



Dear 

Thank you for your email of 15 August 2019 to the Ministry of Education requesting the following information:

"Any information, communication or reports the Ministry holds regarding the teaching of the Treaty of Waitangi in schools. Timeframe is this year."

On 29 August 2019, we invited you to clarify your request to "briefing notes, education reports, cabinet papers or other reports to Ministers or Deputy Secretary and above."

In response to our email, on 30 August 2019 you confirmed, *"That adjustment is fine..."*

Your request has been considered under the Official Information Act 1982 (the Act).

We have identified that there are two documents that are within scope of your request:

- *Briefing Note: Supporting teaching and learning of Te Tiriti o Waitangi (16 May 2019).*
- *Briefing Note: Teaching of Te Tiriti o Waitangi Follow-up (14 June 2019).*

I am releasing the *Briefing Note: Supporting teaching and learning of Te Tiriti o Waitangi (16 May 2019)* to you in part. Some information has been withheld under section 9(2)(a) of the Act, to protect the privacy of natural persons.

Please note, paragraph 9 of *Briefing Note: Supporting teaching and learning Te Tiriti o Waitangi* indicates that the Education Review Office (ERO) will undertake the review in Term 2 of 2019. This review has now been scheduled to be undertaken in Term 4 2019

As required under section 9(1) of the Act, we have had regard to the public interest considerations favouring the release of the information withheld. We do not consider the public interest considerations favouring the release of this information are sufficient to outweigh the need to withhold it at this time.

We are refusing the remainder of your request under section 18(d) of the Act, as the information requested is publicly available.

You can find a copy of the *Briefing Note: Teaching of Te Tiriti o Waitangi Follow-up (14 June 2019)* on the Ministry of Education website:

<https://www.education.govt.nz/assets/Documents/Ministry/Information-releases/R-44-1194902-BN-Davis-Redacted.pdf>.

In regards to the recent media announcement made on 12 September 2019 about New Zealand's histories in schools and kura, you can find advice relating to this work on the Ministry of Education website: <http://education.govt.nz/our-work/information-releases/issue-specific-releases/nzhistories/>.

Thank you again for your email. You have the right to ask an Ombudsman to review this decision. You can do this by writing to info@ombudsman.parliament.nz or Office of the Ombudsman, PO Box 10152, Wellington 6143.

Yours sincerely



Pauline Cleaver
Acting Deputy Secretary
Early Learning and Student Achievement



Briefing Note: Supporting teaching and learning of Te Tiriti o Waitangi

To:	Hon Kelvin Davis, Associate Minister of Education		
Cc:	Hon Chris Hipkins, Minister of Education		
Date:	16 May 2019	Priority:	Medium
Security Level:	In Confidence	METIS No:	1187908
Drafter:	Marielle Hawkes	DDI:	9(2)(a)
Key Contact:	Pauline Cleaver	DDI:	9(2)(a)
Messaging seen by Communications team:	No	Round Robin:	No

Purpose of Report

The purpose of this paper is for you to:

Note the Ministry of Education's recent work on teaching and learning about Te Tiriti o Waitangi in early learning services, schools and kura.

Note that we will be identifying opportunities to leverage planned engagement to work with iwi and Māori, on their role in helping to provide advice and expertise to inform teaching and learning about Te Tiriti o Waitangi.

Discuss the content of this Briefing with officials.

Agree that this Briefing will be proactively released.

Agree / Disagree

Summary

- There has long been interest in strengthening the positioning of Te Tiriti o Waitangi (Te Tiriti) in teaching and learning and this interest has recently gained momentum.
- Ākonga in both English and Māori medium pathways need the opportunity to explore the unique bicultural nature of Aotearoa New Zealand reflected through the lens of Te Tiriti.
- Upcoming engagements present an opportunity to engage in a conversation with iwi and Māori on the question: 'What should every ākonga in Aotearoa New Zealand learn about Te Tiriti o Waitangi?'

Pauline

Pauline Cleaver
Associate Deputy Secretary
Early Learning and Student Achievement

16/05/2019

Hon Kelvin Davis
Associate Minister of Education

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Background

1. There has long been interest in strengthening the positioning of Te Tiriti o Waitangi (Te Tiriti) in teaching and learning and this interest has recently gained momentum.
2. All ākonga need the opportunity to explore the unique bicultural nature of Aotearoa New Zealand reflected through the lens of Te Tiriti.
3. This means learning about things like:
 - a. the history of Te Tiriti
 - b. why it was created
 - c. the people involved
 - d. its role in the social and political life of Aotearoa New Zealand
 - e. its meaning now and in the future.
4. Importantly, every iwi, hapū and takiwā has their own story about Te Tiriti, how it shaped their past and what it means to them now and in the future. We need to support schools and teachers to work with iwi, hapū and takiwā to tell these stories to ākonga.
5. While the Ministry of Education and other agencies already support kaiako, teachers, early learning services, kura and schools to implement Te Tiriti in the classroom through the curriculum (see Annex 1 for a list of available resources), more can be done.

ERO Review

6. The Ministry of Education has been working with the Education Review Office (ERO) to develop an approach to finding out, 'What are students learning about the Treaty of Waitangi in schools?'
7. The purpose of this review is to find out what schools are teaching about the Treaty of Waitangi (the Treaty) in the different learning areas, the usefulness of resources about the Treaty, and the place of local knowledge and context in students' learning about the Treaty.
8. The review will not evaluate what schools are teaching about the Treaty or the quality of that teaching. This will be evaluated in subsequent reviews.
9. ERO will undertake the review in Term 2 2019. The Ministry of Education will use the results of the review to further develop our thinking.

Engagement approach

10. Along with the ERO review, the Ministry of Education plans to consult with iwi and Māori on the question 'What should every ākonga in Aotearoa New Zealand learn about Te Tiriti o Waitangi?'
11. We have chosen to refer to Te Tiriti o Waitangi (the Māori version) to ensure that the consultation allows for authentic engagement from iwi and Māori by having it framed from the perspective of tangata whenua. Teaching in schools needs to be more historically accurate and reflect both Māori and Pakeha perspectives.
12. In line with the design principles from the draft Māori Education Strategic Framework (2019), we suggest any engagement approach moving forward be grounded in the following:

- a. Ensure iwi and Māori can exercise their authority and agency over their stories and knowledge about Te Tiriti.
 - b. Recognise the diversity of iwi and Māori, we must find a balance between providing adequate guidance to schools and teachers and facilitating a systematic approach towards the teaching of Te Tiriti.
- 13. There are a number of planned engagements (for example, through the Curriculum, Progress and Achievement work programme and the co-design of the Māori Medium School Leavers' Toolkit) that present opportunities to engage with iwi and Māori on the question: 'What should every ākonga in Aotearoa New Zealand learn about Te Tiriti o Waitangi?'
- 14. Leveraging these engagements will ensure iwi and Māori voices are being represented as we co-design our approach and will help determine the scope of work that needs to be done.
- 15. This engagement would build on the regional feedback from wānanga held in 2018.

Engagement Approach

Option 1 – open ended questions

- 16. We could present four key open questions to the engagement forums. This would allow participants to answer freely and may result in more diverse responses. However, using open questions may result in feedback that differs in the level of detail or scope, or that is unconnected to the primary question.
- 17. We suggest the following questions:
 - a. What aspects of Te Tiriti o Waitangi are critical for all ākonga to know about, considering Aotearoa New Zealand's past, present and future?
 - b. How should we support our ākonga to access knowledge about Te Tiriti o Waitangi?
 - c. Who should be involved with teaching ākonga about Te Tiriti o Waitangi in an authentic, appropriate and inclusive manner?
 - d. We want to ensure learning about Te Tiriti o Waitangi is reflected in a local curriculum or marau ā-kura. What suggestions do you have to make this happen?
- 18. Annex 2 provides an example of an A3 that depicts the questions and could be used to help guide the conversation with external stakeholders.

Option 2 – presenting a draft approach

- 19. We could present a draft approach to the engagement forums for participants to react to. This approach may be simpler for the participants less familiar with the education system and result in a more targeted conversation. However, it may also be frustrating for some if their desired approach is not reflected in the draft.
- 20. We suggest the following draft approach: support kaiako, teachers, early learning services, kura and schools to implement Te Tiriti in the classroom through the curriculum (Te Whāriki, Te Whāriki a te Kōhanga Reo, Te Marautanga o Aotearoa and the New Zealand Curriculum) by addressing resource and capability gaps. This would be done by:
 - a. Using the Te Takanga o te Wā framework to clearly map out the links to all curriculum documents. The guidelines could be the structure to show

progression of the concepts across the levels. to We would scaffold, develop resources and teacher guides aligned to the themes within the guidelines:

- i. Whakapapa
 - ii. Tūrangawaewae
 - iii. Mana motuhake
 - iv. Kaitiakitanga
 - v. Whanaungatanga
- b. Co-designing professional supports to encourage local curriculum to have coverage of both national and local histories/experiences relating to Te Tiriti.
- c. Ensuring any new national resources must also be co-designed and include a framework to allow for and support a local focus.

21. Supports for parents and whānau could also be developed under the Te Takanga o te Wā framework.

Key Risks and Benefits

22. There is a low to moderate risk that, given the diversity of iwi and Māori views, a consensus on a preferred approach cannot be reached.

Next Steps

23. We would like to meet with you to discuss the content of this Briefing.

Other Relevant Information

24. Te Takanga o te Wā – Māori History Guidelines (for years 1-8) provides a framework to support teachers to teach Māori history through five overarching Māori values/themes. The resource also:
- a. supports understanding of the importance of Māori History
 - b. supports building relationships with local iwi and hapū
 - c. provides expert and schools voices
 - d. provides links to resources around key Māori History contexts (eg Te Tiriti, resistance and conflict, place and iwi and local history).

Proactive Release

25. We recommend that this Briefing is proactively released as per your expectation that information be released as soon as possible. Any information which may need to be withheld will be done so in line with the provisions of the Official Information Act 1982.

Annexes

Annex 1: Existing teaching supports

Annex 2: A3 Te Tiriti o Waitangi (English and Te Reo Māori version)

Annex 1: Existing teaching supports

1. The Ministry of Education and other agencies currently support the teaching and learning of Te Tiriti through:
 - a. Te Whāriki Online website (teaching strategies and resources), Kei tua o te pae-bicultural assessment practices and how these can embody the principle of partnership fundamental to Te Tiriti.
 - b. Te Takanga o te Wā - Māori History Guidelines and resources (for years 1-8).
 - c. Tuia Mātauranga.
 - d. A number of Instructional Series articles, stories and Teacher Support Materials, such as the School Journal – Te Tiriti o Waitangi.
 - e. Te Tai Whakaea or Te Tai Treaty Settlement Stories in partnership with the Ministry of Culture and Heritage.
 - f. Working in partnership with National Library on He Tohu.
 - g. Te Aho Ngārahu: Iwi and Māori telling their histories in te reo Māori.
 - h. Building Conceptual Understanding in the Social Sciences.
 - i. January 2012 Curriculum Update: supports schools to enacting the principle of the Treaty and 2015 update to the Treaty Principle for NZC Online.
 - j. NCEA: standards and their supporting guides, exemplars and resources.

Ngā mahi o tēnei wā

Tērā anō ngā rauemi e pā ana ki te Tiriti, engari kāore e tāpaetia mai tētahi mōki whai tikanga i roto, hei tautoko i ngā kaiako, i ngā ratonga kōhungahunga, i ngā kura me ngā kura auraki hoki. Kei te haere tētahi tatauranga kāwanatanga-katoa o ngā rauemi Tiriti i tēnei wā. Mā reira ka ngawari ake tā tātou tautohu i ngā whārua whāiti.

Kei te hangaia houtia ngā mahi matua mō te whakapakari pūkenga ngaio. I tēnei wā ko te matapae ka whakauru e mātou ngā pūkenga ahurea me te hanga marautanga paetata ki roto (kāore pea e taea e tātou tēnei te tiri i tēnei wā).

He tiketike tonu ngā tūmanako o Te Whāriki, Te Marautanga o Aotearoa me te New Zealand Curriculum mo te whakatinanatanga o te Tiriti i te akomanga me ngā ratonga kōhungahunga. Ahakoa tērā, kāore i te tino mārāma me pēhea te whakatinana, ka pēhea hoki te āhuatanga ina whakamahia i te akomanga.

MARAUTANGA

- PĀTAI 1** He aha ngā āhuatanga o Te Tiriti o Waitangi me tino mōhio ngā ākonga, mō ngā rā o mua i Aotearoa, mō nāianei, mō ngā rā hoki kei mua?
- PĀTAI 2** Me pēhea tā tātou tautoko i te urunga o ā tātou ākonga ki ngā mōhiotanga mō Te Tiriti o Waitangi?
- PĀTAI 3** Ko wai mā e tika ana kia whai wāhi ki te whakaako i ngā ākonga mō Te Tiriti o Waitangi kia pono, kia hāngai ki a rātou, kia uru mai hoki te katoa?
- PĀTAI 4** Me mātua whakaū te akoranga o Te Tiriti o Waitangi i roto i te marautanga paetata. He huatau āu hei āwhina i tēnei whāinga?

Whakapapa

Ngā Tūpuna – Ngā Hononga – Te Noho Tūturu – Te Tuakiri – te Ahurea – Te Hapori – Ngā Tikanga – Te Mana Whenua

Nō ngā tātai kōrero o nehe tātou, nō mua, nō nāianei, mō āpōpō hoki. I takea mai tō tātou āhua mō āpōpō i ngā rā o mua, e kitea ai tō tātou wāhi i te ao o nāianei. E whakaae ana tātou ki ngā mahi a ō tātou tūpuna, hei āwhina i ā tātou whakatau i ngā rā kei mua. E kore e taea e tātou ngā āhuatanga o mua te huri, engari mā tātou anō hei tārei te ara whakamua, me ā tātou mahi, nā runga i ngā hua o ngā mahi o mua.

Tūrangawaewae

Te Noho Tūturu – Te Tuakiri – Te Ahurea – Te Hapori – Te Wāhi – Te Noho Toitū

Mō ngā ākonga, ka tūmata ngā tātai kōrero o mua i tō rātou takiwā, mā te tūhura i ngā āhuatanga o te whenua o ngā hapū me ngā iwi, ngā kōrero tūpuna, ngā tikanga me ngā taonga. He rerekē te hira o ngā wāhi o Aotearoa ki ngā tāngata rerekē, mō ngā tikanga rerekē, ā, he rerekē hoki te whakapā atu. I takea mai tō tātou tuakiri i tō tātou kāinga tupu.

Mana Motuhake

Te Noho Tūturu – Te Tuakiri – Te Mana – Te Taukumekume – Te Taupatupatu – Ngā Hua – Te Tino Rangatiratanga

He mea hira te tū o te iwi Māori hei tangata whenua mō tātou katoa i Aotearoa. Me te tūhura mā te mahi auaha hoki e hanga whāinga wāhi, wero hoki mō ngā tāngata, mō ngā wāhi me ngā taiao. Ka tūhura ngā ākonga he pēhea rawa te whānui o ngā tukunga iho o ngā mahi o mua, ina tūhura i ngā mahi nui o te iwi Māori kia tū anō tō rātou tino rangatiratanga.

Kaitiakitanga

Te Wā – Te Horopaki – Te Taumata Tirohanga – Te Mōhiotanga – Ngā T kanga – Te Mana Kaitaki

I roto i ngā tau maha, kua noho ko te mana kaitiaki me te mana pupuru whenua i Aotearoa hei tautohetohe, i raro i ngā uara o ngā ahurea rerekē. Nā ēnei uara i tārei te whenua me ōna tāngata. Mō ngā ākonga, e noho ana ngā tohu whenua me ngā rawa ā-taiao o te takiwā hei kahupapa tiroiro i ngā tātai kōrero mō te mana kaitiaki, mō te mana pupuru whenua, mō te raupatu, te tautohetohe me te noho mai a te tangata tauhou.

Whanaungatanga

Te Whānau – Te Hapū – Te Iwi – Te Whakapapa – Ngā Tūpuna – Ngā Hononga – Te Hapori – Te Manaakitanga – Te Kotahitanga

I takea mai tō tātou tuakiri i tō tātou kāinga tupu. I takea mai te ahurea me ngā tukunga ki ngā uri i ngā here ā-whānau, me ōna toronga. I heke mai te whanaungatanga i ngā tika me ngā haepapa, e pā ana ki ngā urupare ki ngā takahanga o mua. Ka tukua ka whakapakaritia hoki te ahurea me ngā kōrero tukua iho mō ngā tikanga maha, ā, ka puta i konei he tukunga iho mō te tangata.

Current state

There are a number of resources on Te Tiriti, but they do not provide a coherent package of support for kaiako, teachers, early learning services, kura and schools. A cross-government stocktake of te Tiriti resources is underway. This will allow us to better identify the specific gaps.

Professional Learning and Development priorities are being reframed. At this stage we expect this to include cultural capabilities and designing local curriculum.

Te Whāriki, Te Whāriki a te Kōhanga Reo, Te Marautanga o Aotearoa and the New Zealand Curriculum all have high level expectations for the implementation of te Tiriti in the classroom and early learning services. However, there is little clarity about how to do so or what it looks like when it is in practice.

CURRICULUM

- Q 1** What aspects of Te Tiriti o Waitangi are critical for all learners to know about, considering Aotearoa New Zealand's past, present and future?
- Q 2** How should we support our learners to access knowledge about Te Tiriti o Waitangi?
- Q 3** Who should be involved with teaching learners about Te Tiriti o Waitangi in an authentic, appropriate and inclusive manner?
- Q 4** Ensuring learning about Te Tiriti o Waitangi needs to be reflected in the local curriculum. What suggestions do you have to make this happen?

Whakapapa

Tūpuna – Connections – Belonging – Identity – Culture – Community – Tikanga – Mana Whenua

We are history, past, present, and future. Our past informs our future and helps us see our part in the present. We acknowledge the actions of our ancestors and use them to inform future decisions. We cannot change history but we can shape the future and our own behaviours as a result of historical events.

Tūrangawaewae

Belonging – Identity – Culture – Community – Place – Continuity

For students, history starts locally, exploring the features of the land of hapū and iwi, tūpuna, stories, protocols, and taonga. Places in Aotearoa New Zealand are significant to different people for different reasons and are used in different ways. Our identity builds from where we come from.

Mana Motuhake

Belonging – Identity – Mana – Controversy – Conflict – Consequences – Tino Rangatiratanga

The status of Māori as tangata whenua is significant for all in Aotearoa New Zealand. Exploration and innovation create opportunities and challenges for people, places, and environments. Students examine how far-reaching the consequences of actions can be when examining the historical efforts by Māori for a return to self-determination.

Kaitiakitanga

Time – Context – Perspective – Knowledge – Tikanga – Guardianship

Historically, guardianship and ownership of the land in Aotearoa New Zealand has been subject to the conflicting values of different cultures. These values have shaped the land and the people. For students, local landmarks and natural resources are a foundation for looking at a history of guardianship, ownership, confiscation, conflict, and settlement.

Whanaungatanga

Whānau – Hapū – Iwi – Whakapapa – Tūpuna – Connections – Community – Manaakitanga – Kotahitanga – Unity

The foundation of our identity comes from who we come from. Culture and heritage originate and are sustained through familial links and bonds. Kinship comes with rights and obligations and affects responses to historical events. People pass on and sustain culture and heritage for different reasons and this has consequences for people.