes and aspirations the parents and whānau of Māori children have for their children?
- What processes do we have to find out about their hopes and aspirations?
- How do we communicate with the parents and whānau of Māori children?
- How do we use our self review to evaluate what is working well for Māori children and their whānau and identify what we could do to improve our practice?
- In what ways is our curriculum bicultural? How are Māori perspectives, te reo Māori, tikanga and values included in the programme?
- What Māori perspectives, te reo Māori, tikanga and values should we include in the programme?
- What teaching strategies do our educators use to engage Māori children in learning and support them to become competent and capable learners?
- How well do our assessment practices notice, recognise and respond to the strengths, interests and needs of Māori children who attend our service?
- How genuine are our partnerships with whānau of Māori children? What do we know about the impact of these partnerships?

## Appendix 2: Sample of early childhood services

ERO evaluated the provision for Māori children in all services that had a regular scheduled education review in Term 4, 2008 and Terms 1 and 2, 2009. The types and locality of services are shown in Tables 1 and 2 below.

*Table 2: Service Types*

Service type	Number in study	Percentage of sample	National percentage <sup>19</sup>
Casual education and care	6	1	1
Kindergartens	125	22	18
Playcentres	66	11	14
Education and care	334	58	60
Home-based Networks	45	8	7
	576	100	100

Table 1 shows that the sample has slightly more kindergartens than the national percentage, and slightly fewer Playcentres and education and care services. The difference between sample and national figures is not statistically significant.<sup>20</sup>

*Table 3: Locality of services*

Locality	Number in study	Percentage of sample	National percentage
Urban	522	91	91
Rural	44	8	9
Unknown/not specified	10	1	0
	576	100	100

Table 2 shows that there are slightly fewer rural services than the national percentage. The difference between sample and national figures is not statistically significant.<sup>21</sup>

<sup>19</sup> The national percentage of each service type is based on the total population of early childhood services as at 1 July 2009. For this study it excludes The Correspondence School and Kōhanga Reo.

<sup>20</sup> The difference between observed and expected values was tested using a Chi square test.

<sup>21</sup> The difference between observed and expected values was tested using a Chi square test.

### Appendix 3: Percentage of Māori children enrolled in sample of early childhood services

Figure 6: Percentage of Māori children enrolled in sample of early childhood services by service type

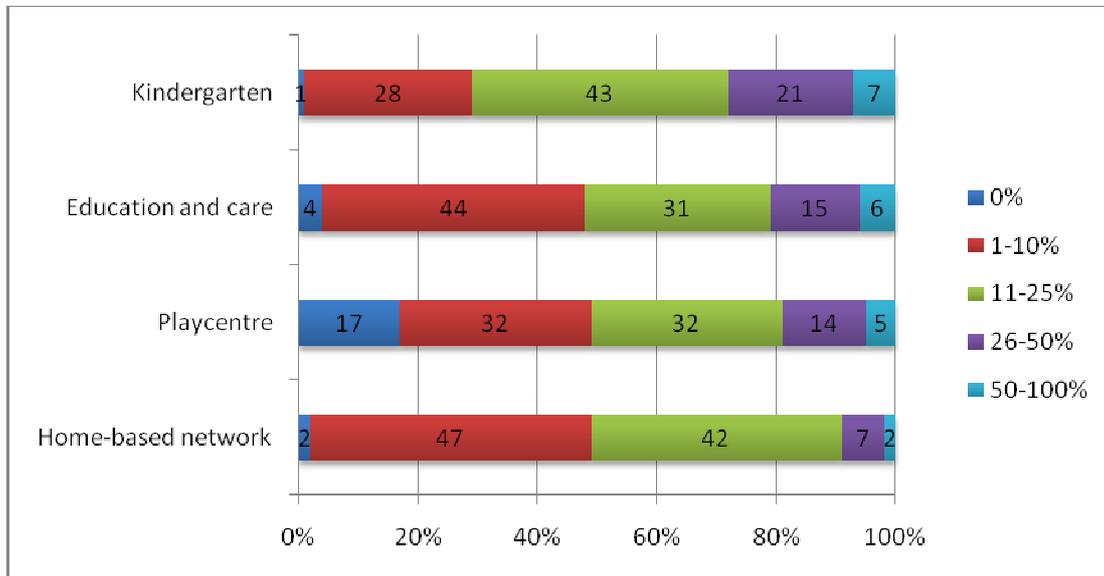


Figure 6 shows that kindergartens had more Māori children in the 11-25 percent, 26-50 percent and 50-100 percent groupings than other service types. Seventeen percent of the Playcentres had no Māori children enrolled and 44 percent of the education and care services had ten percent or fewer Māori children on the roll.

## Appendix 4: Glossary

Te Reo Māori	English meaning
Ako	Both children and adults are learners and teachers
Haka	Māori ceremonial dance
Hapū	Subtribe, kinship group
Hui	forum for discussion which is underpinned by Māori values
Iwi	Wider kinship group
Kai	Food, to eat
Karakia	Prayer, grace, incantations
Kaumātua	Adult elder (usually male)
Kuia	Adult elder (female)
Manaakitanga	kindness, caring
Marae	Tribal gathering place where ceremonial events are held and issues are debated
Matariki	Signals the Māori New Year (first appearance of Pleiades)
Pākehā	New Zealander of European descent
Tangata whenua	People of the land, local people
Te Ao Māori	The Māori world
Te reo Māori	Māori language
Te Tiriti o Waitangi	Treaty of Waitangi
Tikanga	Customary practices
Tuakana teina	Mentoring relationship
Waiata	Song(s)
Whakapapa	Genealogy

Whakawhanaungatanga	Creating relationships, sense of family
Whānau	Nuclear or extended family
Whanaungatanga	Relationships, sense of family

## Appendix 5: Report feedback form

### Success for Māori children in early childhood services

The information in this box is optional

Name: \_\_\_\_\_

Service: \_\_\_\_\_

Your role: \_\_\_\_\_

*(for example, Management, Head teacher, Supervisor, Educator/Teacher, Parent, , Researcher)*

Address: \_\_\_\_\_

*Please help ERO evaluate the quality of this report. By sending ERO your views you are contributing to the quality of future national education evaluation reports.*

*Please send your comments by email to [info@ero.govt.nz](mailto:info@ero.govt.nz); by fax to the following number: **0-4-499 2482**; or post to: **Evaluation Services, Education Review Office, Box 2799, Wellington 6140** (Freepost authority number 182612).*

1. How readable is this report? (language, structure and content) Indicate one of the following:

Highly readable		Fair		Not very readable
5	4	3	2	1

2. (a) Were there any aspects or sections of this report that were difficult to understand?

Yes / No

2. (b) If yes, what sections or aspects were difficult to understand?


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3. For service personnel:  
How useful is this report in helping you to improve the way you respond to the aspirations of the parents and whānau of Māori children and support Māori children as competent and confident learners? Indicate one of the following:

<b>Highly useful</b>		<b>Moderately</b>		<b>Not very useful</b>
<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

4. Which aspects of this report were most useful?


5. What improvements could be made to make future reports more useful?


6. Any other comments? If you have any other suggestions or comments about the quality of this report, or about how this report has been used by you or your service, please include them below.


*Thank you for completing this form.*

