A WHĀNAU CENTERED EVALUATION OF POIPOIA TE MOKOPUNA: HE PUĀWAITANGA HARAKEKE

Report to the Ministry of Education

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CORE Education Ltd

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He mihi – Acknowledgements

Kei aku rangatira, e mihi ana ki a koutou. Koutou ngā tīni whānau o te motu, ngā puananī o te reo me ngā tikanga Māori, ngā tumu whakahaere o te hunga ora anō hoki. Ko koutou ērā i manaaki i te mana mātauranga Māori o tēnā, o tēnā whānau. Ka tika rā te whakataukī “He puāwaitanga harakeke, he rito whakakīnga whāruarua.” Heoi, ko te mana motuhake hoki o ngā whānau huhua o Poipoia te Mokopuna puta noa, tau atu, tau atu. Tēnā koutou katoa.

The Māori component of the report title comes from the whakataukī “He puāwaitanga harakeke, he rito whakakīnga whāruarua”. This proverbial saying reinforces the metaphor of harakeke as an important place to nurture new generations, and pass on the learnings of those who have passed on, to ensure survival. It is fitting to use in this report because it speaks to the powerful symbolism of harakeke embedded in Te Whāriki (the Early Childhood Curriculum), and those committed to the growth and learning of tamariki mokopuna.

This report would not be possible without the generous support and contributions of numerous whānau, iwi and Māori-led organisations. We thank you for sharing your time and passion for whānau advancement with us. A list of participants who requested to be named as part of this report is listed on p. 3. The Ministry of Education funded this evaluation. We would like to acknowledge the commitment of staff supporting Poipoia te Mokopuna. In particular, Lisa Collins provided invaluable support as the evaluation unfolded.

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Tēnā koutou katoa.
Ngā kaihāpai tūmatanui – Named Participants

Below is a list of participants who requested to be named as part of this evaluation:

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Emma Anderson  
Raukura Salisbury  
Vanessa Clark  
Nadine Walmsley  
Snowee Barrett  
Mandy Hotene  
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Te Rina Kaiwai  
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Catherine Bungard  
Kat Beckett  
Hayley Solheim  
Ruth Waitauhi  
Ngareta Timutimu  
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Te whakarāpopototanga – Executive summary

This report summarises the findings from a whānau centered developmental evaluation of Poipoia te Mokopuna. Poipoia te Mokopuna is a national programme funded by the Ministry of Education (MOE). It aims to encourage whānau with tamariki mokopuna under three years of age to make early learning a priority and develop a readiness to enrol in an early learning service. Its purpose is to meet the diverse learning needs of whānau with tamariki mokopuna under three years of age who:

- Are not currently engaged in early learning initiatives;
- Need guidance and support to provide intentional early learning activities for their children;
- Parents being more confident to be their child's first teacher; and
- More reading and talking in the home.

A unique part of Poipoia te Mokopuna is how flexible it is. For example, each provider can tailor how it works for whānau, based on their local needs and aspirations. The MOE co-constructed the programmes and reporting processes with 15 organisations in 16 regions around the country.

What worked well?

As an emerging initiative, this evaluation was not designed to provide conclusions about whether Poipoia te Mokopuna had met or not met pre-determined goals and frameworks. Rather, it aims to provide practice-based evidence in order to support Poipoia te Mokopuna practices and MOE policy making into the future. The MOE was interested in understanding how Poipoia te Mokopuna successfully did the following:

- Engages vulnerable tamariki mokopuna under three-years-old in high quality, culturally relevant learning with deliberate linkages to other supporting social services;
- Grows parents/caregivers confidence in leading early learning activities for their tamariki mokopuna; and
- Influences quality participation in early learning.

We suggest that successful models of delivery and how well organisations respond to diverse whānau, is premised on the presence of two interdependent elements:

1. **Systemic and cultural advocacy:**
   - Whānau are able to make informed decisions about the learning of their tamariki mokopuna now, and into the future;
   - Whānau do not perceive organisations as controlling, or having hidden agendas;
   - Kaimahi are positive about whānau potential, and demonstrate endurance;
   - Models of delivery were free of financial cost, easy to access and built mutual trust between people; and
   - Advocacy, referral and transition systems are in place and effectively used.

2. **Flexible planning, culturally coherent content and pedagogy:**
   - Whānau and kaimahi reflect on what does and does not work, and make just-in-time adjustments accordingly;
   - Whakapapa and processes of whakawhanaungatanga are used to connect kaimahi and whānau, and is infused in content and pedagogy;
   - Kaimahi take a holistic and multidisciplinary approach to planning and delivery; and
   - Systems are in place to enable kaimahi and whānau to document and reflect on formative whānau learning.
What could be improved?

We found that a number of challenges can hinder Poipoia te Mokopuna contributing to quality early learning, early childhood education and transitions to primary school or kura kaupapa Māori. The table below identifies these challenges, and recommends ways to enhance alignment to MOE’s strategic objectives in early childhood services for Māori.

<table>
<thead>
<tr>
<th>Challenges identified by Poipoia te Mokopuna whānau</th>
<th>Challenges identified by Poipoia te Mokopuna organisations</th>
<th>Recommendations to support alignment to quality early learning, early childhood education and transitions into early learning initiatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Limited time available with kaimahi</td>
<td></td>
<td>Support and encourage provider and whānau use of Information Communication Technologies (ICT).</td>
</tr>
<tr>
<td>Concerns about sustainable funding.</td>
<td>Uncertainty about long-term funding.</td>
<td>To sustain quality educational outcomes, develop a long-term funding model linked to positive outcomes.</td>
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<tr>
<td></td>
<td></td>
<td>Encourage providers to establish avenues for whānau participation in programme planning and decision-making.</td>
</tr>
<tr>
<td>Barriers to access: transport and consistent venue.</td>
<td></td>
<td>See recommendations 1 and 2.</td>
</tr>
<tr>
<td>Programme organising and consistency: unaware of overarching learning goals.</td>
<td></td>
<td>Introduce whānau learning and transition plans.</td>
</tr>
<tr>
<td>Lack of diverse bilingual learning and engagement materials.</td>
<td></td>
<td>Provide wānanga about Māori early learning content, pedagogies and aromatawai.</td>
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<tr>
<td></td>
<td></td>
<td>Source and fund early learning resources that include reo Māori and English languages.</td>
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<tr>
<td>Kaimahi endurance and retention.</td>
<td></td>
<td>Provide annual training about effective whānau-centered advocacy.</td>
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<tr>
<td>Ambiguity about reporting outcomes.</td>
<td></td>
<td>Clarify how Results Based Accountability (RBA) can be used to support local practice and positive outcomes.</td>
</tr>
<tr>
<td>Lack of a ‘national network’.</td>
<td></td>
<td>Establish a national network. Contribute and learn from whole-of-government and non-government collaborations i.e. Whānau Ora; Social Sector Trials.</td>
</tr>
</tbody>
</table>

Based on our evaluative findings, and the principles of Te Whāriki, we have developed the following diagram to illustrate a holistic model of success for Poipoia te Mokopuna programmes.
Te Whāriki and Poipoia te Mokopuna: A holistic model for success

Whakamana
Empowerment

Systemic and Cultural Advocacy
- Informed decisions enable learning and successful transitions
- Programme is free, easy to access and built on mutual trust
- Advocacy and referral systems are in place and effectively used

Ngā Hononga
Relationships

Pedagogy
- Engaging whānau by documenting and reflecting on learning
- Whānau are resourced to lead learning

Whānau Tangata
Parents and Families
Flexible planning
- Strategic partnerships with allied groups enhance learning and development
- Whānau potential is recognised, endurance is a key value

Tamariki Mokopuna Whānau

Kotahitanga
Holistic Development
Culturally coherent context
- Whakapapa and whakawhanaungatanga is infused into content and pedagogy
- Holistic and multidisciplinary approach to planning and delivery
Te kano hei whakatipu – Poipoia te Mokopuna and its origins

Poipoia te Mokopuna was first implemented in early 2014. It is a MOE funded initiative to encourage whānau with tamariki mokopuna under three years of age to make early learning a priority and develop a readiness to enrol in an early learning service\(^1\).

MOE sought to work with provider organisations with a focus on family and community wellness and the ability to support whānau to link with social and health services, and their broader iwi and community networks. Following an open tender process, successful provider organisations participated in a two-phased approach:

- Phase 1 – scoping and planning; and
- Phase 2 – implementation then review, evaluate and improve.

Scoping and Planning phase

Provider organisations were asked to identify whānau who needed support and design an early learning programme to meet the needs of those whānau. The MOE requested that provider organisations integrate the following characteristics into their programme designs:

- Tailored to meet the needs of whānau;
- Responsive and adaptable as whānau needs change;
- Supportive of and aimed to strengthen iwi and whānau identity, language and culture; and
- Aligned with the guiding principles of Ka Hikitia – Accelerating Success 2013-2017 (the Māori education strategy) including the Māori potential approach.

Each programme design and implementation approach was required to be underpinned by the principles of Te Whāriki (the early childhood curriculum): whakamana, kotahitanga, whānau tangata and ngā hononga.

Implementation then Review, Evaluate and Improve

To track progress on the implementation of Poipoia te Mokopuna it was agreed that the monitoring and reporting framework would be co-constructed between the MOE and provider organisations. Results Based Accountability (RBA)\(^2\) assisted in identifying provider organisations’ common client outcomes (identified by the MOE) and unique client outcomes (identified by each provider organisation). Provider organisations were also asked to report to the MOE on processes undertaken to review, evaluate and improve their programmes by utilising the Plan, Do, Study, Act model\(^3\).

He taunakitanga hei tūāpapa – Building an evidence base

In 2015 the MOE decided to evaluate Poipoia te Mokopuna using kaupapa Māori and/or developmental evaluation methodologies. The MOE framed the following questions to guide the evaluation:

1. Has Poipoia te Mokopuna engaged vulnerable tamariki under three-years-old in high quality, culturally relevant learning with deliberate linkages to other supporting social services? If so, to what extent and how?
2. Has Poipoia te Mokopuna grown parents/caregivers confidence in leading early learning activities for their tamariki? If so, to what extent and how?
3. Which Poipoia te Mokopuna models have been successful and why?

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1 See Appendix 1 for descriptions of these initiatives.
2 An outcomes management framework developed by Mark Friedman.
3 An iterative, four-stage problem-solving model used for improving a process or carrying out change.
A whānau centered evaluation of Poipoia te Mokopuna: He puāwaitanga harakeke

4. How does Poipoia te Mokopuna relate to the MOE’s strategic objectives for quality early learning and early childhood education?

5. How can Poipoia te Mokopuna improve its alignment to the MOE’s strategic objectives for quality early learning, early childhood education and transitions to primary school?

As an emerging initiative, this evaluation was not designed to provide conclusions about whether Poipoia te Mokopuna had met or not met pre-determined goals and frameworks. Rather, the MOE were interested in building an evidence-base for Poipoia te Mokopuna. In general, this evaluation aims to identity how:

- Providers engage vulnerable tamariki mokopuna under three-years-old in high quality, culturally relevant learning with deliberate linkages to other supporting social services;
- Parents/caregivers confidence grows in leading early learning activities for their tamariki mokopuna; and
- Poipoia te Mokopuna is influencing quality participation in early learning.

This report is framed by Māori informed knowledge and practices and developmental evaluation principles. It presents findings from face-to-face visits to nine Poipoia te Mokopuna providers, eight associated whānau. An online bilingual survey to providers that we did not meet face-to-face was also undertaken. The main audiences for this report are MOE staff who fund, manage contracts and provide support to Poipoia te Mokopuna providers, providers themselves, and whānau accessing the programme.

We (CORE Education)⁴ have used short vignettes to illustrate ‘practices of promise’. These vignettes are snapshots in time that identify what effective practices in Poipoia te Mokopuna look like. They provide insights into the variety of ways Poipoia te Mokopuna is augmenting whānau and tamariki mokopuna participation in learning, and growth in self-confidence.

Each vignette is strategically aligned to the principles of Te Whāriki, Ka Hikitia and evidence-based features that characterise kaupapa Māori parenting programmes (see Social Policy Evaluation and Research Unit, 2015). The use of vignettes have been useful in presenting effective educational practices in a range of contexts (See Boyd, Hotere-Barnes, Tongati’o and MacDonald, 2015).

Te whakatakotoranga korero – Report structure

This report has seven sections. The first briefly describes how we ensured the evaluation culturally fitted the organisations and associated whānau we worked with. The second and third sections discuss the two primary themes that ensure successful models of Poipoia te Mokopuna delivery. The fourth section presents programme challenges. The fifth section presents recommendations to strengthen Poipoia te Mokopuna into the future. The sixth section introduces the sites and whānau we worked with. The last section describes the whānau centered evaluation approach we applied.

In the text, terms such as “whānau” is inclusive of parents, grandparents and friends who care for tamariki mokopuna, and who are accessing Poipoia te Mokopuna. The term “kaimahi” is used in singular and plural forms. Based on the wishes of organisations and associated whānau, we have deliberately chosen not to use an acronym for Poipoia te Mokopuna.

⁴ For more information about the evaluation team see: http://www.core-ed.org/about/project/poipoia-te-mokopuna-whanau-centered-evaluation
He kohinga korero – Ensuring a ‘cultural fit’

For this project we have been mindful that the evaluation must have a ‘cultural fit’ with the diverse organisations and whānau we engaged. Goodwin, Sauni and Were (2015) describe cultural fit as “evaluators who ‘fit’ culturally with the service user or evaluand and exhibit the characteristics, values, language of the service users or evaluand” (p. 33). In this regard, we purposefully matched the cultural and content knowledge skills, expertise of the evaluative team to the areas we visited. Sections six and seven introduce the sites in more depth, and discusses the congruence of our methods with organisations and whānau.

Te whiriwhiri rohe – Selecting the sites

An important evaluative consideration was capturing common themes of success across programmes, and including a diversity of organisations in a range of geographic locations. We used consistent questions across providers to structure wānanga with organisations and whānau. Overall we wanted to provide examples of powerful and effective practice, as well as explore the complexities of the context where the practice occurs (Yin, 2003). We used the following methods to gather evaluative information:

1. Whānau wānanga: A face-to-face tikanga based approach that aligns with Māori philosophies embedded in Te Whāriki. It positions whānau at the centre of the process, and privileges their experiences, educational priorities and aspirations for their tamariki mokopuna. These included wānanga with organisations implementing Poipoia te Mokopuna and whānau accessing the initiative.

2. Online bilingual surveys: The surveys were tailored for providers and associated whānau using the service.

We negotiated with the MOE a list of nine possible organisations that we could meet with via whānau wānanga. Negotiating this list with the MOE was important because we needed to ensure the cohort matched their expectations. In the end, nine settings were agreed to, which included rural and urban Poipoia te Mokopuna providers around New Zealand. In this regard, whānau wānanga varied in scale of participation and geographic location. Wānanga contexts included:

- Areas with high and low Māori populations;
- Providers working in urban and rural communities, from a mix of socioeconomic backgrounds; and
- Iwi, rūnanga, hauora, kaupapa Māori and Whānau Ora providers.

Initially the MOE contacted all providers to inform them about the evaluation. We followed this up by introducing ourselves, and providing more information about the purpose of the evaluation. We then invited providers to participate either through whānau wānanga or via an online bilingual survey. Informed consent was obtained from all participants. A copy of the information sheet and consent form is contained in Appendix 2.

In total, we were able to engage with 14 of 15 organisations in 15 locations nationwide. More information about the organisations that participated and ethical processes followed can be found in section six.

Ngā mahi whakaohooho – Practices of promise

Identifying forms of whānau engagement and programme activities that best support their learning and confidence is vital to the successful delivery of Poipoia te Mokopuna. Based on our wānanga and bilingual survey results with providers and associated whānau, we have identified ‘practices of promise’ through short vignettes. We describe practices of promise as the everyday work that Poipoia te Mokopuna organisations do to engage, support and sustain whānau, in order to create a culture of learning focussed on needs of tamariki mokopuna under three years of age. We were purposeful in identifying how practices of promise reflected the combined principles of:
• Whakamana (empowerment): Story 1, 4 and 6;
• Kotahitanga (holistic development): Story 2, 3, and 4;
• Whānau tangata (family and community): Story 5 and 7; and
• Ngā hononga (relationships): Story 6.

Ka Hikitia (Ministry of Education, 2013, pp. 6, 12):
• All Māori children will participate in quality early learning;
• Quality provision, leadership, teaching and learning, supported by effective governance; and
• Strong engagement and contribution from parents, whānau, hapū, iwi, Māori organisations, communities and businesses.

Principles in kaupapa Māori parenting programmes (Social Policy Evaluation and Research Unit, 2015, p. 2):
• Rangatiratanga: principles of self-determination, whānau leadership, and empowerment;
• Whanaungatanga: principles of kinship relationships;
• Manaakitanga: principles associated with duties of care and reciprocal obligations;
• Kotahitanga: principles associated with collective unity as whānau and as Māori;
• Wairuatanga: principles associated with a spiritual embodiment and wellbeing; and
• Whakapapa: principles associated with genealogy and descent, whānau, hapū and iwi.

These three sets of principles have been critical reference points in our evaluative thinking and analysis. We were particularly interested in exploring how these broad principles are expressed in Poipoia te Mokopuna thinking and doing.

Overall, we found two core characteristics underpinned successful models of whānau engagement and Poipoia te Mokopuna delivery:
1. Systemic and cultural advocacy; and
2. Flexible planning, culturally coherent content and pedagogy.

These broad domains overlap and cannot be read in isolation from each other. For example, advocacy efforts involve being flexible and responding appropriately to the diverse and complex realities of some whānau. To do this well, programme content and delivery must meet the learning needs of tamariki mokopuna and whānau. In practice this means:
• Ensuring learning content and delivery is culturally coherent and therefore meaningful to whānau;
• That physical access is not a barrier; and
• Tracking whether whānau learning and confidence is growing or not, and adjusting the programme when necessary in response to these emerging understandings.
Ngā mahi hapahāpai whānau – Systemic and cultural advocacy

“We have introduced community action in its fullest sense. Our methodology is at a community level. Community action means working with your community. We can’t be siloed. You have to be able to drop and do what has to be done at any given time... When health and education come together we can start with the very young. It’s about getting the attention of the parent at that pre-birth stage. If you can capture that health and education focus with whānau, and keep that going, then you can get really meaningful about preventing chronic disease.” (Kaimahi).

This section discusses systemic and cultural advocacy, and the promises of practice that underpin this theme by Poipoia te Mokopuna organisations and associated whānau.

As of June 2015 Pākehā/European children are the most likely to attend ECE, with participation rates reaching 98%. While Māori participation rates continue to grow, they are behind Pākehā/European rates, at 94% (MOE, 2015). Our evaluation findings affirm previous studies that have found socioeconomic inequities between Māori and non-Māori, coupled with cultural barriers, hamper effective whānau participation and enjoyment of ECE initiatives (White Paper on Vulnerable Children, 2012; Penehera & Doherty, 2013).

Below is a summary of socioeconomic and cultural problems that can get in the way of whānau participating and receiving high quality early childhood education:

Reported socioeconomic barriers (Craig, Dell, Reddington, Adams, Oben, Wicken and Simpson, 2014):

- **Low incomes**: households, particularly sole parent households, have incomes below the 60% income poverty threshold, which limits whānau choice and participation.
- **Inequitable educational opportunities**: settings do not respond to Māori children’s cultural identity and heritage, aspirations and expectations (see reported cultural barriers).
- **Poor quality housing**: housing that is cold and damp, unaffordable and/or has insecure tenure.
- **Health inequities**: access rates to primary and preventative health services are lower than non-Māori, with negative effects on mental and physical health.

Reported cultural barriers (Social Policy Evaluation and Research Unit, 2014):

- **Cultural exclusion**: Parenting programmes occur in isolation from immediate and extended whānau, hapū, iwi and the local Māori community. Little effort is made to make household visits, or recognise solo parenting arrangements.
- **Planning that is not culturally congruent**: Principles, values and beliefs within Māori worldviews are not part of the learning programme, and the care of tamariki mokopuna and whānau. Planning and delivery is carried out by predominantly non-Māori, who do not yet recognise potential opportunities to support whānau to learn about their own identity, language and culture as Māori.

Ngā hua kua puta mai – Successful models of engagement

Overall, successful programmes created learning experiences that allowed whānau to see themselves as being in control of their own lives. The following elements were present in successful Poipoia te Mokopuna models:

- **Whānau were able to make informed decisions about the learning of their tamariki mokopuna now, and into the future**: There was meaningful dialogue between kaimahi and whānau about the programme’s purpose, what it could realistically provide, and how. Strategic links to allied social and cultural services, gathering and sharing this information with whānau, and openly discussing what choices whānau could make enabled informed decision-making. When whānau have the information they need about learning options for their tamariki mokopuna, and the organisation supports them with this, transitions into early education initiatives are generally successful.
• Whānau do not perceive organisations as controlling, or having hidden agendas: As one whānau member explained, “It’s about feeling empowered, being heard, respected. There are shy parents, but we bring them in. It’s about leadership. Kaimahi are there to support and awhi. But we as a rōpū can do things on our own. It’s about going with the flow.” Overall, Poipoia te Mokopuna aligned well to the overarching philosophy and strategic direction of respective organisations.

• Kaimahi are positive about whānau potential, and demonstrate endurance: It is vital that kaimahi can build rapport and trust with whānau. This happens when whānau can see themselves as active participants in the programme, when content is collaboratively developed, and kaimahi demonstrate endurance i.e. kaimahi and their organisations have a long-term commitment to whānau wellbeing. While some participating whānau faced overlapping cultural and socioeconomic difficulties, these organisations held a long-term view that whānau can and must positively contribute to their own whānau and community. Successful programmes recognised the positive potential of tamariki mokopuna and whānau, despite the socioeconomic constraints some faced.

• Models of delivery were free of financial cost, easy to access and built on mutual trust between people: The fact that Poipoia te Mokopuna is free made a huge difference to whānau. At the same time, kai time was used to establish bonds between whānau socially. Culturally, it was important that whānau could (but not be forced to) contribute with kai they had prepared themselves. Organisations were generally flexible about where and how the programme is delivered. Successful whānau engagement included offering individual whānau sessions in homes (or in places where whānau feel comfortable), and in collective group sessions. The models of delivery, providing a choice about home-based and/or group participation, allowed whānau to participate in ways that worked for them. Initially working from whānau homes helped to build trust between whānau and kaimahi. Based on this foundation of trust – getting to know each other, talking about what whānau would like to do - some whānau were then encouraged out of their homes into public spaces. For many, meeting other whānau, who also have tamariki mokopuna under three years old built self-esteem and empathy within and between whānau. At the same time, whānau were able to access allied social, health and financial services in a non-threatening way if they chose to.

• Organisations strategically aligned themselves to allied services who share a commitment to whānau wellbeing: Forging and sustaining deliberate links with allied organisations demonstrates that some Poipoia te Mokopuna programmes are strategic about who they partner with. Successful programmes deliberately reviewed how effective these partnerships were by observing whether gains in whānau learning/confidence were being made or not.

• Advocacy and referral systems are in place and effectively used: When necessary kaimahi and organisations used referral systems to advocate for and with whānau in order to receive equitable services.

Given the above, the successful models that engaged tamariki mokopuna under three years of age in high quality, culturally relevant early learning were those skilled at working at the intersection of systemic and cultural advocacy. For example, successful providers advocated with and for whānau to receive fair and responsive service from allied social development, educational, health and child welfare agencies. When required, organisations made deliberate links to allied social services that shared a vision of whānau wellbeing.

Generally we found that successful systemic and cultural advocacy amongst Poipoia te Mokopuna organisations mirrored the core principles of ‘social change advocacy’, which can include (Praxis International, 2011, p. 30):

• Creating an experience that is liberating vs. dominating;
• Engaging in dialogue vs. counsel or advise;
• Recognizing intersections and complexity vs. single aspects or events;
• Placing the person’s reality and actual needs at the centre vs. institutions’ needs;
• Engaging with social networks, family, and community vs. isolated individuals; and
• Approaching phenomena as a social problem vs individual or psychological.
Many of the organisations had not undertaken professional development in different forms of advocacy. They did not perceive or describe their work with whānau and allied services as resembling ‘social change advocacy’. Yet, they demonstrated these principles of advocacy through their commitment to the philosophies and strategic vision of their respective organisation, which generally focussed on strengthening the wellbeing and independence of whānau. One organisation talked about ‘whānau being architects’ of the programme content and delivery, which was a useful metaphor for the organisation to base their work on.

Organisations utilised their whakapapa relationships, and in-depth knowledge of their local community, to match up whānau with people and resources to best meet their aspirations and material needs. These organisations prioritised taking the time to get to know whānau well, and planned around whānau realities. While some participating whānau faced overlapping cultural and socioeconomic difficulties, these organisations held a long-term view that whānau can and must positively contribute to their own whānau and community. Successful programmes recognised the positive potential of tamariki mokopuna and whānau, despite the socioeconomic constraints some faced. Kaimahi and organisational endurance and commitment to whānau was significant, as family income can have a substantial impact on children’s language/literacy and social/emotional development (Hartas, 2011).

Evidence regarding effective and ineffective coordination amongst government and non-government agencies is growing (The New Zealand Productivity Commission, 2015; Controller and Auditor-General, 2015; Ministry of Social Development, 2013). There is considerable opportunities for Poipoia te Mokopuna providers and associated whānau to share their expertise and experience in effective wrap-around/coordinated service delivery in order to support whānau wellbeing. The Social Sector Trials\(^5\) and Whānau Ora Collectives\(^6\) are two similar initiatives that could benefit from the knowledge and experiences of Poipoia te Mokopuna in order to support positive cultural and social outcomes. At the same time, Poipoia te Mokopuna organisations and whānau could learn from these cross-agency collaborations in order to make refinements to their programmes when/if necessary.

The vignette below shows how Te Whānau o Waipareira combined cultural and systemic advocacy in order to support whānau learning and independence.

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**Story 1: Whānau tangata: Filling an important gap, picking up the slack!**

The team at Te Whānau o Waipareira Trust recognise that Poipoia te Mokopuna has solidified the organisation’s advocacy with and for whānau. The team take a considered approach when supporting whānau transitions to kāhanga reo, and early child learning centres. At the same time they strategically coordinate their programme with allied social, educational and health initiatives to support whānau wellbeing.

Te Whānau o Waipareira Trust was one of the country’s first providers of Poipoia te Mokopuna. Strategically Poipoia te Mokopuna is well aligned to a key thread of the organisation’s mission: “whānau centric practice, whānau leadership”. Whānau tangata, a key principle of Te Whāriki, has been put into practice through two forms of advocacy: cultural and systemic. As one whānau member explained, “the kaimahi is respectful. She came to my home and explained what the service was about, put me onto budgeting, mirimiri etc. We also talked about what the mums would like to do, whether it be educational stuff, play with the kids etc. It was empowering. She’d help with personal needs – help with depression and bipolar. She’d give us resources and come with us if we needed her. She would offer her tautoko if we needed her. She’s like our big sister. She’d speak for us, or come with us to visits if we needed her.”

Another whānau member said “it’s important to be heard and respected when they come to your home. It’s your private personal space, and you’re vulnerable. There are so many different services out there, and they have different agendas.”

Cultural advocacy has involved facilitating access to whānau knowledge of reo, tikanga and whakapapa Māori, as kaimahi explained: “If whānau are happy with who they are, and where their whānau are from, children will be strong in their Māori identity. It’s trickling down too—we have Nanas coming along who want to learn more about themselves and their culture. It’s rippling out into the whānau... There was a missing gap between home and the affordability of going to ECE or kōhanga. Poipoia te Mokopuna picks up this slack. We introduce reo and tikanga and parenting before they transition out to other services... But it’s not just about reo and tikanga, it’s about building whānau self-esteem and confidence.”

The idea that whānau can succeed when they are happy with who they are has been an important part of cultural advocacy efforts. The structure of the programme ensures that whānau can learn reo Māori through a range of activities, such as learning karakia, waiata, raranga and mirimiri. All of these processes affirm whaunautanga between the parents and tamariki. Use of bilingual books and pūrākau make reo and tikanga Māori accessible and meaningful. Importantly, these activities place the learning of tamariki and their parents at their core: “Since we started home visits, kaimahi would come in with books in te reo. She would read to my son, and now he reads by himself. Now dad reads to the kids. It’s had a really good influence in our house... We would do different things each week—we’d go to the museum, the movies, swimming lessons. It was really good because it motivated us to get out of the house, and interact with the children. We could go places that we couldn’t afford” (Whānau member).

Systemic whānau advocacy has meant standing with and giving voice to those whānau who have not had effective support in the past. Ensuring systemic supports fits with the Poipoia te Mokopuna philosophy of tamariki mokopuna and whānau at the centre. For example, if whānau are struggling financially or if their tamariki has particular learning needs, kaimahi have referral processes in place with budgeting services and special education services. Yet, referral processes aren’t enough on their own. The right type of support must be tailored for each whānau: “We don’t overlad whānau with services. These whānau have a lot going on. Just one support at a time works. Otherwise the support falls apart… We make other programmes fit for us.”

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**Mana Rangatiratanga KoKiritia Maung**

Broad Themes:

- *Mata* - Mātauranga
- *KoRanga* - Kōrero
- *KoKiritia* - KoKiritia
- *Maung* - Maunga

**13**

CORE Education Ltd  
A whānau centered evaluation of Poipoia te Mokopuna: He puāwaitanga harakeke
We ask the mums/dads about what programmes they’d like to access. Like budgeting is another initiative we might bring in, or Parents as First Teachers, Engaging with Priority Families etc.” (Kaimahi).

Systemic advocacy involves working holistically with whānau. The organisation’s “Mataora-Whānau Tahi Outcomes model” has played an important part in ensuring holistic support. Mataora-Whānau Tahi is an integrated service delivery approach that is whānau centered. It provides a culturally-located structure and process for whānau and kaimahi to identify what’s needed in real time. Whānau lead this process, with kaimahi expertise offering secondary support such as information gathering/sharing and linking up or being an interface with relevant services. As kaimahi explained: “I’m not their social worker, but I do help to wrap services around whānau. We know our areas of expertise, and we refer internally and externally when needed... While we try and wrap services around them, if they don’t want this, it isn’t going to happen. We just had to let one whānau go because they weren’t open to any help. Sometimes these whānau can take up spaces from other whānau who would gain a lot from Poipoia” (Kaimahi).

Organisationally, the Poipoia te Mokopuna team are part of “combined services hui” every month. These organisation-wide hui provide kaimahi from across the organisation with an avenue to share information, successes, challenges, and identify training opportunities. At an individual level, supervision for kaimahi is fortnightly. Alongside this organisational support, kaimahi are also keenly aware of the need to undertake professional development, and look after themselves:

“I’d like more training around reo Māori and tikanga. I want to reawaken this part of myself in my work. In this role, self-care is important. I need to know how to look after myself. Karakia is important in this way. We all do mirimiri. I use the same services that my whānau use. I want to talk the talk, and walk the walk” (Kaimahi).

The next two stories demonstrate how Te Hou Ora Whānau Services and Tu Tama Wahine o Taranaki have created their own distinctive cultural and social models of practice with and for whānau. Both organisations aim to ensure whānau experiences and realities remain at the center of their programme content and delivery. This helps kaimahi engage with whānau in ways that encourage dialogue about their realities, and what might be needed to approach problems methodically.
Story 2: Kotahitanga: Whānau self-reflection to promote positive action

At Te Hou Ora Whānau Services in Ōtepoti, Poipoia te Mokopuna has enabled kaimahi to develop their own cultural models of practice, which have whānau empowerment and voices at their centre.

A key focus of their models of practice is to encourage whānau to self-reflect and then take positive action to support themselves according to tikanga Māori:

“Our cultural models allow us to get to know our whānau... A lot don’t know their tikanga or their whakapapa, and Poipoia was a chance for us to be that bridge. The cultural model we use gives us a robust understanding of where whānau are at, and it helps them to whakamana their own tika, their own ara hou. The model supports them to look at themselves honestly and see where they are at and where they want to go.”

The organisation enables holistic development by making whānau educational goals explicit. These goals are holistic in nature, and based on Te Whāriki principle ‘Kotahitanga’: “By focusing on educational needs, and asking “where do you want your kids to be when they are 25?” the goals give families a boost. The want to know they are doing the right things for their kids” (Kaimahi). The structure of the program enables whānau to explore practical learning progressions, and feel like they are active in the learning and development of their pēpe. For example, whānau explore what pēpe needs now; is he/she speaking? How many words have they got? As one mother explained: “I love it. It’s given me confidence. I have four kids and heading for number five, so I wasn’t feeling good about myself. But kaimahi helped me with my self-esteem. They’ve helped me with everything.”

The programme provides learning opportunities that stimulate social interaction between parents and tamariki. The team make time to regularly attend community activities that are often unaffordable for whānau due to transport costs or admission fees. For example, kaimahi explained how they take whānau to swimming, ‘kindy gym’, the skate park, and public library: “When we go swimming we talk about what our needs are when we get there. One mother has problems with attachment to her baby. Being in the pool with the support of us assists her to develop an intimate relationship with her baby. We have to be really attentive because we don’t want our kids getting into trouble in the water. We are kaitiaki.”

One of the parents also reflected about how activities in the pool with their tamariki was a positive way to build trust: “I didn’t like swimming, and neither did my kids. They would scream at the start. But this has changed now. Kaimahi come into the pool and sing songs to them, play games, teach water safety, blow bubbles and kick water. Now the kids just want to be with mum, so it’s cool.”

Kaimahi put into practice Te Whāriki principle of ‘Whānau tangata’ by working hard to create stronger relationships between agencies, whānau and themselves. Kaimahi provide advocacy during appointments with social support agencies such as Work and Income. This is particularly with whānau who, due to previous negative experiences, hold negative perceptions of social development agencies: “First, we hear the issues whānau may have. Some whānau may have negative notifications on their file for not turning up to appointments at government agencies. We find that when we’re advocating alongside whānau, things usually go smoothly. Our advocacy encourages staff and whānau to reflect, and look at why something has/has not happened, and address it.” In their advocacy work, kaimahi said that it’s important to keep whānau focused on a particular outcome, and work through any institutional problems one bit at a time. Occasionally, advocacy includes working with whānau separately from the collective programme. This minimises any possible drama.
As one whānau said “trust staff, they were able to talk about their needs and ask for help” a couple of whānau that have a regular need for food parcels. A lot were whakamā, but when they started to engage and trust is there when whānau make contact in person or via text, phone etc. There were a couple of whānau that have a regular need for food parcels… A lot were whakamā, but when they started to trust staff, they were able to talk about their needs and ask for help.”

Story 3: Supporting kotahitanga and holistic whānau advancement: ‘Connecting into whānau realities’

Tu Tama Wahine o Taranaki kaimahi developed their Poipoia te Mokopuna approach so that it is responsive to real-time whānau needs and aspirations.

When Tu Tama Wahine o Taranaki joined Poipoia te Mokopuna, they saw it as an opportunity to engage with whānau who were not, for a number of sociocultural reasons, providing a nurturing, safe and encouraging learning environment for their tamariki mokopuna.

Through Poipoia te Mokopuna, the organisation saw an opportunity to revive tikanga Māori child rearing practices and create a programme where whānau grow their capabilities to care, guide, teach and protect their mokopuna now, and into the future. Tu Tama Wahine o Taranaki applied three interwoven practices that supported their effective engagement with whānau:

1. **Focus on whakapapa and whanaungatanga:** Poipoia te Mokopuna added another platform to continue the organisation’s work on previous research that explored Taranaki Māori child rearing practices. All kaimahi have connections to Taranaki whānui, and they use these connections to affirm the links held between whānau using the service. As one kaimahi said “we make it quite clear that they are engaging with a kaupapa Māori service. Tātai Whakapapa is interwoven into the programme.” Whānau affirmed this by explaining that “their [the organisation’s] interest in whakapapa encouraged us to learn about ourselves… Kaupapa Māori has made me want to learn te reo again.”

2. **Be responsive to whānau needs in real-time:** This includes utilising material and nonmaterial supports. Material support can include providing a cooked nutritious meal once a week so that “whānau are nourished, and everyone is settled”. They also provide reliable and consistent transport for whānau that need it, and support referrals to other social, financial or educational services (i.e. housing, literacy support, special education, family law, financial support). Nonmaterial supports includes a learning programme that keeps written literacy to a minimum, and revolves around “whānau interests, building on their strengths, connected to their reality, so that our programme is accessible, and interwoven with kaupapa Māori.” The organisation’s use of ‘Whānau Plans’ create a conversation between kaimahi and whānau about what whānau can do, what whānau struggle with, and what can be collectively achieved. As a kaimahi explained, Whānau Plans “strive for our whānau to achieve, be proud and self-determining.”

3. **Tailor internal and external communication systems:** Kaimahi talked about how it’s vital they stay connected to whānau, even when they transition out of Poipoia te Mokopuna. To do this they use home visits, text messages, Facebook, and phone calls. At the same time Tu Tama Wahine o Taranaki works to ensure communications across their organisation and with external agencies are well coordinated. This helps break down barriers of access to services that whānau may need in real time. Kaimahi and whānau explained that good communication systems mean that trust can be built: “We know engagement and trust is there when whānau make contact in person or via text, phone etc. There were a couple of whānau that have a regular need for food parcels… A lot were whakamā, but when they started to trust staff, they were able to talk about their needs and ask for help.”

As one whānau said “staff go above the call of duty to support… Kaimahi are not just supportive of us individually, but of the whole whānau.”
An ongoing commitment to the aspirations and needs of whānau was a vital component of Poipoia te Mokopuna success in the community. Successful organisations realised that their work could not be done in isolation. When necessary, they deliberately linked up with allied organisations who shared a commitment to whānau learning, potential and wellbeing.

For example, Te Whare Hauora o Te Aitanga a Hauiti started a strategic relationship with the YMCA’s Mama and Pēpe programme. Both groups meet regularly to provide a programme of learning for whānau. This deliberate linkage meant that Poipoia te Mokopuna could utilise another public space that was easy for whānau to get to. The YMCA gained from the expertise of Poipoia te Mokopuna kaimahi. It was a mutually beneficial relationship. To stay in the rhythm of whānau these organisations asked themselves the following:

- Is there a clear alignment in kaupapa between what we do, and what they do?
- What are the possible benefits and drawbacks for whānau learning if we link with this or another organisation?

The next section discusses how flexible planning, culturally coherent content and pedagogy is another important characteristic that underpins successful models of delivery by Poipoia te Mokopuna organisations.
Kia ngāwari ai te ako ā-whānau – Flexible planning, culturally coherent content and pedagogy

“Because of Poipoia, I think my baby is going to be well advanced. Just look at all the toys that we are making... My confidence is building. I’m a better parent. I take the kids out more now. In the past I would say “I’m tired... I can’t be bothered.” Now it’s “come on son, mum’s got a bike, bring your scooters...bring the pram...why? To walk baby!” I see the fun in my children now. They actually want me to get involved in their lives.” (Whānau member).

“My partner will now pick up the books in reo Māori and read to the kids. Before he’d be whakamā, but because the books are present, he’ll do it. I’ll encourage or help him if he needs help. We do it together... Doing hands on activities really helps. It’s good for the children’s and our hinengaro and wairua... We’ve bonded as a family.” (Whānau member).

In their review of New Zealand and international literature about effective parenting programmes, Duncan, Bowden, and Smith (2005) found that the following elements were important to incorporate into ECE planning (pp. 164-165):

- Build on parent strengths;
- Provide support in everyday settings;
- Delivery by staff who acknowledge the complexities of parent, families/whānau lives; and
- Is regular and intense.

When considering successful models of whānau engagement and quality learning of tamariki mokopuna, the findings of this evaluation are consistent with these points. However, we also found that successful Poipoia te Mokopuna models demonstrated cultural coherence. Merry (2005) describes cultural coherence as those learning processes that “tend to the child’s well-being through identity construction and maintenance... which can lend itself to eventual autonomy and may assist minority children in countering the negative stereotypes and discrimination they face in the larger society” (p. 477). In this report, we build off this general description, and suggest that in a Poipoia te Mokopuna context cultural coherence includes:

- **Planning and delivery that is consistent and culturally relevant**: Values, information and activities resonate and match the learning needs of whānau, and the expertise of kaimahi.

- **Activities are inspiring and place-based**: Kaimahi introduce low cost, locally sourced practical learning activities that engage whānau and tamariki mokopuna spiritually, intellectually, socially, physically, and emotionally.

Effective learning content and pedagogy involves kaimahi weaving mātauranga and tikanga Māori into all facets of the programme in order to address cultural alienation. For this type of curriculum to be effective, kaimahi emphasised that relationships of trust with whānau must be established and sustained. When whānau trusted kaimahi, it meant their planning was adaptable, nuanced, and did not shy away from the socioeconomic/cultural realities of whānau. Kaimahi-whānau relationships based on mutual trust have been found to be “conduits for growth, change, and challenge as well as sources of support and empathy”, which can result in programmes going “beyond specific relationships to generate a sense of community and of belonging to something positive, not something remedial” (Smyth and Schorr, 2009, p. 6).

Ngā hua kua puta mai – What have we learnt

Overall, successful programmes were developed and adapted to fit the learning expectations and goals of whānau. The programmes that were culturally coherent included the following elements:

- **Whānau and kaimahi reflected on what does and does not work, and made just-in-time adjustments accordingly**: Effective programmes sought whānau feedback about how things were
going for them. These critical reflections enabled adjustments to be made to the programme in *real time*. That is, in relation to the time and space that whānau inhabited, not necessarily the timeframes and priorities of the organisations involved. At the same time, kaimahi must be able adapt their knowledge and pedagogy in order to match the varying levels of knowledge and sociocultural security of diverse whānau they are working with. This alignment ensures a culturally congruent programme. At the same time, the programme stays ‘fresh’ if activities are changed to ensure learning is taking place for tamariki mokopuna and whānau.

**Kaimahi took a holistic and multidisciplinary approach:** Effective programmes established a team with a range social and cultural skills, and/or multidisciplinary services were wrapped around kaimahi. For example, effective teams had a working knowledge of *Te Whāriki*, current early learning theory and practice, while also enacting principles of community development and health promotion. Successful programmes used these approaches to inform their programme delivery, referral and advocacy approach. They were also comfortable working with whānau in their own homes, in public spaces, and organisational venues.

**Whakapapa and whakawhanaungatanga are used to connect kaimahi and whānau, and are infused into content and pedagogy:** Whakapapa has the potential to strengthen kinship relationships, and express collective commitment to whānau wellbeing. At the same time whakapapa can bridge the cultural isolation some whānau perceive between themselves and being ‘an authentic Māori’ i.e. “I can’t speak te reo Māori therefore I’m not a *real Māori*” or “I’m not a *real Māori* because I don’t know my whakapapa or marae.” Creative activities can assist whānau to explore their own ancestral legacy, how these legacies can support them into the future, and how their own distinctive identity can grow. Through Poipoia te Mokopuna parents and whānau can see that they powerfully shape the learning of their tamariki mokopuna.

**Systems are in place to enable kaimahi and whānau to record and reflect on formative learning:** Using ‘whānau education action plans’ and ‘whānau learning journals’ enables whānau to record significant learning milestones, and reflect on what progress they have made over time. This form of documentation is not so much about summative assessment; rather they are a holistic and culturally relevant assessment approach. These records also provide whānau with a template to set goals, and refine them overtime. Pictures, narratives, and art were all powerful forms of documenting whānau and mokopuna learning.

Stories 4 and 5 below show how planning and delivery is underpinned by values, information and activities that reverberate with the learning needs of whānau, and the skills of kaimahi. In the first vignette, *Te Whare Hauora o Te Aitanga a Hauiti* intentionally matched the skills and interests of kaimahi to whānau. In the second story of practice, the Māori Women’s Welfare League in Ikaroa use the metaphor of a korowai to support whānau learning and maintenance of Māori culture, language and identity. Both practices of promise highlight how intergenerational learning can be supported when locally generated holistic initiatives are used to fully engage parents.
Story 4: Kotahitanga and whakamana: Programmes that reflect the way tamariki learn and grow

For Te Whare Hauora o Te Aitanga a Hauiti parental responsibility plays a pivotal role in the wellbeing of society. They have worked hard to create a practice framework that works for local whānau. This way of working includes: getting the right team with a mix of skills; being whānau role models; having trust in whānau abilities; exhibiting endurance (we are here for the long-term); and being creative and flexible. Kaimahi and whānau explain that these are all are vital elements for a successful Poipoia te Mokopuna programme.

Te Whare Hauora o Te Aitanga a Hauiti is cognisant of the need for a clearly understood government policy, and how the implementation of that policy takes place in communities. The connection between policy to practice is vital: “Parental responsibility is one of the most important things that define a society. Any policy has to support what we want to see in society. We need the policies and the practice: implementation goes hand in hand with what is actually required in our communities” (Kaimahi). Working in a holistic manner is part of the methodology of the organisation, and kaimahi are explicit about working within a community development action model. In their experience, being empathetic, flexible, building trust and doing the groundwork with whānau is integral for the model to succeed.

Te Whāriki principle of ‘Whakamana’ is put into practice by assisting tamariki and their whānau to develop independence, and to access the resources necessary to enable them to direct their own lives. Kaimahi are empathetic towards shy whānau. They work with them to build confidence and empowerment by bringing whānau together collectively in order to support each other. As a result friendships between whānau have been formed, and they learn as a collective: “I was quite a shy girl. I couldn’t be open to people. When kaimahi first walked in and they said they were shy too, I felt at ease because they were the same as me. Now I’m coming out of my shell more. I’ve noticed I have the confidence to speak in a big group—getting up and welcoming people, being humble. Kaimahi pretty much brought out the confidence in myself” (Whānau member).

Kaimahi use Rourou Akoako (heuristic play baskets), to demonstrate to whānau how they can create resources for their pēpe sourced from the natural environment, in their whare, and at low-cost. This adds creativity into the programme, and encourages whānau to play with their tamariki mokopuna, as kaimahi and whānau explained:

“The creativity becomes their own joy, they just don’t want to stop!” (Kaimahi).

That’s another thing I picked up through Poipoia te Mokopuna: we’re creating things out of natural resources for our babies, and there’s no money involved. Nothing but aroha is in there” (Whānau member).

Overall, Rourou Akoako are focused on supporting whānau by being child centred. Whānau are learning how to positively interact with their pēpe, as well as being introduced to the learning and development of their pēpe: “They taught me how to interact with my baby. All I knew was how to feed, change and put her to sleep. Ever since kaimahi bought me this basket full of touchy stuff, like sticks and stuff, she can sit up properly because she wants to go for that toy. She’s sitting up and rolling over now, which is cool!” (Whānau member).

Social, cultural, cognitive, physical, and spiritual learning is integrally interwoven into programme delivery. This content and delivery reflects the holistic orientation of ‘Kotahitanga’, another key principle of Te Whāriki. Kaimahi have a sound understanding of the learning development of infants, toddlers and young children. They impart that knowledge to whānau in way that excites them about their tamariki learning and development. In this sense, kaimahi become whānau role models.

Learning journals that use rākau to illustrate whakapapa, and photos
of pēpe and whānau are used to document what pēpe are learning, and to encourage whānau connections. These journals support whānau to know where and who they come from. As one mother said, “when I’m showing my Pēpe the scrapbook, I can tell her that’s where she was born, her whakapapa. That’s cool cos’ I didn’t know it before Poipoia. I had to search it up with my family.”

Each month whānau have five change highlights they want to achieve. Whānau drive these learning goals, and kaimahi scaffold whānau to achieve them: “The whānau is the vehicle. At times they may not be in the position to drive the car, we may have to take over the steering for a little while… When whānau don’t want to engage, we don’t see that as a failure. It’s not failure when that door gets shut. Just go back again and again and see if it turns out. Don’t take it personally.” (Kaimahi).

Story 5: Whānau tangata: “We are all about whānau”

The Ikaroa branch of the Māori Women’s Welfare League (MWWL) consider that that wellbeing of whānau is at the center of everything they do. Te Whāriki principle ‘Whānau tangata’ is at the centre of their practice. This means that the wellbeing of tamariki is interdependent on the wellbeing and culture of the whānau.

For Ikaroa, whakawhanga-tangata is expressed by pākeke whom provide a metaphoric korowai around whānau and staff advising, and giving feedback on Poipoia te Mokopuna. The korowai is a symbol that guides whānau support. It helps to ensure that tikanga is expressed in the programme: “One of the objectives of the MWWL is the wellbeing of whānau and the community. We are all about whānau… The young mums love that kaumātua are there and they feel comfortable about having that wise ear if they need to seek help” (Kaimahi). To support the korowai concept of holistic and intergenerational support, Te Whāriki principle ‘Ngā hononga’ encourages cooperative aspirations, ventures and achievements between all involved in Poipoia.

Kaimahi explained that building relationships with whānau takes time. Once trust is gained between whānau and kaimahi, MWWL works with whānau to plan and realistically reach their goals and aspirations. The programme has strong commitment to growing independent and strong whānau. Whānau are encouraged to find strategies that build self-esteem and cope with issues that affect them: “Growing awesome whānau is the ultimate goal. Our program helps to build self-esteem. Sometimes you are fixing the little things that worry them, sometimes it’s just about going to see how they are… Interactive participation between kaimahi and whānau is the key for success. All the activities are about the kids with the mums getting on the ground and playing with them” (Kaimahi).

Waiata is used as the medium to support whānau to overcome shyness and build on self esteem. Kaimahi visit whānau in their home. While visiting they use karakia and waiata, which helps connect tamariki and whānau to Māori ways of knowing, being and doing. “The kaimahi plays the ukulele and the kids love the waiata and so do the mothers. There is lots of katakata” (Whānau member). Waiata are also used to support the learning and development of tamariki: “I’ve got the waiata hanging around my whare. My little girl recognises the waiata, because when she got to kindly she knew the waiata. Things like that are really handy and good for her development as well” (Whānau member).

In addition to using waiata, the MWWL provide whānau with information around their whakapapa if they are interested. As a national organisation, MWWL has strong whakapapa networks throughout the country. Poipoia te Mokopuna uses these connections to assist whānau to make important new links to their whakapapa. “We encourage them to take small steps. If you don’t know your whakapapa, tell us about where you grew up? Who brought you up? How many in your whānau etc. Ko wai koe?” (Kaimahi).
Poipoia te Mokopuna is part of a MWWL initiative called ‘Whānau Learning Days’, which bring the various support programmes MWWL provides together into one space. These days are underpinned by the notion that ‘knowledge is power’. Whānau Learning Days create space for whānau working with the league to build strong relationships across the organisation. It also enables the league to bring social support agencies in to discuss their obligations to whānau, and the rights whānau have when working with them: “Advisory staff from Work and Income, IRD and Plunket come and talk to the whānau about their services. The whānau have an opportunity to ask very pertinent questions” (Kaimahi).

Whānau are able to build one-to-one relationships with agency staff, and it gives agency staff an opportunity to understand the needs of diverse whānau: “The whānau are better informed. They have the opportunity to talk one-on-one with the agency staff, such as Work and Income and IRD. Knowing about the 20 free hours for ECE and access to 20 hours work is empowering. That motivates them to make improvements for their whānau. They now have a contact in IRD and Work and Income that they can ask for by name” (Kaimahi). As part of their interagency work, when necessary, whānau are referred to other non-government organisations for support: “We referred her to the Youth Services section at Te Kupenga who provided support. She was then able to ring up and check on the progress of her application” (Kaimahi).

MWWL supports whānau educational transitions by offering various learning programmes for zero-five year olds. This enables whānau to transition in a supported way when the tamaiti turns three years old. There is seamless support for whānau between the educational contracts they deliver. If whānau would prefer, kaimahi work with whānau to enrol at an early childhood education service such as Puna reo, or te kōhanga reo. This had not happened in the past. Whānau described how MWWL supports them to transition into ECE by going with them to the service of their choice: “It’s made it easier to get into mainstream, like if you need help with education of your own or for pēpe, they have been really helpful like that.”

The following practices of promise highlight how providers have consciously made the connection between reo and tikanga Māori, and the natural world. Both interconnected dimensions have become the fundamentals of their programmes and the content and pedagogy have proved successful with whānau.

In the first instance, through wānanga with their local hapū and whānau, Te Rūnanga o Ngāi Te Rangi iwi Trust established that early learning was fundamental to a good start in life. Local whānau held clear aspirations to develop their own reo capabilities and dispositions. As a result, their Poipoia te Mokopuna content and pedagogy matched these aspirations.

In the second practice of promise, Naku Enei Tamariki used experiential learning to reconnect whānau and mokopuna with the natural world. Their focus has centered on traditional pūrākau, whakapapa, tikanga and wairuatanga.

Both vignettes illustrate how Poipoia te Mokopuna content and delivery can met spiritual, intellectual, social, physical, and emotional dimensions of diverse whānau.
Story 6: Ngā hononga, Whakamana: Being in the rhythm of whānau

Whānau associated with Poipoia te Mokopuna in Tauranga Moana have focussed on strengthening intergenerational transmission of reo and tikanga Māori. The service has affirmed this by creating a learning programme that is flexible and responsive to how and where tamariki and mātua can learn best.

Te Whāriki principle ‘Ngā hononga’ focuses on tamariki learning through responsive and reciprocal relationships with people, places, and things. Whānau in Tauranga Moana experienced Ngā Hononga as an intergenerational approach to learning: “Kaimahi are like aunties to our tamariki. My tamariki are very close to them.” For some whānau, this strong whānau connection was unusual: “We don’t get that connection anywhere else we go. The connections between kaimahi and the kids is very strong... I don’t want my kids growing up not knowing who they are.”

For example, one whānau was doing seasonal strawberry picking work. Instead of meeting with whānau in a centre or in their home, kaimahi went to the strawberry patch: “With seasonal work we need to take it when we get it. It gave a chance for us to really work hard, so they came out to us. They took the kids away and worked with them–they work around us not the other way. It’s our decision what we do and where we meet” (Whānau member).

Whānau reported that the strength of trust between whānau and kaimahi is primarily due to “a relaxed feeling, a safe environment. We can still go off the grid and ask questions... When my tamariki feel safe, we are all safe. I am empowered.” Whānau explained that if they have any concerns, they feel comfortable asking questions and suggesting changes. The team of three kaimahi work hard in the rhythm of whānau. “We’ve felt at home the whole time – we didn’t feel alienated because we were new. Everyone else was on the same boat. We have stayed involved because everyone is on the same level. With other groups I’ve been to things haven’t been made clear to me, which made me feel like I shouldn’t be there. It wasn’t their intention, but that’s how it felt” (Whānau member).

When whānau lead their own learning, they support the learning of their pēpe. A whole-of-whānau learning approach connects to the principles of ako and whakamana: “Kaimahi take into consideration the way my girl learns. They let her explore and learn in her own way... The kids now repeat Māori words after us – they never used to this. It’s really good. The kids used to be quite shy. Their reading has improved, they’ve shown an interest in it” (Whānau member). Mokopuna and whānau learning grows when their interests and questions are at the centre of content and delivery.

Whānau track the learning and growth of their tamariki by using a learning journal. The journals are tailored to the tamaaki and whānau, and records learning progress as it unfolds. Whānau explained that this resource was “awesome” because they could “see how far the kids have come.” Journals were not used to assess whānau learning progressions; rather each whānau used them to record their own significant milestones. For some whānau, being able to track tamariki learning has inspired them to further their own knowledge and use of reo and tikanga Māori:

“It’s inspired me and my partner to take a reo course next year. We want to speak more with our son, so he can grow up and the language, and it’s just part of who he is. It’s important that our son can function well on the marae” (Whānau member).

“Our knowledge about Māori culture has increased. By the end of three years, I want to be able to understand more reo Māori. I want my kids to know who they are, and their cultural background. I don’t have any Māori genealogy, but I want my kids to know about their marae, their whānau. I also want to be able to participate in Te Ao Māori and contribute to his marae” (Whānau member).
Story 7: Wairua healing through atua connection

Based at Kōkiri Marae, Poipoia te Mokopuna provider Naku Enei Tamariki created an opportunity for their programme to be developed for Maori by Maori.

“Poipoia te Mokopuna has given our organisation the opportunity to create something ourselves. It’s a new initiative. We could focus on it. It was a blank canvas” (Kaimahi).

The organisation is aware that unhealthy environments impact negatively on tamariki wellbeing. Through a wraparound and a coordinated service, kaimahi explain that they aim to ‘whakamana whānau’. Poipoia te Mokopuna has created a safe space for whānau to access other health and social services Kōkiri marae delivers, as kaimahi explain: “Other services that support our programme include healthy homes, health programmes, budgeting services, a kaumātua programme (hākuitanga/hākorotanga), women’s refuge, support groups for mothers, Parents As First Teachers, Incredible Years, EPF, Family Start and a playgroup.” Naku Enei Tamariki plans and facilitates initiatives across the organisation, ensuring consistency of delivery across the spaces provided for whānau.

Te Reo me ōna tikanga, with an emphasis on wairuatanga, is a key focus of the programme content and pedagogical approach. Te Whāriki principle ‘Whānau tangata’ is evident in practice, because the wellbeing of tamariki is interdependent on the wellbeing and culture of whānau, neighbourhoods, local communities and the wider environment. Through experiential learning, whānau create connections to Ngā Atua, and realise how this connection can nourish the wellbeing of their whānau: “It’s about bringing Māori ideologies into my house. When we were developing our programme we wanted to reconnect whānau. Tangaroa and Papatūānuku for us are living. We are not disconnected from that; it’s a driving force for us. Ngā Atua provide an opportunity for us to learn and be role models to each other and our tamariki” (Whānau member).

Emphasis is placed on the positive potential of lifelong learning, and that education for environmental sustainability is an important part of nourishing whānau. Using karakia and establishing and maintaining māra kai are a practical expression of this belief in action: “Opportunities have been transformative through the garden. We have a rōpū for māra kai. One of the Dads has spent time in the garden with tamariki, planting, picking and sharing kai... Poipoia te Mokopuna has taught us, in a holistic manner, to appreciate and value ourselves. It’s about us becoming well, so we can benefit our families” (Whānau member).

Naku Enei Tamariki support whānau to make moemoeā plans (goal and learning plans). These are co-constructed plans that provide a personal vision and reference point for the participants while they learn. Moemoeā plans support whānau to reflect on their goals and celebrate their accomplishments and successes. Video, photos and storying all become evidence of whānau success, learning and growth. Kaimahi support each individual to realise their potential. They do this by making the time to sit alongside whānau and remind them of what they are wanting to achieve: “We did a moemoeā plan, and I stated that want to study next year, either law or counselling. When I am going through a hard time, she will bring me back to that moemoeā, and remind me to remember where I want to be” (Whānau member).

Whānau are regaining their links to whakapapa through the research and support of the kaimahi. A key component of the programme is initiated in the early stages that focusses on whānau learning their pepeha and making it ‘real’: “I was able to take my tamariki physically back home. Through learning their pepeha and visiting where they’re from, my tamariki now understand and relate to their iwi, awa and maunga. It’s such a beautiful thing. They were able to play on the marae. Hikurangi maunga is now real to them and they’re buzzing about it” (Whānau member).
Overall, whānau talked about feeling grounded when they are together as a rōpū and with kaimahi. They described being “spiritually nourished”, which leads to a new way of thinking and doing for whānau: “When I first started Poipoia I would shut off. I didn’t know them. It took about four months before I opened up. I was going through hectic stuff: gangs, jail etc. I was just going to Poipoia to get sign-off for CYF. But the programme opened me up to a whole different world. With other services you feel judged, and this one we feel awhi” (Whānau member).

In their historical review of literature on traditional Māori child rearing practices, Jenkins and Harte (2011) found that the deliberate use of pūrākau, pakiwaitara, waiata and oriori can be motivational and inspirational for whānau. Such content and delivery was demonstrated by the majority of providers, and has the potential to provide ancestrally driven pedagogies that inspire bold, brave and independent whānau and mokopuna. In order to deliver and track the impact of this content and pedagogy, kaimahi must be secure and supported in their Māori language, identity and culture. Organisations must also apply culturally relevant assessment for formative learning, such as Te Whatu Pōkeka (2009). This will help sustain collaborative planning between whānau and kaimahi into the future. Indeed, Rameka (2011) suggests that assessment of Māori early learning, must be underpinned by “understandings and practices that reflect traditional Māori values” in order to “support Māori ideals and aspirations for their children” (p. 245).

While each programme differed due to the local demography of whānau, and the values base of each provider, there were some strong similarities in the way whānau were enabled to learn, re-build their confidence, and flourish. As one kaimahi explained, Poipoia te Mokopuna has helped to establish a “kaupapa Māori curriculum that reclaims the traditional child raising practices of our tupuna as relevant and applicable for the 21st century and beyond. This resonates with whānau in a manner that imported programmes don’t.”
Ngā rākau whakapae huarahi – Working with challenges

This section reports the key challenges that whānau and providers believe can hinder their respective programmes.

Whānau

Lack of time with kaimahi

While most whānau enjoyed having the choice of about whether or not to have home visits and/or being part of a wider whānau collective, the majority wanted to have more structured time with kaimahi. They also wanted to connect with other Poipoia te Mokopuna whānau and providers:

“We [Te Whānau o Waipareira] could meet with the South Auckland group once a month and promote whanaungatanga. We could share ideas, learn about how the other groups are running.” (Whānau member)

Concerns about sustainable funding

Linked to more contact time with organisations and kaimahi, whānau are also interested in how Poipoia te Mokopuna can be sustainably funded into the future, and continue to meet the learning aspirations of diverse whānau. Some whānau believe that being aware and having a say about funding would enable them to be active partners in planning success:

“Funding for the rōpū - how can we have a say? It would be helpful to have some insight as to how the money is being spent, so we know how to plan for the rōpū. We could also then tono to other places. We want some transparency, we want to take an active part in taking Poipoia te Mokopuna forward.” (Whānau member)

Barriers to access – transport and venues

A consistent barrier to programme success in urban areas was transport, and in some instances an easily accessible whānau-friendly venue. Whānau reported that if they were aware of the funding constraints, they could better plan around issues for venue and transportation costs:

“Transport is a challenge, or finding the venue. It’s hard, because sometimes the venue doesn’t work out. We need a stable venue – we need a strategy, a plan. Poipoia te Mokopuna can’t happen if you don’t have a venue. Otherwise we’ll just be going with the flow, here, there, everywhere. This impacts negatively on the relationships because some people come and go. We need a whare, a whare to be at.” (Whānau member)

Ad hoc organising and inconsistency – unaware of overarching learning goals

Some whānau explained that were not made aware of programme curriculum plans and overarching learning goals, or whether there would be outings. At the same time, a few whānau reported that kaimahi would renege on prior commitments to them. Coupled together, these inconsistencies got in the way of whānau preparation and effective participation:

“I didn’t like how unreliable things are; we can wait all week, and then get a text 10 minutes before, and they [kaimahi] say they can’t make it. The kids are disappointed, because we all love it.” (Whānau member)
Lack of diverse bilingual learning and engagement materials  

Because the majority of whānau are first-time learners of reo and tikanga Māori, whānau wanted more bilingual resources. They explained that reo Māori-only resources were good in principle, but for everyday use did not help, because they could not understand and effectively use them with their tamariki mokopuna. Some whānau also believed that information technology could be better utilised in the programmes. Whānau suggested that bilingual learning apps, blogs and social networking sites could connect whānau, and be a storehouse for learning resources:

“We need to use more technology, like video and social networking sites. If we had this, I’d try and document more, and do more learning stories and photos. Ideally I’d make video clips, and upload them all. Using new technology to do this would be great, then I could see my boys progress.” (Whānau member)

“We need a range of waiata, ones that have a catchy tone, that are repetitive. That way the parents and kids can learn together. We want to implement the sessions ourselves... Big books that are bilingual would be great, they would enable me to learn too. When kaimahi leave books with me, it would be good to be able to use them. Even if the books were in Māori, but the words are spaced out, so it’s easy to pronounce i.e. PŌ-HU-TU-KA-WA. Bilingual signs and pictures for household things would be great too.” (Whānau member)

Organisations

Finding and retaining kaimahi who demonstrate endurance  

Because kaimahi and organisations work at the interface between cultural and systemic advocacy, this can take a toll physically, mentally and spiritually on kaimahi. Finding and retaining kaimahi who socially and cultural ‘fit’ with whānau can also be a challenge. Most organisations had supports established to ensure their staff were not placed in vulnerable or dangerous situations. Some kaimahi also made it a priority to role-model to whānau how they look after themselves holistically. In general, while kaimahi love their work with whānau, they were clear that it can be difficult:

“Our whānau are facing everyday challenges of extreme poverty, education, violence, lack of whānau support, financial, health, and mental health. So that is a challenge for us as facilitators. Just to get them here - organising transport and appropriate car seats - is an issue. Resistance to engage can be on-going.” (Kaimahi)

Uncertainty about long-term funding

Some providers would like to see more resourcing going into the social determinants of whānau health such as housing and public transport. Based on previous experience of contracting with government, a few organisations raised concerns that funding of the programme could be cut at any time. This would affect the sustainability of the programme, and subsequently impact on positive gains for whānau learning:

“If the MOE could put money into anything, it would be transport. Public transport is hard – it’s costly. One mum was spending $11 on fares just getting to our group. It’s a huge barrier for our whānau.” (Kaimahi)

“Is there any kind of analysis as far as how the MOE decides what regions Poipoia te Mokopuna goes into? In our rohe we are going into fourth generation unemployment. There’s been 100 years of no investment in this region. Unemployed is so entrenched - it’s a form of poverty of the mind. Poipoia te Mokopuna is vital to us.” (Kaimahi)
**Ambiguity about reporting on outcomes**

All providers reported that their relationship with the MOE was positive. They specifically enjoyed engaging with the contract manager. They felt she listened to them, responded in a timely way, and generally supported their efforts and work. The majority of providers were also aware that reporting for the project was tied to a RBA framework. However, questions remained about reporting processes, and what quality outcomes were expected and valued by the MOE:

“I think there was some misunderstanding of the reporting template in the first instance. It does seem to have improved, but there could be a bit more direction from the Ministry in that sense.” (Kaimahi)

“The reporting system is numbers based, but we are focussed on the stories. We want to report on quality using success stories and photos.” (Kaimahi)

**Strengthen national network of providers**

While the MOE has established an online website for providers to use, most providers were not aware of it, or if they were, they did not find it engaging or useful in their day-to-day work. There was overwhelming support to strengthen the national network of providers in order to share ideas and support each other’s work:

“We would love to meet up with other organisations and see what their programme looks like, and how they deliver it.” (Kaimahi)

“I would like to meet other Poipoia te Mokopuna coordinators so we can put ideas together and talk about how things work or don’t work for their whānau.” (Kaimahi)

“Sharing other Poipoia te Mokopuna strategies would be good... We have access to kaumātua and other local experts who we hope will provide on-going professional learning and aid us to extend our curriculum. But a national wānanga would also allow us to access other professional development occurring nationally that we may not be aware of.” (Kaimahi)
Te ara ki mua – So, what next?

Because the organisations that deliver Poipoia te Mokopuna are familiar with whānau development issues, most have well-established and successful approaches to whānau engagement, and emerging supports around their kaimahi. In this regard, the organisations are generally able to ensure their work is meaningful to whānau, and can promote their wellbeing. In saying that, we found that further targeted investment would augment and advance Poipoia te Mokopuna.

We suggest the following will improve the programmes alignment to the MOE’s strategic objectives for quality early learning, early childhood education, and transitions to further early learning and primary school:

- **Develop a long-term funding model linked to positive outcomes, encourage whānau participation in programme decision-making.** To sustain quality educational outcomes develop and communicate a long-term funding model to providers and whānau. At the same time, providers should be encouraged to establish avenues for whānau participation in programme planning and decision-making.

- **Provide wānanga about Māori early learning content, pedagogies and aromatawai:** This includes an examination of how Te Whāriki and Te Whatū Pokeka (2009) can be used more explicitly in theory and practice. Organisations could also explore how iwi and hapū specific curriculum design could further enhance their programmes.

- **Introduce whānau learning and transition plans:** Identify and apply relevant Māori research and evaluation about ways to support whānau transitions to kōhanga reo, puna reo, puna kainga or ECE.

- **Support and encourage provider and whānau use of Information Communication Technologies (ICT):** Programmes could be enhanced by learning more about how ICT can be used to improve whānau learning. ICT could be a powerful tool to connect and share strategies between providers, between providers and whānau, and between whānau themselves.

- **Provide annual training about effective whānau-centered advocacy:** Provide tailored training to assist kaimahi and whānau learn about advocacy philosophies and models that are effective for whānau.

- **Contribute to and learn from whole-of-government and non-government collaborations:** Cross-agency initiatives, such as the Social Sector Trials and Whānau Ora Collectives, offer the MOE and Poipoia te Mokopuna organisations an opportunity to share their knowledge and skills; strengthen networks; and consider programme refinements (when/if necessary) based on similar experiences.

- **Establish a national network for providers and whānau:** This would provide a supportive space for organisations, whānau and the MOE to share models of success, workshop critical issues of interest, and communicate effectively across the network.

- **Source and fund early learning resources that include reo Māori and English:** Creating early learning bilingual resources such as books, posters, calendars, and apps for devices would enable whānau to take up and sustain bilingualism in the home and community. Purpose built blogs and social networking sites could also connect whānau, and be a storehouse for learning resources.

- **Clarify how Results Based Accountability (RBA) can be used to support local practice and outcomes:** Training for organisations about what RBA is, and how it can be effectively applied, could have the potential to support localised Māori models of practice and reporting programme outcomes.
Ngā kaihāpai – Introducing the participants

In order to capture common themes of success across programmes, the diversity of organisations and the location was an important consideration. Once the organisations were selected, we made times to meet with organisations and associated whānau. In total we held wānanga with nine organisations, and eight associated whānau. In this regard, whānau wānanga varied in scale and context.

In total 75 people participated in the evaluation. A simple breakdown of participants is provided below in Table 1.

<table>
<thead>
<tr>
<th>Table 1: Poipoia te Mokopuna Evaluation: Total respondents (n=75)</th>
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<tbody>
<tr>
<td>Wānanga x 9</td>
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<tr>
<td>Whānau: 48</td>
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<tr>
<td>Kaimahi: 18</td>
</tr>
</tbody>
</table>

Whānau wānanga

Below is an introduction to the nine sites that participated and contributed through whānau wānanga.

<table>
<thead>
<tr>
<th>Table 2: Whānau wānanga sites (n=9)*</th>
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</thead>
<tbody>
<tr>
<td><strong>Ngāti Hine Health Trust</strong></td>
</tr>
<tr>
<td>The Ngāti Hine Health Trust is a registered Charitable Trust founded in 1992, which delivers a wide variety of health, social, educational, housing, justice and child and youth services. Ngāti Hine Trust started implementing PMT in mid 2014.</td>
</tr>
</tbody>
</table>

| **Te Whānau o Waipareira**          |
| Te Whānau o Waipareira Trust is an Urban Māori Authority. It is focussed on social, education, health, economic and spiritual indigenous self-determination. (See story 1). |

| **Te Rūnanga o Ngāi Te Rangi Iwi Trust** |
| Te Rūnanga became a Trust in 2007 and operates several services that endeavour to advance the cultural, economic, social, environmental, educational and political development of Ngāi Te Rangi. (See story 6) |

| **Tu Tama Wahine o Taranaki**       |
| Tū Tama Wahine is a pan-Iwi, Kaupapa Māori, Common Good organisation. Their values are underpinned by Tikanga Māori. The organisation is committed to long term individual and whānau development. (See story 3) |

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* Organisational information and photos are sourced from websites and MoE held information.
Two evaluators (and in one instance three), visited each provider for up to two days between August-October 2015. We talked to a mix of people at each provider, including organisational leaders (e.g., CEOs, senior managers, programme leaders and kaimahi), and diverse whānau associated with each programme. With participant consent, we also collected any relevant documents, images, and project reports if available/appropriate.

Whānau wānanga were tailored for organisations and whānau respectively, however the line of inquiry remained consistent. For example, we explored why organisations and whānau chose to participate in Poipoia te Mokopuna, and each group’s perspectives on what was working (or wasn’t working well) in relation to the goals of Poipoia te Mokopuna. We also asked about any changes to organisational structures and culture, kaimahi beliefs and practice, and perceived whānau learning outcomes as a result of their participation in Poipoia te Mokopuna. A copy of the interview guide for organisations and whānau is contained in Appendix 3.

He uiui ipurangi reorua – Online bilingual surveys

Below is an introduction to the six sites that participated and contributed through the online bilingual survey.

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8 All but one service successfully organised hui with whānau collectively and/or individually.
Table 3: Online bilingual survey respondents (n=7)

Tūwharetoa ki Kawerau Health, Education & Social Services (TKKHESS)
TKKHESS is an iwi based Māori Health Provider delivering a range of services to the people of Kawerau and surrounding districts. They aim to provide quality health, social and education services that reflect Te Taha Wairua, Te Taha Hinengaro, Te Taha Tinana and Te Taha Whānau. The Organisation holds 16 programme arms which range from service delivery ages 0 to 60+.

Te Kōhao Health
Te Kōhao Health was initially established as a primary health care provider providing low and no cost health care to low income whānau/families of all ethnicities and walks of life. It now provides in excess of 25 different health, social services and education services to 8,000 clients/patients throughout the Waikato region.

Te Taiwhenua o Heretaunga
Te Taiwhenua o Heretaunga is the local Māori authority for Heretaunga and surrounding district. It provides benefits to the community by means of services, education, facilities, scholarships, sponsorships and koha.

Turuki Health Care
Turuki Health Care is a charitable trust based in Mangere, South Auckland, providing whānau ora (health and social services) to the wider Counties Manukau catchment area.

Piki Ake Development Ltd
Piki Ake Development (“Piki Ake”) is a Tangata Whenua led management consultancy based in Whangarei. They provide project management, policy, strategy, and commercial advice to organisations that seek to improve health, social and economic development opportunities for Māori and Pacific peoples.

Te Rūnanga o Raukawa Inc.
Te Rūnanga o Raukawa health service is a kaupapa Māori health provider delivering a range of whānau ora services for the people of MidCentral district. The services are specifically for Māori but do not exclude non-Māori who wish to use them. Service delivery is mobile to homes, marae, kōhanga reo, community venues, one of the base clinics, or venues deemed appropriate.

An introductory video explaining the purpose of the survey was put together in order to better support participation. A number of emails and follow up phone calls were made to each organisation to thank them for participating, or to encourage them to fill out the survey and negotiate whānau participation.
While kaimahi from most of the organisations contributed, unfortunately, no whānau associated with these organisations did. Based on anecdotal feedback from organisations, we understand that a lack of whānau participation was due to:

- Heavy organisational workloads, resulting in organisations not prioritising a voluntary survey and establishing processes for whānau to participate;
- Low whānau literacy resulting in whānau not feeling confident enough to fill in the survey themselves;
- Some whānau have limited access to the Internet; and
- Competing audits and evaluations from other organisations/government, limiting organisational capacity to participate and organise whānau participation.

Because participation in the evaluation was voluntary, and due to the bullet points above, we did not want to impose or "push" the survey onto organisations and whānau. To do so would be in conflict with our evaluative values and professional practice, and potentially damage existing provider-whānau relationships and MOE-provider relationships. The bilingual surveys for the organisations and whānau can be found in Appendix 4.

Aside from whānau wānanga and the bilingual survey, additional evaluation processes included:

- At the outset of the project, an evaluation team hui about the purpose of the project, and agreed to approaches to information collection and analysis;
- An interview with two MOE policy and implementation staff about their experience of developing the background. This provided useful contextual background about how Poipoia te Mokopuna originated, and what it’s overarching purpose is;
- Regular communications with the MOE contract manager about the evaluation as it progressed. On average these communications took place every three weeks during the lifecycle of the evaluation;
- One initial project update;
- One milestone report;
- Fortnightly updates from the lead evaluator to the evaluation team about project progress; and
- A scan of relevant Māori and early childhood and evaluation literature.

**Ngā tikanga mahi – Whānau centered evaluation design: Tātai Aho Rau and developmental evaluation**

It was important that the distinctive philosophical values of Poipoia te Mokopuna organisations, and those diverse whānau accessing the service, were met by an evaluation design that was equally responsive.

The team of six evaluators applied an evaluative approach that privileged kaupapa Māori ethics, and valued the tailored and localised approach of providers and whānau characteristics. The team implemented a whānau centered evaluation design. This approach is culturally located within tikanga and mātauranga Māori (Kennedy & Cram, 2010; Wehipeihana, 2008), and recognises the nuances of Poipoia te Mokopuna structural approaches to whānau engagement and learning. The following outlines our whānau centered design, which is based on two guiding approaches to knowledge generation:

1. Tātai Aho Rau; and
2. Developmental evaluation principles.
Tātai Aho Rau

*Tātai Aho Rau* relates to the weaving, layering and binding of harakeke leaves to create strength. What follows are the “*āho*”, or central line of practice, located within kaupapa Māori theory and practice, that weaves our evaluation values together:

- **Whakapapa**: We respected the unique mana of each individual and collective whānau that engaged in the evaluative process. Our evaluation upheld the distinctive realities, knowledge and experience of diverse whānau who engaged in Poipoia te Mokopuna.
- **Reo**: We used Māori and English languages to ensure our evaluation methods were robust, accessible, and culturally responsive to whānau, organisations, and the MOE.
- **Tikanga**: The evaluative methods demonstrated our accountability to the diverse whānau who agreed to freely participate. We did this by adapting to diverse Māori community settings, using tikanga Māori, so our methods were whānau responsive. The evaluation was developed in consultation with the CORE Educational Ethics Committee, and was assessed by two peer reviewers with significant experience of Māori and early childhood education issues. Our process ensured the project met necessary kaupapa Māori ethical requirements, and generated evaluative questions that gleaned the most relevant information to inform the initiative’s next steps.
- **Wairua**: Our evaluation approach enabled Poipoia te Mokopuna whānau and associated organisations to contribute willingly and easily, without any coercion or judgement. Our interactions with whānau were honest and respectful. We explained that our work was focussed on finding the best possible ways to advance whānau learning and confidence.

Utilising Tātai Aho Rau enabled us to privilege the experiences of diverse whānau through a holistic and strengths-based approach. Our Māori values base was responsive to diverse sociocultural settings, and was complemented by an equally nuanced developmental evaluation framework, as McKegg, Pipi, Wehipeihana and Thompson (2013) explain:

DE [Developmental evaluation] is responsive to culture and cultural context. As an evaluation approach it is a cultural chameleon in that it takes on and is sensitive to local context. Not being method prescriptive, it provides the space for evaluation that sits comfortably within a Māori and Indigenous values base and allows for the affirmation and privileging of te reo Māori (the Māori language), tikanga Māori (Māori cultural practices) and whakaaro Māori (Māori concepts and knowledge). (p. 12).

**Developmental evaluation**

Developmental evaluation signals a shift in evaluation practice. It requires evaluators to work collaboratively with those working in, or accessing particular programmes. In this way, developmental evaluation utilises the group’s combined expertise, to strengthen or revive initiatives (Patton, 1997).

General characteristics of developmental evaluations, as described by Gamble (2008, p. 62), in this project included the following:

- **Provide feedback, generate learnings, and support changes in direction**: Gathering whānau experiences of Poipoia te Mokopuna provided important information about how well the service meets the diverse learning aspirations and needs of whānau, and what changes might be needed. Similarly, recording the experiences of organisations who provide the service added insights into how well the programme is administered and delivered.
- **Develop new measures and monitoring mechanisms as goals emerge and evolve**: We gauged and extrapolated whānau and organisational centered measures of programme success based on the principles of *Te Whāriki* and *Ka Hikitia* (2013-2017).
- **Position evaluation as internal, team function integrated into action and ongoing interpretive processes**: This entailed working with whānau and organisations to ensure that the information gathered is representative of their experiences of the programme. Following our hui with whānau
and organisations, we held an analysis hui amongst the evaluation team to track themes, develop our interpretations and analysis. We also clearly communicated what we are finding with the MOE during each phase of the evaluation.

• **Design the evaluation to capture system dynamics, interdependencies, models and emergent interconnections**: This involved mapping similarities and differences between Poipoia te Mokopuna organisations and whānau, and what the impacts service provisions are having on whānau early childhood learning and parental confidence.

• **Aim to produce context-specific understandings that inform ongoing innovation**: We worked with and acknowledged the distinctive and common characteristics of each whānau and organisation involved with Poipoia te Mokopuna. We were primarily interested in generating a nuanced understanding of how well the programme is functioning in and for diverse Māori communities.

• **Accountability centered on the innovators’ deep sense of fundamental values and commitment**: We worked with whānau and organisations in ways that uphold our shared commitment to holistic notions of whānau and educational wellbeing. These were inclusive of Tātai Aho Rau - recognising the power and potential in strengthening whakapapa, tikanga, reo and wairua through our process. After each face-to-face visit with whānau and providers, we sent them a summary of key themes from our meeting. Whānau and providers were then invited to look through these summaries and add thoughts, suggest changes or correct misinterpretations. We went through the same process when developing the practices of promise/vignettes. This helped to ensure our representations of practices accurately depicted whānau and organisational realities.

• **Learning to respond to lack of control and stay in touch with what’s unfolding and thereby respond strategically**: Our approach instilled culturally responsive ways of thinking and acting when engaging with diverse whānau and organisations. We were reflexive about when and how we worked with providers and whānau. We negotiated with organisations about how best to work with them and whānau.

• **Evaluator collaborates with those engaged in the change effort to design an evaluation process that matches philosophically with an organization’s principles and objectives**: We worked closely with the MOE to ensure the evaluation design and approach fits their key questions. When engaging with whānau and organisations, we ensured that their “voices” are privileged and located at the centre of everything we do. At times we re-framed questions in order to ensure our line of inquiry made sense to participants.

• **Evaluation supports ongoing learning**: This principle speaks to generating evaluative findings that will enable Poipoia te Mokopuna programmes to sustain positive changes, and enhance its reach to whānau. Our use of vignettes, stories of promising practice based on Te Whāriki principles, aim to encourage learning and provide practical examples. The recommendations are based on a clear understanding of contextual factors that account for the successes of Poipoia te Mokopuna.

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**Te tiaki korero – What we did with people's kōrero**

While in wānanga with organisations and whānau we took notes and audio recorded kōrero. We also collected key programme documents, programme data and took photos if the organisation or whānau offered or consented to this. After each hui our teams e-mailed the organisations/whānau to thank them for their contributions and participation. This was then followed by a summary of the respective kōrero recorded. Sending the summaries back to respective whānau and organisations in order for them to check and provide further comments added to the rigour of our process and findings. This process ensured our accountability to whānau and organisations remained intact.

After each visit, the two-person team discussed the themes that emerged amongst the organisations and whānau. Then a summary of the kōrero generated from each visit, including examples of practice and quotes from participants, was put together in a template designed around the principles of Te Whāriki, Ka Hikitia and evidence-based features that characterise Māori worldview principles in kaupapa Māori parenting programmes (Social Policy Evaluation and Research Unit, p. 2; Māori Economic Task Force, 2011)
In mid-October five of the evaluation team members, and our peer reviewer, met face-to-face to analyse the themes, and collaboratively “build the bones” of the first draft report. Using the summary templates, the team identified cross-organisational and whānau themes. We also selected vignettes from selected organisations and whānau to exemplify key themes and practices of promise. The use of vignettes has been found to be useful in presenting effective educational practices in a range of contexts (See Boyd, Hotere-Barnes, Tongati’o and MacDonald, 2015).

Anecdotal feedback from providers and whānau suggests that they found our process reassuring and inclusive. This was partly because we emphasised that the evaluation was not concerned with the future or ongoing funding of Poipoia te Mokopuna. Rather, we talked about the purpose being developmental and tikanga-based with focus on supporting the learning for organisations and whānau. We also talked with whānau and organisations about our goal to make iterative improvements to Poipoia te Mokopuna, contribute to the knowledge-base on the initiative, and enhance the quality of Poipoia te Mokopuna programmes.

Ngā tikanga matatapu – Ethics and confidentiality

The project methodology, and any ethical issues associated with the project, was approved by the CORE ethics committee prior to contacting organisations and whānau. We applied Tātai Aho Rau principles to all development, information collection, and storage practices such as participant confidentiality and consent, ensuring participant mana is respected, and there is anonymity of reporting when requested. The CORE ethics committee also ensured the ethics application was peer reviewed by an external kaupapa Māori qualitative researcher. In line with the contract requirements of the MOE, we also developed a “Vulnerable Children’s Policy”. This policy articulated the reporting process we would follow should we believe there was any ill-treatment or neglect of children or young people during our fieldwork.

Prior to meeting and participating, organisations were given information about the project purpose for their own information, and to share with whānau. We negotiated with organisations about how best to work with them and whānau. For example we found that asking the following questions “What will work best for and with whānau - do some whānau have particular needs?” and “How open will whānau be to contributing to a hui with other whānau?” gave us an opportunity to adapt to each context we found ourselves in. Our teams would call, e-mail and if requested met ā-kanohi with the provider prior to collecting information in order to discuss the evaluation and how best to organise it over a two day period.

All participants were aware (via information sheets and mihimihī/whakatau process for whānau wānanga) that participation was voluntary, and individuals would not be identified in any reports or presentations, unless their prior consent was gained. Koha in the form of shared kai was provided for all wānanga participants. We informed participants that they may withdraw from the study at any time up until the information analysis phase, with no negative consequences. Free, informed prior consent was obtained from all participants.

Some organisations requested to amend the questions slightly for whānau wānanga and in the bilingual surveys. This was so the language used was clearer to whānau. This process was negotiated with the organisation in order to ensure that the language was accessible to whānau; while also ensuring that the evaluative integrity of the question(s) was maintained.

We invited whānau to be interviewed separately if this was their preference. This resulted in meeting with some whānau in their own homes, or in a separate meeting room made available to us by the organisation. Picking up on these contextual nuances ensured we were as inclusive as possible of whānau needs, and put into positive practice Tātai Aho Rau and the interconnected values of tikanga, whakapapa, wairua and reo.
Ngā tohutoro – References


## Appendix 1: Descriptions of early learning

<table>
<thead>
<tr>
<th>Puna Kāinga</th>
<th>Puna Kāinga is an accelerated and tailored early learning provision to support children aged four years old to transition to school.</th>
</tr>
</thead>
</table>
| Early learning    | Early learning is the learning that happens from birth. Your child learns everywhere and all the time through everyday activities such as cooking, shopping, going to the park and sharing stories and songs. You play a big role in your child’s early learning, even by simply talking with them. See:  
| ECE               | Early childhood education (ECE) builds on your child’s early learning. ECE provides children with the chance to learn, socialise and interact with other children and adults. See:  
| ECE service       | The ECE options that children aged from birth to 5 years old can enrol are:  
  - Education and care centres (e.g. Puna Reo are education and care centres)  
  - Kindergartens  
  - Home-based  
  - Play centres  
  - Playgroups (there are Māori playgroups (ngā puna kōhungahunga) and Pasifika playgroups)  
  - Te Aho o Te Kura Pounamu (correspondence learning)  
  - Hospital-based. |
| Early learning service | Formal early learning options that children aged from birth to 5 years old can enrol in include all of the ECE options noted above and kōhanga reo. Important to note: kōhanga reo must not to be referred to as an ECE service or as a provider of ECE. Therefore when we use the terms early learning / early learning service(s) we are referring to the provision of either: both ECE and kōhanga reo; or just kōhanga reo alone; or just ECE alone. On that last point “or just ECE alone” language in the sector is slowly changing and many ECE services now refer to themselves as an early learning service. |
Appendix 2: Information sheet and consent form

Poipoia te Mokopuna: A Whānau Centered Evaluation – He kōrero whakamārama

Information Sheet

Te Kaupapa – Project description

Kei tāku āpiti, nei rā ngā mihi maiho atu ki a koe,

We are kairangahau from CORE Education. We have been contracted by the Ministry of Education to undertake a whānau centered evaluation of Poipoia te Mokopuna. Through speaking with diverse whānau and organisations that implement the initiative we hope that this evaluation will:

• Generate important information from whānau and organisations about what is working well or could be improved for Poipoia te Mokopuna tamariki and their whānau, and the organisations and staff delivering Poipoia te Mokopuna;

• Identify what opportunities/implications there are for the Ministry of Education with regard to Māori early childhood education/early learning policy regarding participation and transitions.

This is an invitation to you to participate and contribute your experience and whakaaro to this important kaupapa.

Ngā Tikanga Mahi – Whānau centered, kaupapa driven

This whānau centered project is grounded in interrelated mātāpono of whakapapa, reo, tikanga and wairua. This means we will work in order to ensure:

• Whakapapa: All participant whakapapa and mātauranga are acknowledged and respected.

• Tikanga: Our practice will be responsive and adaptive to the tikanga of your rohe, organisation or whānau. Your participation in this evaluation is your choice. You do not have to participate if you do not want to. If you choose to participate in this study we will ask you for your written consent.

• Reo: You will have an opportunity to participate in reo Māori or English. Participants will also have an opportunity to provide feedback and commentary through wānanga summaries.

• Wairua: You can raise any pātai in relation to our work at any time, and expect a timely response.

We are gathering information from Poipoia te Mokopuna organisations and whānau that use the service between August-October of this year. We are inviting your participation through an organisational or whānau wānanga. The organisational and whānau wānanga will take 60-90 minutes each, and we will offer a koha in the form of a shared kai.

Ka noho tapu ngā korero – Maintaining anonymity

Poipoia te Mokopuna is a new way of working for the MOE. We are really interested to learn about how Poipoia te Mokopuna can be better at supporting tamariki and their whānau to be participating in early learning activities. This is so the service is meaningful and sustainable. We will be speaking with
organisations that deliver Poipoia te Mokopuna, and whānau using the service. Ensuring people are comfortable to participate is really important to us:

• We assure you that your participation will not negatively impact on you or the service you work for/receive in any way.

• We respect your choices. You can opt out of the project by simply choosing not to participate in wānanga, or by not filling out the on-line survey. Your choice not to participate will be respected.

• We respect your right to privacy and you will not be identified individually, unless you indicate otherwise.

• Your comments will not be attributed directly to you, your whānau or organisation in any reports or presentations, unless you indicate otherwise.

• All kōrero (audio/written/electronic) collected will be securely held by the project team and CORE.

• You may choose to decline to answer any pātai.

• You can choose to kōrero or respond in Māori, English, or a mixture of both languages.

• Direct quotes and images from wānanga, or responses via the survey may be used in reports, hui or public presentations.

For wānanga ā-kanohi, we would like to digitally record the kōrero and take notes. This helps us accurately collect the kōrero that is shared. Only project team members will listen to the recording or be able to access written notes. These files will be kept in a secure location by the project team and CORE.

A thematic summary of the kōrero will be generated and written up, and then shared with participants for feedback, with a two week turn around. If we don’t hear back from people after this two week period, we will assume participants will be happy with what we have recorded. You will also receive regular updates, aggregated findings and project summaries as the evaluation unfolds. Team members will also be available to discuss any issues or questions that arise. Themes and verbatim quotes will not be taken out of context in any written reports or presentations.

Whakapā mai – Staying in touch

If you have any pātai about this project, please don’t hesitate to contact Alex Hotere-Barnes (kaiwhakahaere, kairangahau), or the evaluation team members associated with the project.

Ngā mihi nui ki a koe i roto i ngā āhuatanga huhua o te wā,

Nā mātou o CORE Education
Alex Hotere-Barnes
Kaiwhakahaere, Kairangahau
Contact: alex.hotere-barnes@core-ed.ac.nz / 03 379 6627 / 027 309 2977
Whārangi Whakaāe – Consent form
Wānanga ā-kanohi

I have read the Kōrero Whakamārama / Participant Information Sheet.
I have had the details of the project explained to me. I am happy with the answers to any questions I have asked, and I understand that I can ask further pātai at any time.
I give permission for the information I provide will be shared via written reports and presented at hui or in public forums.

<table>
<thead>
<tr>
<th>Ngā Whakatau</th>
<th>Āe</th>
<th>Kāo</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would like to be acknowledged in any written reports or presentations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am comfortable with photos being taken of me and my whānau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am comfortable with the wānanga being audio recorded</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Full Name: ...........................................................................................................................................................................
Iwi, hapū: ..............................................................................................................................................................................
Signature: ...............................................................................................................................................................................  
Address: ...............................................................................................................................................................................  
Email: ................................................................................................................................................................................  
Phone: ................................................................................................................................................................................  
Date: ...................................................................................................................................................................................  

Ngā mihi nui ki a koe! Please return this consent form to Alex Hotere-Barnes in person or via e-mail (alex.hotere-barnes@core-ed.ac.nz).
Appendix 3: Whānau and organisational wānanga templates

Great

Poipoia te Mokopuna – Mā te Whānau

| Te horopaki whānau: Tēnā, kōrero hia mai ngā take nā reira i whai whakaro ai koe ki Poipoia te Mokopuna. |
| Whānau context: Could you give me some background about the reasons why you decided to get involved with Poipoia te Mokopuna? |

| Te whai wāhi ki Poipoia te Mokopuna: Tēnā, whakamārama mai te āhua o tā XX mahi tahi ki tō whānau. |
| Engaging with Poipoia te Mokopuna: Could you tell us about how well XX worked with your whānau? |

How well did the service respond to any pātai, or concerns?

_I pēhea te āhua o te urupare o tēnei ratonga ki āu pātai, ki ōu māharahara rānei?_

---

How supported were you to determine how the service worked with you?

_I pēhea te āhua o te tautoko i rangona e koe ki te whakatau i te wāhi ki te ratonga i tō whānau?_
**Ngā tohu angitu a te whānau:** He aha ngā pānga o Poipoia te Reo ki tō whānau, ā, nā te aha koe i mōhio ai?

**Whānau measures of success:** What difference do you think Poipoia te Mokopuna has made to your whānau, and how do you know?

In your experience how do you think Poipoia te Mokopuna gives expression to the following principles? (Discuss the principles in the diagram regarding kaupapa Māori parenting programmes)

Ki őu whakaaro he aha ngā āhuatanga o Poipoia te Reo e whakaatu ana i ngā mātāpono e whai ake nei? (Matapakihia ngā mātāpono kei te hoahoa e whai ake nei e hāngai ana ki ngā hōtaka mātua kaupapa Māori.)

![Diagram of Māori worldview principles in kaupapa Māori parenting programmes]

**Tamariki learning and confidence i.e. reading and talking with your tamariki, child development?**

Te māramatanga, te māia hoki o ngā tamariki, hei tauira, te pānui me te kōrero tohi me ō tamariki; te whanaketanga tamaiti?
<table>
<thead>
<tr>
<th>Supporting your decision-making i.e. providing information and supporting your hopes and dreams?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te taunaki i tō mana-whakatau, hei tauira, te whakatakoto pārongo, te taunaki hoki i ō wawata, ō hiahia haere ake nei?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How does your partner and wider whānau play with your tamariki?</th>
</tr>
</thead>
<tbody>
<tr>
<td>He aha te āhua o ngā mahi ngahau a tō hoa me tō whānau ki ō tamariki?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Linking you up with supporting agencies as necessary?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te tūhono i a koe ki ngā ratonga taunaki e tika ana mēnā i whai take ki te pēnā?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Putting together an education plan for your whānau?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te whakatakoto tahi me tō whānau tētahi mahere ako?</td>
</tr>
</tbody>
</table>
Supporting your access to, and understanding of reo and tikanga Māori i.e. whakapapa?
*Te hāpai i tō whai wāhi, i tō mārama hoki ki te reo Māori me ōna tikanga, pēnei i te whakapapa?*

---

### Te torohaki, te koke tonu – Maintaining momentum

Could you describe any challenges you experienced with Poipoia te Mokopuna and how you worked through these?

*Tēnā whakamāramahia ētahi whakapātaritari i puta mai me Poipoia te Mokopuna me ngā ara i puta ai koe ki te ora?*

---

Have you been able to access the learning information that is important to your whānau regarding the learning and development of your tamariki, mokopuna?

*Kua whai wāhi rānei koe ki ngā pārongo whaitake ki tō whānau mō te āhua ki te ako me te whanake o āu tamariki, āu mokopuna hoki?*
What future plans have you discussed with Poipoia te Mokopuna about your tamariki, mokopuna?

He aha ngā mahere haere ake nei kua kōrerohia me Poipoia te Reo e pā ana ki āu tamariki, ki āu mokopuna hoki?

Whakarāpopotonga – Summary

What are the main factors that made Poipoia te Mokopuna successful for your whānau?

He aha ngā āhuatanga matua nā reira i angitu ai te hōtaka Poipoia te Mokopuna mō tō whānau?

If you were going to start Poipoia te Mokopuna again are there things you would do differently, and what would they be?

Mēnā koe ka hoki anō ki te koke anō me Poipoia te Mokopuna he āhuatanga ka panonihia, ā, he aha rawa aua āhuatanga?
Is there anything else you would like to say about Poipoia te Mokopuna that we have not talked about?

*He kōrero atu anō āu mō Poipoia te Mokopuna kāore anō kia kōrerohia e tāua?*
### Poipoia te Mokopuna: Mā te Umanga – Organisation

**Organisational context:** How does Poipoia te Mokopuna (PMT) fit with the kaupapa and culture of your organisation, and the other initiatives you are focused on?

**Te horopaki umanga:** He aha te whai take o Poipoia te Mokopuna ki te kaupapa, ki te ahurea hoki o tō umanga, ā, he aha atu ngā rautaki kei te arohia e tō umanga?

A short description of organisational characteristics and unique features, background to why they joined PMT (what was the need/concern, and is there a relationship to local to iwi and/or hapū educational aspirations)?

*Tēnā, kōrerohia ngā momo o te umanga me ōna āhuatanga motuhake, ngā take nā reira i whai wāhi ai a Poipoia te Mokopuna i tō umanga (he aha rawa ngā matea, he māharahara rānei, he tūhonotanga ki ngā awhero mātauranga o te iwi, te hapū rānei o te takiwā)?*

---

<table>
<thead>
<tr>
<th>What are the key things that Poipoia te Mokopuna has added to this organisation?</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>He aha ngā āhuatanga matua kua hua mai i Poipoia te Reo i te umanga?</em></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Engaging with diverse whānau: Could you tell us about the approaches you put in place that you consider were important in supporting working with diverse whānau?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Te tō i ngā whānau rerekē:</strong> Tēnā, kōrerohia mai ngā huarahi i whāia e koutou e whai take nui ana ki ngā mahi tautoko i te mahi tahi ki ngā whānau rerekē.</td>
</tr>
<tr>
<td><em>He aha ngā pūnaha angitu e whāia ana e te umanga ki te mahi tahi ki te whānau kia whai take ai?</em></td>
</tr>
</tbody>
</table>

---
Getting staff on board with Poipoia te Mokopuna and working in a consistent way (staff training and supervision?)

*Te tō i ngā kaimahi ki te aro ki Poipoia te Mokopuna me te mahi tahi (te whakangungu, te mātakitaki)*

---

How do you ensure the hopes and dreams of whānau are at the centre of your delivery?

*Ka pēhea tō whakapūmau i ngā hiahia me ngā awhero o te whānau hei matua o ō mahi whakarato?*

---

How are the needs and perspectives of tamariki, mokopuna and whānau with special education needs included in Poipoia te Mokopuna?

*Ka pēhea te whai wāhi o ngā matea me ngā tirohanga o ngā tamariki, o ngā mokopuna, o te whānau hoki i Poipoia te Mokopuna he matea motuhake ō rātou?*
**Measures of success:** What difference do you think Poipoia te Mokopuna has made to the whānau you’re working with?

**Ngā tohu angitu:** He aha ngā pānga o Poipoia te Reo ki ngā whānau e mahi tahi nei koutou?

How do you think Poipoia te Mokopuna gives expression to the following principles? (discuss the principles in the diagram regarding kaupapa Māori parenting programmes)

Ki őu whakaaro he aha ngā āhuatanga o Poipoia te Reo e whakaatu ana i ngā mätāpono e whai ake nei? (Matapikihia ngā mätāpono kei te hoahoe e whai ake nei e hāngai ana ki ngā hōtaka mātua kaupapa Māori.)

![Diagram of Māori worldview principles in kaupapa Māori parenting programmes]

What whānau-centered measures of success for Poipoia te Mokopuna do you use?

*He aha ngā ara tohu i te eke angitu mō Poipoia te Mokopuna ko te whānau kei waenganui?*
<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>When necessary how do you link whānau up with supporting agencies?</td>
<td>Ka tūhonotia e tō umanga te whānau ki ngā ratonga taunaki e tika ana mēnā ka whai take ki te pēnā?</td>
</tr>
<tr>
<td>In your experience, what types of education planning works best for whānau?</td>
<td>I ōu whakaaro ake, he aha ngā tūmomo mahere ako ka whai take mō ngā whānau?</td>
</tr>
<tr>
<td>How does the programme support and affirm reo and tikanga Māori?</td>
<td>He aha ngā āhuatanga o te hōtaka ka taunaki, ka whakaū hoki i te reo Māori me ōna tikanga?</td>
</tr>
</tbody>
</table>
Maintaining momentum: How has the MOE supported you with the programme delivery, and what could be improved?

Te torohaki, te koke tonu: He aha te āhua o ngā mahi tautoko a te Tāhuhu o te Mātauranga i tō umanga ki te whakarato i te hōtaka, ā, he aha ngā āhuatanga e pai ake ai te hōtaka?

What has been your experience of creating the initiative with MOE?

He aha ngā āhuatanga kua hua mai ai i te hohoaatanga o tēnei hōtaka me te Tāhuhu o te Mātauranga?

What has the reporting been like?

He aha ngā āhuatanga o te whakahoki kōrero ki Tāhuhu o te Mātauranga?

What kind of information do you collect about whānau and mokopuna progress, and is there anything that could improve this?

He aha ngā tumomo pārongo ka kohikohia e koutou e pā ana ki te whanaketanga o te whānau, o ngā mokopuna hoki, ā, he aha rawa ētahi āhuatanga e pai ake ai?
Could you describe any challenges you experienced with Poipoia te Mokopuna and how you worked through these?

*Tēnā, whakamāramahia ētahi whakapātaritari i puta mai me Poipoia te Mokopuna me ngā ara i puta ai koe ki te ora?*

How do you keep the momentum going now that you have been part of Poipoia te Mokopuna for awhile?

*He aha ngā rautaki e koke tonu ai me Poipoia te Mokopuna i te āhua roa o tō koutou piri mai ki te hōtaka nei?*

Summary – Whakarāpopotonga

If you were going to start Poipoia te Mokopuna again are there things you would do differently, and what would they be?

*Mēnā koutou ka hoki anō ki te koke anō me Poipoia te Mokopuna, he āhuatanga ka panonihia, ā, he aha rawa aua āhuatanga?*
Is there anything else you would like to say about Poipoia te Mokopuna that we have not talked about?

He kōrero atu anō āu mō Poipoia te Mokopuna kāore anō kia kōrerohia e tāua?
Appendix 4: Whānau and organisational bilingual surveys

Te horopaki whānau – Your whānau
Ko tēhea o ngā kōwhiringa o raro iho nei e whakaatu ana i te āhua o tō whakakī i te puka uiui nei? Which of the following best describes how you are filling out this survey?

• I am an individual filling out this survey on behalf of my whānau / He tangata kotahi ahau e noho ana hei māngai mō tōku whānau
• I am filling this survey out with my whānau / E whakakī tahi ana me tōku whānau
• Other:

I pēhea tō rongo kōrero mō Poipoia te Mokopuna? How did you come into contact with Poipoia te Mokopuna? Tick all that are relevant to you

• A whānau member told me about it / Nā tētahi o tōku whānau i kōrero mai
• A friend told me about it / Nā tētahi o ōku hoa i kōrero mai
• Another organisation referred me to it / He mea tuku ahau e tētahi atu umanga
• I heard about it through a community event / I rongo kōrero i tētahi kaupapa hapori
• Other:

Kua hia marama, tau rānei koe e ū ana ki Poipoia te Mokopuna? How long have you been using the service?

• Less than 3 months / Iti iho i te 3 marama
• 6 months / 6 marama
• 1 year / 1 tau
• 2 years / 2 tau
• Other:

Te whakaū i Poipoia Te Mokopuna – Engaging with Poipoia te Mokopuna
He pai tā Poipoia te Mokopuna urupare i ā mātou ko tōku whānau pātai, i ā mātou māharahara hoki The service responds well to any questions or concerns my whānau have

• Strongly agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

He māmā tēnei ratonga mā mātou ko tōku whānau, hei tauira, ka akiakina ahau ki te whakatau āhea, pēhea, he aha rawa hoki ngā āhuatanga ka arohia The service is flexible for me and my whānau i.e. I am encouraged to determine when, how and what information we cover

• Strongly agree / Kaha whakaae
• Agree / Whakaae
Te tohu i te angitu – Gauging success
He hua pai kua puta ki te whānau i Poipoia te Mokopuna e mahi tahi nei au Poipoia te Mokopuna has made a positive difference to my tamaiti, mokopuna and whānau

- Strongly agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Ka whai wāhi, ka whakatairangatia hoki ngā mātāpono kaupapa Māori e whai ake nei e Poipoia te Mokopuna i te āhua o te mahi tahi ki ngā whānau?

Does Poipoia te Mokopuna incorporate and promote the following kaupapa Māori principles when working with your whānau?

Rangatiratanga I am listened to and I can plan activities for my tamariki

- Strongly agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Whanaungatanga I feel that I have a greater sense of belonging

- Strongly agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Manaakitanga I am cared for; kaimahi are interested in me and my tamariki

- Strongly agree / Kaha whakaaee
- Agree / Whakaaee
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

Kotahitanga I am part of the group, and believe in its kaupapa/purpose
• Strongly agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

Wairuatanga I trust the kaimahi; they help me positively parent my tamariki
• Strongly agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

Whakapapa I am connected to my tamariki and wider whānau
• Strongly agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

Pūkengatanga I am learning new skills about how to parent
• Strongly agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:
He kaupapa, he tikanga atu anō rānei ki ōu whakaaaro e whai take ana ki ngā whānau me ngā umanga kāore anō kia kōrero hia i konei? Mēnā āe, he aha ērā, ā, he aha te whai take o aua kaupapa, tikanga rānei? Are there additional kaupapa and tikanga you think are important for whānau and organisations that are not included here, if so why are they important to you?

Ka taunaki, ka whakaū hoki te hōtaka Poipoia te Mokopuna i te reo Māori me ōna tikanga Poipoia te Mokopuna supports and affirms reo and tikanga Māori

- Strong agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Kua taunakitia E Poipoia te Mokopuna te taea me te māia o tako tamaiti, o aku mokopuna me tōku whānau hoki. Hei tauira, ngā ara kōrero me te pānui ki aku tamariki, te tipu o te tamaiti Poipoia te Mokopuna has supported the learning and confidence of my tamaiti, mokopuna and whānau i.e. reading and talking with your tamariki, child development generally

- Strong agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Kua kaha ake tō mātou māia ki te whakatipu, ki te poipoi tamariki Our confidence in parenting/caregiving has improved

- Strong agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
- Not sure / Kāore anō kia whakatau
- Other:

Kua taunakitia e Poipoia te Mokopuna tuku āhei ki te whakatau kaupapa, hei tauira, kua whai pārongo whai take, kua tautoko hoki i ōku hiahia me ōku awhero Poipoia te Mokopuna has supported my decision-making i.e. providing useful information and supporting your hopes and dreams?

- Strong agree / Kaha whakaaee
- Agree / Whakaaee
- Disagree / Kore nei e whakaaee
- Strongly disagree / Tino kore nei e whakaaee
Kua tautoko a Poipoia te Mokopuna i a au ki te tūhono atu ki ētahi atu ratonga tautoko i ngā wā e tika ana Poipoia te Mokopuna has helped to link me up with supporting agencies as necessary

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

**Te torohaki, te koke tonu – Maintaining momentum**

E whai kaha ana ahau ki te toro atu ki te kaimahi mēnā he āwangawanga ōku, he pātai rānei āku e pā ana ki aku tamariki I feel confident that I can ask kaimahi for help if I have any concerns or questions regarding my tamariki

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

E wātea ana ki ahau ngā pārongo ako e whai take ana ki ōku whakaaro ki te ora o tuku tamaiti/mokopuna I am able to access the learning information I believe is important for the wellbeing of my tamaiti, mokopuna

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

E whakapono ana ahau ki te āhua o te taiao ako e uru atu ana tuku tamaiti/mokopuna haere ake nei I feel confident about where my tamaiti, mokopuna is going to go next in their learning environment

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
• Other:

**Whakarāpopotonga – Summary**

Mēnā koutou ka hoki anō ki te koke anō me Poipoia te Mokopuna he āhuatanga ka panonihia, ā, he aha rawa aua āhuatanga? If you were going to start Poipoia te Mokopuna again, what would you do differently?

Kua tutuki i Poipoia te Mokopuna ngā mahi tautoko i te ora me te rangatira o te ako tōmua o te whānau Poipoia te Mokopuna has supported whānau wellbeing and quality early learning

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

Ka whai take hoki tētahi hōtaka ako mātua pēnei te rite mā ngā pāpā hoki A similar parenting programme for fathers and wider whānau would be a good idea

- Strong agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

He kōrero atu anō āu mō Poipoia te Mokopuna kāore anō kia kōrerohia e tāua? Is there anything else you would like to say that we haven’t covered?

**Te horopaki umanga – Your organisation**

1. **He aha te āhua o te whai take o Poipoia te Mokopuna ki te kaupapa, ki te ahurea hoki o tō umanga?** How does PMT fit with the kaupapa and culture of your organisation? Tick all that are relevant to you

- It fits well with our holistic approach / Ka hāngai pai ki tō mātou huarahi rarawhi
- It offers us an opportunity to extend our services to whānau / Mā Poipoia te Mokopuna ka wātea ki a mātou ētahi ara whakawhānui i ā mātou ratonga ki ngā āhuatanga

- Other:

2. **He aha ngā āhuatanga matua kua hua mai i Poipoia te Reo i te umanga?** What are the key things that Poipoia te Mokopuna has added to your organisation?
3. **He aha ngā huarahi ka whāia e te umanga e whai take ai te mahi tahi ki ngā whānau rerekē?** What processes does the organisation have to work effectively with diverse whānau? Tick all that are relevant to you

- Meet with whānau at times and places that work best for them / Te tūtaki ki ngā whānau i ngā wā, i ngā wāhi hoki e pai ana mō rātou
- Use local tikanga and reo Māori to guide the way we work with whānau / Te kōrero i te reo Māori, te whai hoki i ngā tikanga o te takiwā hei ārahi i ā mātou mahi ki ngā whānau
- Develop learning plans based on whānau learning needs, hopes and dreams / Te whakarite mahere ako e hāngai ana ki ngā matea ako, ngā hiahia me ngā awhero o te whānau
- We collaborate with other local social services e.g. hapū, iwi, marae, work and income, child youth and family, mental health, community centres / Ka mahi tahi mātou ki ngā ratonga pāpori pēnei i ngā hapū, ngā iwi, Te Hirangi Tangata, Te Tari Awhina i te Tamaiti, te Rangatahi, tae atu ki te Whānau, ngā ratonga hauora hinengaro me ngā pokapū hapori.
- Other:

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**Te wāhi ki te whānau me tōna aronga – Whānau engagement**

4. **E mārama ana ahau ki te ariā e taunaki ana i Poipoia te Mokopuna** I understand the philosophy behind Poipoia te Mokopuna

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

5. **Ka rite tonu te mahi tahi o tō mātou umanga me ngā whānau** Our organisation works consistently with whānau

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

6. **Ka whakaritea e tō mātou umanga ngā ara e hāngai pū ana ki ngā matea me ngā awhero o ngā whānau ka mahi tahi nei mātou** Our organisation tailors our approach to fit the needs and aspirations of individual whānau we work with

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
7. He tangata kei taku umanga e wātea ana ki te tautoko i au mēnā he pātai āku e pā ana ki ngā ara e tika ana ki te mahi tahi me ngā whānau I have people in my organisation to turn to if I have questions about the best ways to work with whānau
   - Strongly agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
   - Not sure / Kāore anō kia whakatau
   - Other:

8. Ka whāia e tō mātou umanga kia noho matua ngā hiahia me ngā awhero o te whānau i a mātou e mahi tahi ana ki a rātou Our organisation ensures the hopes and dreams of whānau are at the centre of your delivery
   - Strongly agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
   - Not sure / Kāore anō kia whakatau
   - Other:

9. Ka pēhea te whai wāhi o ngā matea me ngā tirohanga o ngā tamariki, o ngā mokopuna, o te whānau hoki i tō whakaratonga o Poipoia te Mokopuna, he matea motuhake ō rātou? How are the needs and perspectives of tamariki, mokopuna and whānau with special education needs included in your delivery of Poipoia te Mokopuna? Tick all that are relevant to you
   - We ask whānau the distinct learning needs of each tamaiti and mokopuna we work with / Ka ui atu mātou ki ngā tamariki me ngā mokopuna he aha ō rātou matea ako motuhake
   - We ensure that learning plans and resources tailored to each whānau / Ka mātua whakarite mātou i ngā mahere ako me ngā rauemi kia hāngai pū ki ia whānau me āna matea
   - We refer whānau to extra learning support if needed / Ka tono atu i te whānau ki ngā whakaratonga i tua atu i a mātou mēnā rā he take ki te pēnā
   - Not sure / Kāore au i te mōhio
   - Other:

Te tohu i te angitu / Gauging success

10. He hua pai kua puta ki te whānau i Poipoia te Mokopuna e mahi tahi nei au Poipoia te Mokopuna has made a positive difference with the whānau I’m working with
   - Strongly agree / Kaha whakaae
11. **Rangatiratanga** Whānau feel part of the group, and believe in its kaupapa/purpose

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

12. **Whanaungatanga** Whānau feel that I have a greater sense of belonging

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

13. **Manaakitanga** Whānau feel cared for, kaimahi are interested in them and their tamariki

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
- Strongly disagree / Tino kore nei e whakaae
- Not sure / Kāore anō kia whakatau
- Other:

14. **Kotahitanga** Whānau feel part of the group, and believe in its kaupapa/purpose

- Strongly agree / Kaha whakaae
- Agree / Whakaae
- Disagree / Kore nei e whakaae
15. **Wairuatanga** Whānau trust the kaimahi; kaimahi are helping whānau parent their tamariki
   - Strongly agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
   - Not sure / Kāore anō kia whakatau
   - Other:

16. **Whakapapa** Whānau feel connected to their tamariki and wider whānau
   - Strongly agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
   - Not sure / Kāore anō kia whakatau
   - Other:

**Pūkengatanga** Whānau are learning new skills about how to parent
   - Strongly agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
   - Not sure / Kāore anō kia whakatau
   - Other:

17. **He kaupapa, he tikanga atu anō rānei ki ōu whakaaro e whai take ana ki ngā whānau me ngā umanga kāore anō kia kōrerohia i konei? Mēnā āe, he aha ērā, ā, he aha te whai take o aua kaupapa, tikanga rānei?** Are there additional kaupapa and tikanga you think are important for whānau and organisations that are not included here, if so why are they important to you?

18. **Ka taunaki, ka whakaū hoki te hōtaka Poipoia te Mokopuna i te reo Māori me ōna tikanga Poipoia te Mokopuna supports and affirms reo and tikanga Māori**
   - Strong agree / Kaha whakaae
   - Agree / Whakaae
   - Disagree / Kore nei e whakaae
   - Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō e whakatau
• Other:

Te torohaki, te koketou – Maintaining momentum

19. He aha te āhua o te taunaki kua rangona e koutou ki te whakarato i Poipoia te Mokopuna? What support have you received to deliver Poipoia te Mokopuna? Tick all that are relevant to you
   • Regular opportunities for professional learning and development / He rite tonu te wātea o ngā ara whakangungu, whakawhanake hoki
   • Ministry of Education resources / Ngā rauemi a te Tāhuhu o te Mātauranga
   • Regular support internally / He rite tonu te tautoko o te umanga
   • Regular support externally / He rite tonu te tautoko o ngā whakaratonga o waho
   • Other:

20. He aha ētahi atu ara whakangungu, whakawhanake hoki kei te hiahiatia kia pai ai tō whakarato i Poipoia te Mokopuna? What further opportunities for professional learning and development would you like to receive in order to successfully deliver Poipoia te Mokopuna?

21. He māmā noa iho ngā pūrongo i te whanaketanga o ngā tamariki, ngā mokopuna me ngā whānau Reporting on tamaiti, mokopuna and whānau progress straightforward
   • Strongly agree / Kaha whakaae
   • Agree / Whakaae
   • Disagree / Kore nei e whakaae
   • Strongly disagree / Tino kore nei e whakaae
   • Not sure / Kāore anō kia whakatau
   • Other:

22. E whakapono ana ahau ki te āhua o taku mahi tautoko i ngā tamariki, ngā mokopuna me te whānau ki te uru atu ki te tiaio ako o muri atu I am confident that the work I have done will support tamaiti, mokopuna and whānau to transition well into the next learning environment
   • Strongly agree / Kaha whakaae
   • Agree / Whakaae
   • Disagree / Kore nei e whakaae
   • Strongly disagree / Tino kore nei e whakaae
   • Not sure / Kāore anō kia whakatau
   • Other:

23. Ka whai take hoki tētahi hōtaka ako mātua pēnei te rite mā ngā pāpā me te whānau whānui hoki A similar parenting programme for fathers and wider whānau would be a good idea
   • Strongly agree / Kaha whakaae
   • Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō kia whakatau
• Other:

**Whakarāpopotonga – Summary**

24. **Mēnā koutou ka hoki anō ki te koke anō me Poipoia te Mokopuna he āhuatanga ka panonihia, ā, he aha rawa aua āhuatanga?** If you were going to start Poipoia te Mokopuna again, what would you do differently?

25. **Kua tutuki i Poipoia te Mokopuna ngā mahi tautoko i te ora me te rangatira o te ako tōmua o te whānau?** Poipoia te Mokopuna has supported whānau wellbeing and quality early learning

• Strong agree / Kaha whakaae
• Agree / Whakaae
• Disagree / Kore nei e whakaae
• Strongly disagree / Tino kore nei e whakaae
• Not sure / Kāore anō e whakatau
• Other:

26. **He kōrero atu anō āu mō Poipoia te Mokopuna kāore anō kia kōrerohia e tāua?** Is there anything else you would like to say that we haven’t covered?