

IN THE MATTER OF The Treaty of Waitangi
Act 1975

AND

IN THE MATTER OF Claims by **HUHURERE**
TUKUKINO and
OTHERS known as the
HAURAKI CLAIMS

**STATEMENT OF EVIDENCE OF MAKERE KAA
ON BEHALF OF THE CLAIMANTS**

1. My name is Makere Kaa. I am of Tainui and Ngati Porou descent. I have lived in Hauraki for nearly 30 years. Today, I wish to speak about my involvement in Kohanga Reo and to relay to you some ideas that have come from a group of Hauraki Kohanga Reo whanau. I have been delegated to speak for all. It is a great honour.
2. I have been involved with Te Hauturu Kohanga Reo (Language Nest) since its inception on 8th November 1984.
3. The first registered konanga set up in Hauraki was Matai Whetu, in Kopu, Thames. It opened its doors on 2 November 1982. Since then

twelve other have been established opened their doors
follows:

Opened	Kohanga	Town
02/02/84	Kapanga	Coromandel
04/03/85	Pukewa	Waihi
12/03/85	Kerepehi	Hauraki Plains
18/03/85	Te Hauturu	Whangamata
13/02/89	Puawai	Paeroa
28/09/89	Paeroa	Paeroa
18/06/90	Whenuakite	Coromandel
08/04/91	Te Tonga o Hoterini	Thames
03/01/92	Te Maunga o Te Aroha	Te Aroha
03/08/92	Taharua	Paeroa
	Puke-Korahi/Manaia	Coromandel

4. The idea for a kohanga reo came about through initiatives from elders throughout the country. There was a concern that the language and culture were dying. It was this wish to preserve the language and culture that lead to establishing of Kohanga Reo across the country including Hauraki. I have to acknowledge the contribution made by the Department of Maori Affairs in achieving what we have in Hauraki.
5. In the beginning there was no funding to pay for teachers, buildings or resources. So, kohanga reo existed purely on the commitment and energy of parents, family, kaumatua, volunteers and other interested parties.
6. We did eventually get some government funding but it was never sufficient to pay for all the resources that we needed. It was donations that we received, this meant that teachers like myself got paid about \$10-\$15 a week. Thats for teaching from 9:00 am till 3:00 pm. In the

beginning, all the teaching was done by volunteers but we now advertise to get staff. But it is still difficult to attract trained staff because the grants we receive are not enough to meet the needs of the kohanga reo. We never have enough funds to attract trained staff. We cannot pay them enough. The grants we receive are based on the number of children enrolled at the kohanga reo. But because of the lack of money, the roll falls away. The lack of proper trained staff to carry on the kaupapa is also a great problem. We feel that the funding we receive from the government is pure tokenism. We also feel that the transition from kohanga reo to further education is difficult because most of the schools are still not interested in carrying on their Te Reo Maori. We feel that the money that the schools receive for teaching Te Reo Maori is never allocated in the proper way. We believe that it has applied for administration costs rather than for the teaching of the language. Another great problem, is the lack of certified teachers with Te Reo.

7. As far as the future is concerned, we believe that the Kohanga movement has to continue to explore all avenues and resources available so that kohanga continues to develop. We also believe that there needs to be a better partnership between kohanga reo and all other education institutions. In this way the reo can be continued from Kohanga Reo to Kura Kaupapa and beyond. This is the only way that we can ensure that the time we spend teaching Te Reo to the tamariki is not wasted because they lose it when they get to school.
8. We also believe that the marae is the best university that we have. Although it is not always viable, we think that this is the best place for our children to learn Te Reo Maori. Our view is that Hauraki will one day have a whole system of wananga throughout the rohe, strengthening our reo and tikanga. We believe that in the future that wananga should be built right beside the marae. In that way,

Maoritanga can be learnt where it should be, on the marae. In this way, we could we believe strengthen the Hauraki and Tainui dialects. We need language and tikanga centres or our Haurakitanga will be lost. And if it is lost, we will never get it back.

8. The Kohanga Reo movement has grown out of the belief that you cannot rely on others to educate our children in Te Reo Maori and tikanga Maori. We must do this for ourselves, with proper help from the Crown.
9. We've come a long way.

Kohanga Reo In-training

- 1991 - Reo courses
 - Whakapakari courses - to strengthen language and culture
 - Wananga (seminars)
- 1999 - Community Brokers Organisation
 - W.I.N.Z. Training Courses
 - 6 modules N.Z.Q.A.

10. If we are to maintain our own mana and rangatiratanga over our reo and our tikanga here in Hauraki, then kohanga reo, kura kaupapa and wananga must develop and grow from the flax roots of our people. Bottom up, not top down. I believe that a Hauraki Treaty claims settlement will help us to achieve the dreams of our movement. With it we will be able to protect our reo and our tikanga on our terms. We will not forever be relying on handouts from the government to achieve our dreams. That's real self help. That's real mana motuhake.