

## Cabinet Paper material

### Proactive release

Minister & portfolio Minister Davis, Associate Education (Māori Education)  
Name of package Māori Medium and Kaupapa Māori Education:  
Te Pae Roa Report  
Date considered 9 May 2022  
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Te Pae Roa Report**

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#### Material redacted

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Section 9(2)(h) to maintain legal professional privilege

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Chair

Cabinet Social Wellbeing Committee

## **MĀORI MEDIUM AND KAUPAPA MĀORI EDUCATION – TE PAE ROA REPORT**

### **Purpose**

1. This paper outlines the feedback from the initial round of independent engagement by Te Pae Roa, the independent oversight group appointed by Cabinet in October 2021, to advise me on how to support Māori Medium Education and how to grow Kaupapa Māori Education (MME / KME). It recommends that you note Te Pae Roa's paper *Te Pae Roa – The Future of Kaupapa Māori and Māori Medium Education* (the Report) and agree that I will come back to Cabinet in July 2022 to seek agreement for next steps in this work programme.

### **Relationship to Government Priorities**

2. This work supports the Government's pledge to become a better Te Tiriti o Waitangi partner by strengthening Māori-Crown relations, which was referenced in the Speech from the Throne. It also aligns with the Government's commitment to make New Zealand the best place for a child to grow up. MME and KME play an important role in supporting the Government's education, te reo and wellbeing objectives, including *Ka Hikitia* and *Tau Mai Te Reo*, the *Maihi Karauna* and the *Maihi Māori* and the status of te reo as an official language.

### **Executive Summary**

3. I want to support MME and grow KME because they create improved te reo, educational achievement and wellbeing outcomes for Māori learners and support our commitments to te reo Māori (CAB-21-MIN-0395). Strengthening these pathways in education has been consistently identified as a clear priority for Māori, iwi, whānau, Māori education peak bodies and Māori rangatahi through many different engagement and consultation processes, including Korero Mātauranga, the Tomorrow's Schools Review, Waitangi Tribunal processes, Mātauranga and Iwi Leaders and Māori and iwi partnership discussions over many years.
4. Since our December 2021 appointment of Te Pae Roa, the independent oversight group established to advise me on how to support MME and grow KME, the Group has engaged with Māori, iwi, hapū and Māori education stakeholders and has provided me with its initial position report on this first round of engagement (Appendix 1). The Report is aspirational, and its findings are high level.
5. The key recommendations are to develop new legislation to create new systems and structures for Māori Education that enable iwi and Māori to exert their rangatiratanga and mana motuhake over Kaupapa Māori and Mātauranga Māori in education settings. As a result, the Report recommends that changes need to be applied to funding, workforce development, qualifications, property and network planning and curriculum.

6. Te Pae Roa will continue its engagement with Māori on the ideas in its report, independent of the Crown. I will come back to Cabinet in July 2022 to seek agreement for next steps in this work programme. In the interim, Te Pae Roa will also work with the Ministry of Education to inform advice to me, ahead of this report-back.

## Background

7. The current education system governs two separate education pathways. One pathway is considered mainstream education or English medium education<sup>1</sup>, and the other pathway is Kaupapa Māori Education. 491 early childhood education services provide MME and there are about 10,000 learners at these services (451 Kōhanga (8500 learners), 40 Puna Reo (1500 learners)). There were 23,000 learners in MME schooling in 2021, attending 305 schools (ca. 65 Kura Kaupapa Māori and ca. 35 Kura-ā-lwi). 96 percent of these 23,000 learners are Māori.
8. Both pathways are very different and require different measures of support to be successful. The current system is failing to support Māori Medium Education and grow Kaupapa Māori Education.
9. Over the years, governments have tried to make the system work better for Kaupapa Māori through different programmes and strategies – but there has been limited impact.
10. The reason is simple. The education system was never built to grow Kaupapa Māori Education; from its inception, the system was established to do the opposite (Appendix 2) and Kaupapa Māori Education was never created or established to work successfully inside the education system.
11. Evidence<sup>2</sup> shows that tamariki and rangatahi Māori achieve more when they follow a Kaupapa Māori Education pathway. To give them more opportunities to choose that pathway, we must actively grow its accessibility and, to grow its accessibility, we must create the system and structures that will enable it to flourish.
12. This is why this work is so important.
13. That is why, in September 2021, Cabinet agreed to the Ministry of Education developing a work programme to grow Māori Medium Education and Kaupapa Māori Education by June 2022 in conjunction with a Māori Medium Education Oversight Group (CAB-21-MIN-0395). At the same time, Cabinet also noted my proposal of a stretch target of 30 percent of Māori learners participating in MME in early learning and schooling by 2040, and to grow KME pathways in tertiary education. Cabinet also noted that I intend to introduce bespoke MME / KME legislation in early 2023.
14. In October 2021, Cabinet appointed the Oversight Group (Te Pae Roa) (APH-21-MIN-0287, with the following membership:
  - a. Dr. Wayne Ngata (Chair) (Ngāti Ira, Ngāti Porou, Te Aitanga a Hauiti);
  - b. Jason Ake (Tauranga Moana);
  - c. Moe Milne (Ngāti Hine);

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<sup>1</sup> This does include bilingual immersion units in English medium education.

<sup>2</sup> Te Kura Huanui Report 2021.

- d. Rahui Papa (Ngāti Korokī Kahukura); and
- e. Miriama Prentice (Ngāti Tūwharetoa).

### ***The Purpose of Te Pae Roa***

15. The purpose of the establishment of Te Pae Roa is to create space for Māori to exercise their rangatiratanga in setting the direction for strengthening MME and KME. For Māori to exercise their authority and agency in education, they must be valued as Te Tiriti o Waitangi partners. To enable this, Te Pae Roa provides independent oversight of the engagement process and the subsequent development and implementation of the work programme, including legislation.
16. This will ensure that we recognise the status of Te Reo Māori as a taonga of iwi and Māori and the origins of MME and KME within Māori communities. In practice, it means that Māori can shape and direct this work, can maintain an independent voice and a direct channel of communication to me, supported by the Ministry and education agencies to be responsive and responsible Kāwanatanga partners.
17. Te Pae Roa developed a Terms of Reference that is attached as Appendix 3. Four places on the group were held open for the purpose of covering representation from Te Matakāhuki (Te Kōhanga Reo National Trust, Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, Ngā Kura ā Iwi o Aotearoa, and Te Taihū o Ngā Wānanga). Te Matakāhuki have yet to agree to become part of this group but have been engaged by Te Pae Roa. The offer has stood since the formation of Te Pae Roa and has been declined to date. One member of Te Matakāhuki, Te Rūnanganui, is currently entering mediation with the Crown (based on an urgency application with the Waitangi Tribunal) as outlined in paragraphs 30-36 below.
18. To progress this work, members of Te Pae Roa undertook a first round of engagement with Māori, iwi, hapū and Māori education stakeholders from 8 February 2022 to 23 March 2022. Covid restrictions meant all hui were held via Zoom. Hui were either held with specific groups or on a regional basis. Te Pae Roa's presentation gave an overview of Te Pae Roa and its role, and the work programme and the timelines Te Pae Roa was working to. It also outlined my vision for the future of MME and KME and asked four questions of participants:
  - a. What should be the priorities for Māori Medium / Kaupapa Māori Education when thinking about this work programme?
  - b. What does Māori Medium / Kaupapa Māori Education look like in 30 years' time or in 3-4 generations' time?
  - c. What are some of the things that frustrate you / you want to change with Māori Medium / Kaupapa Māori Education now?
  - d. How would you define Māori Medium / Kaupapa Māori Education?

### ***Te Pae Roa Report***

19. Following the conclusion of its initial engagement, Te Pae Roa met with me on 31 March to discuss its findings and provided me with its final report on 4 April 2022 (attached as Appendix 1). The Report is now available on the Ministry of Education's website.

## **Key Engagement Themes**

20. The key themes of Te Pae Roa's engagement are:

- a. Māori are supportive of my vision, but recognise that achieving a 30% increase in some areas will be harder and that the focus of the 30% should be tamariki in Kaupapa Māori education;
- b. Acknowledging the history of MME / KME is important, such as the loss of language due to a generation not being able to speak Te Reo;
- c. Therefore, the proposed legislation should include an acknowledgement of past wrongs to draw a line between the past and the future;
- d. Māori should determine the current and future direction of MME and KME, including its governance (no participants supported the Ministry of Education continuing to govern the Māori education continuum);
- e. The Crown still has obligations, under Te Tiriti, to support MME and KME growth, and to enable and protect its place in Aotearoa – but it does not have ownership rights to it or its future;
- f. Te Matakāhuki believe that there should be a parallel pathway for Kaupapa Māori Education – Kōhanga Reo, Kura Kaupapa Māori, Kura ā-lwi and Wānanga;
- g. All participants agreed that MME and KME are under-funded and that funding frameworks are based on English-medium education and therefore fall short of recognising and valuing MME and KME;
- h. The workforce shortage is a barrier to growing MME and KME and therefore the thinking needs to be broadened on who can be a teacher, and how the extra demands on kaiako in MME and KME can be rewarded, including better career pathways;
- i. The need to fix sub-standard property and growing pathways in regions from kōhanga to kura and wharekura, and then to tertiary education; and
- j. Curricula need to be customised to value Mātauranga Māori and grow the important role of iwi in the development of those.

21. Participants who advocated for an independent authority were really after mana motuhake – they wanted the ability to provide MME and KME in a way they know is best for tamariki and not to be undermined – unintentionally or not - by a system that has consistently been a barrier to those aspirations.

22. I do not want to establish a Māori Medium Education Authority that is another Ministry, a Ministry for Māori Medium / Kaupapa Māori education that only governs a small percentage of Māori learners. I expect to return to Cabinet in July 2022 with the next steps for this work programme.

## **Te Pae Roa's Change Proposal and Key Recommendations**

23. As a result of the points raised in their engagement, Te Pae Roa has come to the view that the issues are systemic in that the Crown has assumed ownership and governance of Kaupapa Māori Education and the use of Mātauranga Māori (inclusive of Te Reo Māori) in English-medium settings. The issues are systemic to them

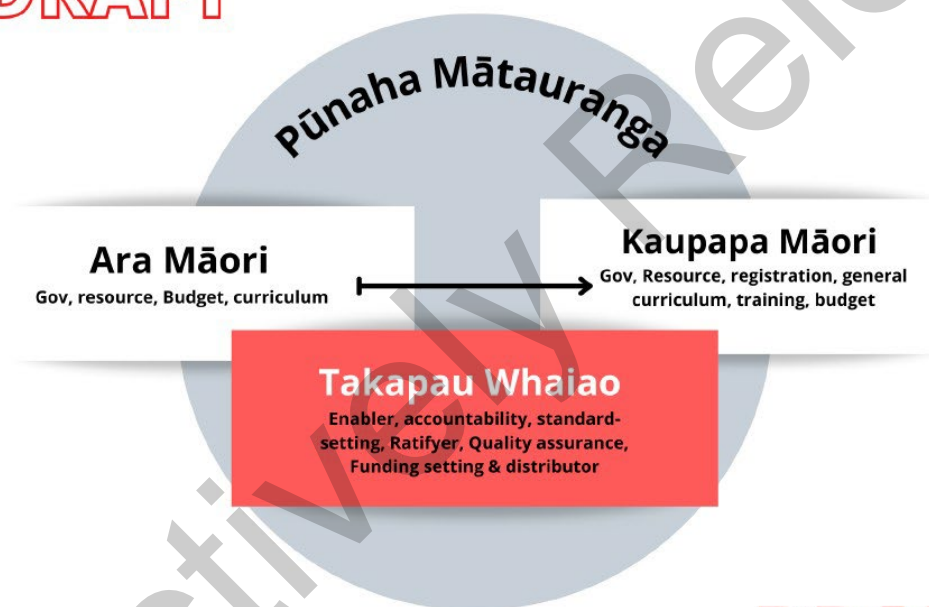
because the Crown does not own Kaupapa Māori education or Mātauranga Māori, yet the current system is designed in a way that sees the Crown control these.

24. Te Pae Roa is therefore proposing a new structure to enable iwi and Māori to exert their tino rangatiratanga and mana motuhake over Kaupapa Māori education and Mātauranga Māori in all education settings, as outlined in the draft diagram below, that will:

- a. see space for Māori to exercise their governance in Ara Māori<sup>3</sup> and ensure integrity of Mātauranga Māori outside of Kaupapa Māori Education settings; and
- b. ensure that Kaupapa Māori Education providers are able to exercise their governance rights over Kaupapa Māori Education settings.

## Overview of change

**DRAFT**



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25. The components of this proposed draft change include:

- a. Te Pūnaha Mātauranga: The education system as a whole;
- b. Kaupapa Māori: Total immersion education that is governed and delivered by Māori;
- c. Ara Māori: All other education pathways that provide Reo Māori, Tikanga Māori or Mātauranga Māori outside of Kaupapa Māori Education; and

<sup>3</sup> Te Pae Roa find it more progressive to move away from the use of Māori Medium as a definition and instead refer to Ara Māori (Māori pathways).


- d. Takapau Whaiao: A new body that connects to both Ara Māori and Kaupapa Māori and supports both areas.
26. These changes are high level. The form and nature of these changes have yet to be worked through in any detail, before a second round of planned independent engagement later in the year. Te Pae Roa's recommendations are:
- a. **Agree** to develop new legislation to create a new system and structure for Māori Education that is designed to enable its growth;
  - b. **Agree** to progress work on the new structure and system for the Māori education continuum;
  - c. **Agree** that Te Pae Roa and the Ministry of Education work together to develop options for the new structure and system roles and responsibilities with the intention to devolve decision-making processes and funding to this new structure; and
  - d. **Agree** that Te Pae Roa and the Ministry of Education work together to develop options on a new system for the Māori education continuum which includes, but is not limited to, funding, workforce development, qualifications, property and network planning, and curriculum.

#### Relevant Waitangi Tribunal Claims

27. In October 2021, Dr Cathy Dewes on behalf of Te Rūnanga Nui o Ngā Kura Kaupapa Māori (Wai 1718) (Te Rūnanga Nui) filed an amended statement of claim with the Waitangi Tribunal concerning Kura Kaupapa Māori, Te Aho Matua, and Te Rūnanga Nui. Subsequently, in December 2021, Te Arawa Education Taskforce<sup>4</sup> filed a statement of claim with the Waitangi Tribunal concerning te reo Māori, Kura Kaupapa Māori, Kura ā Iwi, Wharekura and Charter Schools. Both Te Rūnanga Nui and Te Arawa Education Taskforce have applied for an urgent hearing to inquire into their claims.
28. The key issues raised by Te Rūnanga Nui's claim concern acts and omissions by the Crown in relation to:
- a. The exercise of tino rangatiratanga by whānau of Kura Kaupapa Māori and Te Rūnanga Nui;
  - b. The active protection and promotion of Kura Kaupapa Māori Te Aho Matua as taonga in their own right and as critical agents in the maintenance and transmission of te reo Māori as a first language of tamariki Māori; and
  - c. The right of tamariki Māori to grow and develop as Māori through a Kaupapa Māori schooling option.
29. The key issues raised by Te Arawa Education Taskforce concern similar acts and omission by the Crown but adds:
- d. The exercise of tino rangatiratanga by whānau, hapū and iwi with respect to the development, implementation, and development of policy for Kura Kaupapa Māori, Kura ā Iwi, Wharekura and Charter Schools; and

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<sup>4</sup> Comprising of Sir Toby Curtis, Donna Awatere Huata, Manu Pene, George Epapara, Paora Maxwell and Dr Ken Kennedy, this is a committee established by Te Whare Whakaruruhau o Te Arawa Incorporated.

- e. The ongoing failure rates of Tamariki and Rangatahi Māori of Te Arawa descent in mainstream education and other alternative education option.
30. Both statements of claim state that these acts and omissions are in breach of Te Tiriti o Waitangi and the Crown's obligations to actively protect and promote te reo Māori and tikanga Māori.
31. The Crown filed a number of briefs of evidence and memoranda of Counsel in response that opposed the applications for urgency, on the basis that the Waitangi Tribunal's criteria have not been met, and that there is a present and ongoing opportunity for both Te Rūnanga Nui and Te Arawa Education Taskforce to participate in the Government's MME and KME work programme and thereby address many of the issues underlying their claims.
32. These processes led to a judicial conference with the Waitangi Tribunal to consider the applications for urgency on 7 April 2022, for which the Crown, as well as the claimants, were invited to submit synopses of their submissions and any further evidence. The Crown's position continues to be that the MME / KME work programme is an alternative remedy and gives the claimants opportunity to shape the direction for MME and KME and therefore address many of the issues raised. The Tribunal has invited the parties to mediation, and this will commence over the next few weeks.
33. 9(2)(h)
- 

#### **Government Response**

34. I recommend that the Government note the findings of Te Pae Roa's Report on its engagement relating to supporting MME and growing KME. The vision, aspirations and direction of travel laid out in the Report have been developed by Māori for Māori and will be considered as I progress the MME and KME work programme previously agreed to by Cabinet.
35. Te Pae Roa will continue its engagement with Māori on the ideas outlined in its report and will also work with the Ministry to inform advice to me, ahead of my returning to Cabinet in July 2022 to seek agreement for next steps in the work programme.

#### **Financial Implications**

36. 9(2)(f)(iv)
- 

#### **Legislative, Regulatory and Climate Implications**

37. I have submitted a Legislation Bid for the 2022 year. I would like the legislation to be introduced in 2023 in te reo Māori and English, in line with the Te Ture mō te Reo Māori 2016.



38. There are no regulatory or climate implications arising directly from this paper.

### Population Implications and Human Rights

39. This work will support improved education, wellbeing and te reo Māori outcomes for Māori learners and whānau because most learners in MME / KME are Māori. This will support our Treaty of Waitangi obligations and international instruments.

### Consultation

40. This paper has been prepared by the Ministry of Education. Te Arawhiti, Te Matawai, Te Taurawhiri, Treasury, Te Puni Kokiri and DPMC have been consulted. Te Matawai have requested further engagement prior to providing formal feedback on the proposals in the paper, and that will happen as part of the next phase of the work to develop the Te Pae Roa proposals.

### Communications

41. I do not intend to make a public announcement about this work at this time. Te Pae Roa's report is available on the Ministry of Education website.

### Recommendations

42. The Associate Minister of Education (Māori Education) recommends that the Cabinet Social Wellbeing Committee:

- a. **Note** that, in September 2021, Cabinet agreed to the Ministry of Education developing a work programme to grow Māori Medium Education and Kaupapa Māori Education by June 2022, in conjunction with a Māori Medium Education Oversight Group (CAB-21-MIN-0395);
- b. **Note** that, in October 2021, Cabinet appointed this Oversight Group, now called Te Pae Roa (APH-21-MIN-0287);
- c. **Note** that Te Pae Roa reported back to me on 4 April with the results of its first round of engagement (Appendix 1) (paragraphs 20-21);
- d. **Note** that the report recommends that changes be applied to funding, workforce development, qualifications, property and network planning and curriculum, including through legislation (paragraph 26);
- e. **Note** that Te Pae Roa will continue its engagement with Māori on the ideas in its report, independent of the Crown;
- f. **Agree** that I will come back to Cabinet in July 2022 to seek agreement for next steps in this work programme;
- g. **Note** that Te Pae Roa will also work with the Ministry of Education to inform advice to me, ahead of this report-back;

- h. **Note** that there will then be a period of consultation of Cabinet-approved policy options, by Te Pae Roa and Crown officials, ahead of seeking Cabinet's approval for final policy decisions and drafting instructions.

Authorised for lodging

Hon Kelvin Davis

Associate Minister of Education (Māori Education)

27 / 04 / 2022

Proactively Released

# **Te Pae Roa**

The Future of Kaupapa Māori and Māori medium education

*Report back and independent advice following Te Pae Roa's engagement Process*

**April 2022**

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## Te Pae Roa: Process used for Engagement

1. Te Pae Roa engaged with Māori, iwi, hapū and Māori Education stakeholders from 8 February 2022 to 23 March 2022. Te Pae Roa engaged regionally and with specific groups.
2. Te Pae Roa engaged with:

### Groups

- Ngā Rangatira (Jointly hosted by Kīngi Tūheitia and Sir Tumu Te Heuheu)
- National Iwi Chairs Forum
- Ngā Iwi
- Teaching Council NZ
- Ngā Rauru Kītahi
- Ngā Puna Reo
- Māori staff at the Ministry of Education

### Regions

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| - Te Tai Tokerau (2 x meetings)  | - Heretaunga/Ahuriri/Tūranga/Te Tai |
| - Tāmaki Makaurau (uru/raki)     | Rāwhiti                             |
| - Tāmaki Makaurau(tonga/rāwhiti) | - Taranaki                          |
| - Waikato                        | - Pōneke/Wairarapa                  |
| - Tauranga                       | - Te Taihū                          |
| - Te Arawa                       | - Ōtautahi                          |
| - Tūwharetoa                     | - Te Taurapa (Otepoti)              |

### Content of Engagement

3. All members used the same presentation when hosting hui. This presentation provided an overview of Te Pae Roa and its role, work programme and timelines. It outlined the Minister's vision for the future of Māori medium education and Kaupapa Māori Education and asked 4 questions of participants.
  - What should be the priorities for Māori medium education/Kaupapa Māori education when thinking about this work programme?
  - What does Māori medium education/ Kaupapa Māori education look like in 30 years' time or in 3-4 generations' time?
  - What are some of the things that frustrate you/you want to change with Māori medium education/Kaupapa Māori education now?
  - How would you define Māori medium education/Kaupapa Māori?
4. Members also left time and space for people to have a general discussion on issues concerning them, their region or their iwi and hapū.

### *Accountability to attendees*

5. Te Pae Roa committed to a process that was open and transparent throughout all its engagements. Notes were taken at each meeting and sent back to participants for approval or further amendment.

### *Impact of Covid 19*

6. COVID-19 restrictions meant all hui were held via Zoom.
7. Te Pae Roa undertook engagement at the beginning of the Omicron outbreak. Kura and kaiako were under pressure with case numbers escalating daily.
8. Te Pae Roa ensured that they met with anyone and everyone who wanted to engage and will continue to be open and available as the work programme progresses.

## **Summary of engagement**

9. A summary of the notes taken at every hui is attached as Appendix 1.
10. Te Pae Roa met at the end of March and held a wānanga to discuss their engagements and shape their advice to the Minister.
11. As a group, we summarised the engagements into themes to provide the Minister with an overview of the discussions.

### **Common themes across all engagements**

#### *Response to the Minister's vision*

12. Overall participants were supportive of the Minister's vision, some moving to discuss what this vision would look like region by region or iwi by iwi.
13. Some regional participants did comment that achieving a 30% increase in some areas will be harder than others, given the differences in the availability of Kaupapa Māori / Māori medium education.
14. For the most part, those engaged by Te Pae Roa have a vision that the future state of education for Māori sees tamariki and whānau Māori pursuing kaupapa Māori education pathways.

#### *Acknowledging the history of Māori medium education/Kaupapa Māori education and Te Reo.*

15. Many participants from across the regions reflected on the history of Kaupapa Māori and Māori medium education, and the loss of language due to a generation not being able to speak, let alone grow their te reo capability through the New Zealand schooling system.
16. They spoke of the impact this had on the loss of language in their own whānau, inside their own iwi and hapū.

### *Defining Māori medium education and Kaupapa Māori education*

17. The participants' feedback on the definitions of Māori medium education and Kaupapa Māori education reflected their various personal experiences within the Māori education continuum.
18. It is important to note under this theme that Te Matakahuki made the decision not to engage in this process. Te Pae Roa has included their positioning to ensure our advice to the Minister is balanced and takes into account as much as possible the considerations of everyone in the sector.
19. Te Matakahuki believe that there should be a parallel pathway for Kaupapa Māori Education – Kōhanga Reo, Kura Kaupapa Māori, Kura ā-lwi and Wānanga.
20. This divide would see Puna Reo, iwi initiatives, and Rumaki Reo sitting within Māori medium education.
21. Some participants not represented by Te Matakahuki (such as Rumaki Reo and Puna Reo) see that operating in English-medium settings constrains their ability to exercise mana motuhake and provide Kaupapa Māori education.

### *Governance of Māori medium education/Kaupapa Māori education*

22. No participants support the Ministry of Education continuing to govern the Māori education continuum. Participants expressed concern at the Crown's assumed ownership and governance over Kaupapa Māori education and mātauranga Māori delivered outside of Kaupapa Māori settings.
23. There were strong calls in the engagements for an independent Māori Education Authority, however, participants were less clear on the role and functions of an independent authority.
24. Across all engagements, there was strong support for Māori exercising their 'tino rangatiratanga' and 'mana motuhake' over Kaupapa Māori/ Māori medium education – meaning that Māori should determine the current and future direction of Māori medium education and Kaupapa Māori education.
25. Much was said about the 'system'. Many used the phrase 'square peg, round hole' to describe how Kaupapa Māori and Māori medium education did not fit the current education system settings; that no matter how much participants tried to work within the education system to further their aspirations for Kaupapa Māori Education/Māori medium education, there were too many barriers, sometimes a lack of understanding or long-standing policies and regulations that meant their aspirations had to go unmet.

### *Funding*

26. All participants agreed that Māori medium education and Kaupapa Māori Education did not receive equitable funding.
27. Many examples were provided of how they had to 'fight' with the Ministry over funding. All saw English-medium settings as being provided much more support than Kaupapa Māori education / Māori medium education.

28. There was a lot of discussion questioning what the Ministry of Education funds, and how they value parts of the Māori medium education/ Kaupapa Māori education that do not align with what is actually important to Māori. Funding frameworks are seen as being developed for English-medium education, and therefore, falling short of recognising and valuing Kaupapa Māori and Māori medium education.
29. There were notable differences between teaching and learning in Kaupapa Māori / Māori medium education setting versus English-medium setting, yet these differences are not recognised by the Ministry.

*Growing the number of students and whānau in Kaupapa Māori/ Māori medium education.*

30. As mentioned in the response to the Minister's vision, participants support a future state that sees tamariki and whānau Māori pursuing kaupapa Māori education pathways, but emphasised the need for 'transition' points to encourage whānau into Kaupapa Māori education.
31. Some expressed that as whānau they are hesitant to engage in a kaupapa Māori pathway as they do not have the necessary language proficiency/cultural connectedness in their whānau.
32. There are various transition points on the Māori medium education continuum, from English-medium settings to Kaupapa Māori / Māori medium settings, and also the transition points at different phases of the Kaupapa Māori. The transition into Māori medium and Kaupapa Māori education was described as being hard on the tamariki and whānau, but also on Kaupapa Māori / Māori medium education providers who do not have the ability to spend time bringing them up to the same level as others in their classroom.

*Workforce*

33. All engagements spoke of the need for an increase in the workforce across the Māori education continuum – with many discussing the shortages they are currently experiencing.
34. Participants also saw the workforce shortage as a massive barrier to growing Kaupapa Māori / Māori medium education and establishing more kura.
35. Some spoke of the need to look at alternative positions in classrooms – kaumātua sitting alongside kaiako. Kaiāwhina positions were also discussed – many agreed that these positions were undervalued.
36. Qualifications for teaching were discussed. Some want to bring back 'tohu Māori' or look for ways to qualify a wider range of iwi/ Māori experts to be inside a classroom, roles that fit more with Kaupapa Māori/Māori medium education. The current settings are seen as too restrictive and limiting.
37. There was a lot of discussion that suggested teaching is no longer a preferred career of many reo graduates who find or see more rewarding career options elsewhere.
38. Stronger, and more targeted incentives were discussed to encourage more graduates to join the teaching profession. Participants also called for recognition of the unique



skills and the extra work required for kaiako in Kaupapa Māori and Māori medium education settings.

39. Kaiako who joined the discussions expressed frustration at the inability for them to grow their careers – some suggesting that they would not be progressed from their position to a deputy principal position because there was no one to fill their current roles with the shortage of kaiako in the system, and others in Kaupapa Māori education settings that are limited by the size of their kura. Many felt held back and undervalued because of this.
40. The workforce in Kaupapa Māori / Māori medium education felt overworked. Mostly due to the demands on kaiako in Kaupapa Māori / Māori medium settings being much higher than in English medium settings. Kaiako in Kaupapa Māori / Māori medium education don't just teach subjects in a classroom. The role requires significantly more – including support for whānau and connectedness to community and local iwi / hapū (which is based on fulfilling community roles).

### *Pathways and Property*

41. Participants spoke of some regions experiencing broken Kaupapa Māori/Māori medium education pathways. Having access to a kōhanga but not a kura, or a kura but not a wharekura. And for some whānau in some areas sending tamariki on a Kaupapa Māori/Māori medium pathway is not realistic.
42. The need to show whānau that a Kaupapa Māori/Māori medium education pathway is accessible and guiding them through those options and overcoming some of the accessibility barriers was important.
43. Many shared stories about poor property conditions – half a gym, lack of maintenance and many participants compared the lack of investment in Kaupapa Māori / Māori medium education to the significant investment in English medium schools.

### *Curriculum*

44. More iwi based learning was deemed a priority for the curriculum. Whānau want their tamariki to learn about who they are and where they come from – rather than a generic national approach to being Māori.
45. Some expressed frustration in curriculum requirements from the Ministry of Education that do not value mātauranga Māori and only assess a small part of what whānau deem important mātauranga for their tamariki to know.

### *Regionally specific issues*

46. Some regions shared issues that were specific to their area:
  - a. Te Tai Tokerau: in Whangārei tamariki do not have the ability to follow an uninterrupted Kaupapa Māori or Māori medium education pathway because of limited access is limited. Participants noted that a 30% target for Whangārei would require significant work and investment, as opposed to an area like Te Rarawa which has many more Kaupapa Māori/Māori medium education opportunities for tamariki.

- b. Te Waipounamu: in Te Waipounamu, the spread of tamariki Māori means that the region faces unique issues around building strong kaupapa Māori and Māori medium education pathways. Some participants expressed the opportunity for digital education platforms as part of the solution.
- c. Te Puku o Te Ika: in the Central North Island region, participants expressed a strong focus on space for iwi involvement and leadership in education.
- d. Tāmaki: in Auckland, there was a significant focus on the loss of te reo Māori in urban settings and the need for education pathways to support whānau in the reclamation of their language and culture.
- e. Ngā Rauru Kītahi: Ngā Rauru Kītahi have been working for a long time to deliver kaupapa Māori education to their tamariki and expressed frustration at the inability of the current system to support innovation and the development of new forms of delivering kaupapa Māori education.

### *General Feedback*

- 47. There was a strong call for iwi to be more involved in the education of their tamariki across the entire Māori education continuum. Many emphasised the important role of iwi in the development of the local curriculum.
- 48. The questions asked by Te Pae Roa were designed to get participants to think about not only the barriers they face on a day to day basis – but to think about the generations of tamariki to come.
- 49. All participants agreed with one fundamental point – that we need to grow and invest in a future that supports tamariki and whānau to pursue Kaupapa Māori education pathways. All see this investment as key to the education and well-being of our reo, our tikanga, our tamariki, and our future.

### **Advice from Te Pae Roa**

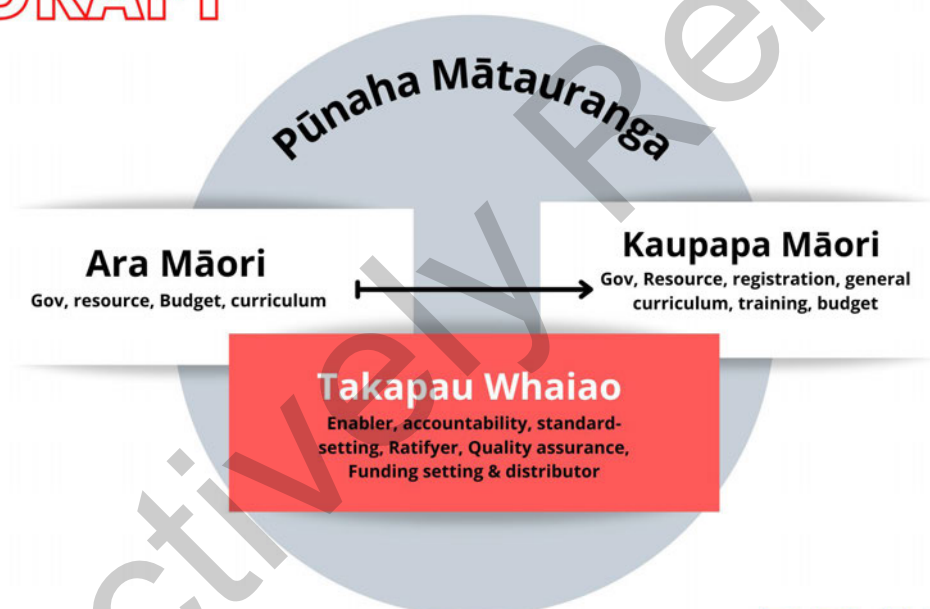
- 50. Te Pae Roa was established by the Minister to help shape the future of Kaupapa Māori and Māori medium education pathways.
- 51. Our task was to engaged with Māori from across Aotearoa and provide the Minister with independent advice based on the feedback from Māori, grounded by the experience and expertise of the group members.
- 52. Te Pae Roa members entered into the engagement process with open minds, no fixed positions or thoughts.
- 53. We were asked to look at possible legislative options as well as the development of a future work programme.
- 54. Our advice provides the next steps in ensuring we can move towards the vision and aspirations the Minister has clearly outlined. Based on our engagement, we have interpreted your vision as a 30% increase in the number of tamariki in Kaupapa Māori Education.

### *Defining the problem*

55. In reflection on the points raised throughout the engagement, Te Pae Roa have come to the view that the issues raised are largely symptomatic of a systemic issue – the Crown's assumed ownership and governance over Kaupapa Māori education and the use of mātauranga Māori (inclusive of te reo Māori) in English-medium settings.
56. The Crown does not own Kaupapa Māori education or mātauranga Māori. However, the current system is designed in a way that sees the Crown control Kaupapa Māori education and mātauranga Māori provided outside of Kaupapa Māori settings.
57. Therefore, we are proposing a new structure, that will see a rearrangement of the system to enable iwi and Māori to exert their tino rangatiratanga and mana motuhake over Kaupapa Māori education and mātauranga Māori in all education settings. This structure will also create the conditions across the Māori education continuum that, over time, will encourage whānau to transition into Kaupapa Māori education pathways.

## Overview of change

**DRAFT**



**DRAFT**

### *The new structure and system*

58. Te Pae Roa is proposing key structural changes in the education system. These changes will see space for Māori to exercise their governance rights in Ara Māori and ensure integrity of mātauranga Māori outside of Kaupapa Māori settings. The changes will also ensure that Kaupapa Māori providers are able to exercise their governance rights over Kaupapa Māori education settings.
59. The diagram above comprises of:
- a. **Te Pūnaha Mātauranga:** represents the education system as a whole.

- b. Kaupapa Māori:** Total immersion education that is governed and delivered by Māori. This is where Te Matakahuki may sit (this is an interim definition and will need to be refined as Te Pae Roa continues engagement).
- c. Ara Māori:** Māori education provided outside of the Kaupapa Māori education settings. By definition, this includes all other education pathways that provide reo Māori, tikanga Māori or mātauranga Māori offerings.
- d. Takapau Whaiao:** This is a new body that connects to both Ara Māori and Kaupapa Māori. It's function is to support both areas and the transition from Ara Māori to Kaupapa Māori for those whānau and tamariki pursuing that pathway.

### *Ara Māori and Kaupapa Māori education*

- 60. We have reviewed the numerous definitions of Kaupapa Māori Education and Māori medium education – but, at this point in our discussions, we find it more progressive to move away from the use of Māori medium as a definition and instead refer to Ara Māori.
- 61. The next steps for Te Pae Roa will be to determine how those on the Māori education continuum fit into the new structure we are proposing. The interim definitions are included in the breakdown of the diagram above. In our engagement, we also heard that the part of Kaupapa Māori education includes 'by Māori for Māori' education that was established by Māori and not by the Crown.

### *Equity and the System*

- 62. Te Pae Roa takes the view that legislation is required to achieve the aspirations we all have for Kaupapa Māori and Ara Māori medium education. Legislation is needed to create the structure and system to provide equity for Kaupapa Māori and Ara Māori education and appropriately shift ownership and governance to iwi and Māori.
- 63. The Education system as we know it, originates from a desire to impose a way of learning and being on a culture that it did not belong to, and from its very beginning it built barriers intentionally or not, to the growth of a Māori education. Its focus was on assimilation of Māori into Pākehā society, and subservient to that society. It favoured the teachings of missionaries over tikanga and mātauranga Māori. As the system evolved it moved to eliminate the use of Te Reo in its classrooms and on its playgrounds – punishing Māori who spoke Te Reo within earshot of teachers. The number of Māori teachers in positions of influence was never encouraged, Māori women were seen to be of more value in supporting roles rather than roles of leadership. When Māori fought for and established their own education initiatives and institutions, the system put limits on their growth and tried to bring them under the governance of the English medium system.
- 64. The point is, the Education system was not built to provide Māori with equity. Its founding purpose was to do the opposite.
- 65. Māori will never receive equity from the Education system – because its foundations will not allow it to.

66. Changes to policies, regulations and even institutional culture will only go so far, and will always fall short of enabling Kaupapa Māori and Ara Māori education to gain the equity they desire.
67. Our advice is that separate legislation is required to re-shape the system and provide the right settings for Kaupapa Māori Education and Ara Māori.

### *Governance*

68. When reflecting on the establishment of traditional Kaupapa Māori Education movements like Te Kōhanga Reo, Kura Kaupapa, Kura ā-lwi and Wānanga – we are reminded that these were developed by Māori as Māori solutions for Māori futures.
69. We accept that Kaupapa Māori education does not belong to the Crown. It belongs to Māori and therefore should be governed by Māori for Māori.
70. The new structure proposed by Te Pae Roa recognises the need to shift the system and structure that currently governs the Māori education continuum and puts it in the hands of Māori. The new structure takes what exists in the current education system for Māori and repurposes it.
71. We believe the Crown, under Te Tiriti, still has obligations to Kaupapa Māori education and Ara Māori education. To support its growth, to enable and protect its place in Aotearoa – but it does not have ownership rights to it or its future.
72. We are aware that the Minister has ruled out the option of an Independent Authority – and Te Pae Roa has no comment to make on this position. But we remained open to the many Māori who engaged on this topic.
73. Participants who advocated for an Independent Authority were really after mana motuhake. They wanted the ability to provide Kaupapa Māori Education in a way they knew was best for tamariki and not be undermined or second-guessed by a system that has consistently, unintentionally or not, been a barrier to achieving their aspirations.
74. It is Te Pae Roa's belief that Māori are in the best position to lead and govern Kaupapa Māori Education and Ara Māori Education, they are the experts and should not be held accountable to a system that does not recognise that.
75. The purpose of this new structure is not to undermine the separate governance structures of current kaupapa Māori education providers. They remain free to exercise their own mana motuhake, and in fact this new legislation should look to remove Crown appointed governance positions across all Kaupapa Māori education.

### *Acknowledging the past*

76. The education system and many previous Governments have made decisions that have negatively impacted both Kaupapa Māori Education and Te Reo.
77. The consequences of those decisions are still impacting whānau today.
78. Our advice is that the Minister consider including an acknowledgement of past wrongs in the drafting of any new legislation drawing a line between the past and the future.

## **Funding**

79. Funding is seen by many as one of the levers that can be used to provide equity across the Māori Education continuum. But it is not just the quantum of funding that is important but how funding is allocated and how parts of the continuum are valued that will provide the platform to deliver equity.
80. We would agree with participants that Kaupapa Māori Education has been historically underfunded. We would also agree that one off payments, or single investments are helpful to the sector – but do not address the fundamental issue of underfunding.
81. The Ministry of Education currently funds Kaupapa Māori Education and Ara Māori Education based on its assessment of need and the needs of English medium education.
82. The Māori education continuum's funding needs must be based on a funding model that reflects what Te Ao Māori values. This is not just operation funding, student funding or funding for property – but also models used for funding kaimahi.
83. There are fundamental differences between those that teach in English medium settings and those that teach in Kaupapa Māori settings. But the current system does not appropriately recognise those differences.
84. You cannot compare Kaiako with teachers in English medium education. Their roles are not the same, the skill set required for each role is very different. Kaiako also take a bigger role – they are not only invested in tamariki, but in the whānau, hapu and iwi. You could take a kaiako and put them inside an English medium school as a teacher – and they would be able to fulfil the role. But you cannot take an English medium teacher and place them inside a kura and expect them to fulfil the needs of that role. The same can be said for those that work in our kōhanga, wānanga researchers and lecturers. The way the current system values them does not reflect the roles they undertake or the skills and knowledge they require.
85. Our advice is that we build new funding models and frameworks that will deliver fit for purpose funding that values Kaupapa Māori and Ara Māori education and all those that work within the continuum.

## **Workforce**

86. To deliver on the Minister's commitment to growing the number of tamariki in Kaupapa Māori education – we need to develop the workforce, but Māori need space to consider what that workforce needs to look like to best suit their future needs.
87. There have been workforce strategy plans developed in the past – with ambitious targets set. Although targets are good to set aspirational goals, Māori that Te Pae Roa engaged with made it clear that we need tangible actions now to ensure we get there.
88. Addressing the pay of those that work within the Māori Education continuum is one way to entice more Māori to take up a career in teaching – but we need to rethink the incentives we provide and ensure they are the right kind of incentives that overcome some of the barriers many Māori face when deciding to take up a career in Māori Education.

89. We also need to allow Māori to have a conversation about what roles, skills and support is needed in their space– moving away from the traditional roles inside a Kōhanga, a Kura or a Wānanga and looking to create fit for purpose roles to meet the skills and expertise Māori believe they need to better serve tamariki.

### **Curriculum**

90. It is important to iwi and hapū that their tamariki learn not only the reo, but mātauranga that is iwi and hapū specific. This is the right of every Māori child in Aotearoa and is crucial to their identity as part of iwi, hapū and whānau.
91. It is also important to many involved in Kaupapa Māori education that mātauranga is as valued as other subjects taught.
92. Our advice is that Te Pae Roa and the Ministry of Education look at ways to embed iwi and hapū knowledge into Kaupapa Māori education through the new legislation.

### **Qualifications for Kaiako**

93. As previously stated, Māori are the experts in their own language, culture, history and are the only ones positioned to determine excellence in Kaupapa Māori education.
94. The new legislation needs to sit the development and design of Kaiako qualifications with Māori.

### **Property: maintenance and new builds**

95. We are aware of the Minister's desire to build 250 new kura to accommodate an 30% increase in tamariki in Kaupapa Māori education. We are also aware for the need to build pathways for those tamariki throughout the regions so they can easily access an uninterrupted Kaupapa Māori education pathway.
96. Historical underfunding of Kaupapa Māori education has left some establishments in desperate need of repair, maintenance and upgrading. Before new builds take place, it is imperative to invest in the establishments we currently have.
97. The future network building and maintenance, Te Pae Roa envisions ,will be the responsibility of Māori through the proposed new structure

### **Final comments**

98. This list of working areas is not exhaustive nor all-encompassing at this stage. There are many areas of the current system we will need to move into the new system and structure . But further work is needed.

### **Next steps and recommendations**

99. Below are Te Pae Roa's recommendations, but it is important to note that we are only at the beginning of this process, and the need to be flexible and agile to meet the needs of Kaupapa Māori Education is a priority for the group. We expect our advice and recommendations evolve throughout the processes.

Our final recommendations to the Minister are:

- **agree** to develop new legislation to create a new system and structure for Māori Education that is designed to enable its growth.
- **agree** that to progress work on the new structure and system for the Māori education continuum.
- **agree** that Te Pae Roa and the Ministry of Education work together to develop options for the new structure and system– roles and responsibilities with the intention to devolve decision making processes and funding to this new structure.
- **agree** that Te Pae Roa and the Ministry of Education work together to develop options on a new system for the Māori education continuum which includes, but is not limited to - funding, workforce development, qualifications property and network planning and curriculum

Following the completion of these recommendations, it is Te Pae Roa's intention to again engage with Māori and discuss the direction of work and the draft options that have been developed.

#### **Members of Te Pae Roa**

Dr Wayne Ngata (Chair)  
Rāhui Papa  
Moe Milne  
Jason Ake  
Miriam Prentice



## Appendix 2

### Historical Timetable (OAG report 2012)

1816	First mission school opens in the Bay of Islands. Missionaries teach in te reo.
1840	Signing of the Treaty of Waitangi.
1847	George Grey introduces the Education Ordinance Act (an assimilation policy).
1862	Government expectations of Māori are not high. School inspector reports to the House of Representatives that “a refined education or high mental culture” would be inappropriate for Māori because “they are better calculated by nature to get their living by manual than by mental labour”.
1867	Native Schools Act is passed, setting up a system where Māori provide the land and the Government provides the buildings and teachers. (The Act prefers English as the only language used in the education of Māori children, but this was not enforced rigorously until 1900.) Schools for Māori focus more on manual instruction than academic subjects.
1880	Inspector of Schools releases a Native School Code. Te Aute College produces first Māori graduates in the 1880s, but the College comes under pressure to abandon the academic curriculum and teach agriculture instead.
1903	Nationwide policy to impose a ban on (or discourage) te reo being spoken in the playground. A wide range of punishments used against children who speak te reo at school (including corporal punishment).
1915	Department of Education has an assimilation policy for Māori and low expectations of Māori students. Annual report includes statement from the Inspector of Native Schools that “So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited.”
1930/31	Attempt by the New Zealand Federation of Teachers to have te reo introduced into the curriculum is blocked by the Director of Education. In his view, “the natural abandonment of the native tongue involves no loss to the Māori”. Director of Education states that education “should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife”.
1950	Western influences begin to affect Māori families, who start to raise their children as predominantly English speakers.
1960	Hunn Report draws attention to the educational disparity between Māori and Pākehā, and rejects the assimilation policy in favour of “integration”. (Between 1900 and 1960, the proportion of Māori fluent in te reo decreases from 95% to 25%.)
1963	Currie Report emphasises the need to centralise the notion of Māori educational underachievement and initiates a range of compensatory education programmes.
1970	Ngā Tamatoa and the Te Reo Māori Society lobby for the introduction of te reo in schools.

- 1971 Report of the National Advisory Committee on Maori Education advances the concept of bicultural education.
- 1973 All seven Teachers Colleges have courses in Maori Studies. Presentation of Maori language petition to Parliament by Nga Tamatoa and the Te Reo Maori Society.
- 1981 Hui Whakatauirā of Maori leaders proposes and establishes the first kohanga reo as a response to impending loss of te reo.
- 1985 First kura kaupapa Maori established at Hoani Waititi Marae, West Auckland.
- 1986 Report of the Waitangi Tribunal on the Te Reo Maori Claim (WAI 11) asserts that te reo is a taonga guaranteed protection under Article 11 of the Treaty of Waitangi.
- 1987 Maori Language Act recognises te reo as an official language. Maori Language Commission (Te Taura Whiri i te Reo Maori) is established.
- 1989 Education Act formally recognises kura kaupapa Maori as educational institutions.
- 1990 Education Act is amended to recognise wananga as educational institutions and allow the Minister of Education to designate a state school as a kura kaupapa Maori.
- 1997 Strong push from Maori involved in initiatives to increase the numbers of speakers of te reo. There are 675 kohanga reo (catering for 13,505 children), 54 kura kaupapa Maori, three wananga, more than 32,000 students receiving Maori-medium education, and 55,399 students learning te reo.
- 1998 Te Puni Kokiri report identifies education system's underachievement for Maori. First Maori education strategy developed by Ministry of Education and Te Puni Kokiri.
- 1999 Education Act is amended to make it mandatory for kura kaupapa Maori to adhere to Te Aho Matua principles.
- 2001-05 Series of Hui Taumata initiated by Minister and Associate Minister of Education and Ngati Tuwharetoa to debate issues, barriers, and future directions. Redevelopment of Maori education strategy, drawing on Te Puni Kokiri's "Maori Potential Approach" policy.
- 2008 Launch of strategy for improving the performance of the education system for Maori, *Ka Hikitia - Managing for Success*.
- 2012 Range of initiatives, programmes, and activities to implement more self-determined approach to Maori education. (Includes iwi partnerships, ECE participation projects, and professional learning and development programmes.)
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## Appendix 3: Terms of Reference Te Pae Roa

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IN-CONFIDENCE

### Draft Terms of Reference

#### **Te Pae Roa – Independent Oversight Group for Māori medium and kaupapa Māori education pathways**

##### **Background**

Te Tāhuhu o te Mātauranga is undertaking a work programme of reform in the Māori medium education and kaupapa Māori education space.

To ensure that the work programme, initiatives, and the development of legislation are developed in partnership with iwi, Māori and Māori education experts, the Associate Minister of Education (Māori Education) has appointed an independent Māori Oversight Group 'Te Pae Roa' to work alongside Te Tāhuhu o te Mātauranga.

##### **Role of Te Pae Roa**

Te Pae Roa will provide advice and assurance to the Associate Minister of Education (Māori Education) and will partner with Te Tāhuhu o te Mātauranga in 3 areas:

- Engagement and co-design with Māori
- Legislative reform
- Proposed new work programme for Māori medium education and kaupapa Māori education.

##### **Engagement and co-design with Māori, including but not limited to:**

- Te Pae Roa members will lead all engagement with Māori. This will mean members are expected to take an active role in hui with iwi, hapū and communities as well as peak body groups interested in engaging in this work.
- Provide assurances that the development of the legislation and the new work programme is undertaken in partnership with Māori.
- Provide assurances that the programme of engagement is mana-enhancing for both Māori and the Crown.

##### **Legislative reform, including but not limited to:**

- Provide assurances that the proposed legislation is in line with the Associate Minister of Education (Māori Education)'s intention to:
  - Create space in the education system for kaupapa Māori education providers to exercise their own rangatiratanga.
  - Enable Māori medium / kaupapa Māori education to grow.
- Will partner with Te Tāhuhu o te Mātauranga officials to draft proposed legislative reform.
- Oversee the formation of the legislation to ensure that the aspirations of the Māori medium and kaupapa Māori education sector have been addressed.

##### **Proposed new work programme for Māori medium education, including but not limited to:**

- Provide advice and assurances that the work programme is fit for purpose, and focused on growing kaupapa Māori education and creating space for them to express their own rangatiratanga.

### ***Contestability of advice***

Both Te Pae Roa and Te Tāhuhu o te Mātauranga will provide advice to the Associate Minister of Education (Māori Education) on the areas outlined in these Terms of Reference in good faith, and with regards to the interests of the other.

### ***The current membership of Te Pae Roa***

<b>Name</b>	<b>Position</b>	<b>Term</b>	<b>Iwi</b>	<b>Location</b>
Dr Wayne Ngata	Chair	18 months from date of appointment	Ngāti Ira, Ngāti Porou, Te Aitanga a Hauiti	Te Tai Rawhiti
Moe Milne	Member	18 months from date of appointment	Ngāti Hine	Northland
Rahui Papa	Member	18 months from date of appointment	Ngāti Koroki, Kahukura	Otorohanga
Miriama Prentice	Member	18 months from date of appointment	Ngāti Tuwharetoa	Turangi
Jason Ake	Member	18 months from date of appointment	Tauranga Moana	Hamilton

The Chair, in consultation with members of Te Pae Roa and the Chair and members of Te Matakāhuki, can appoint up to four further members covering representation from Te Matakāhuki. This may include one representative each for Te Kōhanga Reo National Trust, Te Rūnanga Nui o Ngā Kura kaupapa Māori o Aotearoa, Ngā Kura ā Iwi o Aotearoa, and Te Taihū o Ngā Wānanga.

The decision to take up these positions remains with Te Matakāhuki.

### ***Operation of Te Pae Roa***

Te Pae Roa will be supported by a Technical Advisory Group (TAG). These members will work alongside Te Pae Roa to provide it with the support and advice it requires in its role.

The TAG has a separate Terms of Reference (approved by the Chair of Te Pae Roa and Te Tāhuhu o te Mātauranga).

Members are expected to prepare for and participate in Te Pae Roa meetings, as well as prepare for and facilitate engagement events.

The Chair is also expected to regularly engage with Te Tāhuhu o te Mātauranga officials via correspondence and meetings, direct the TAG, and take on other responsibilities required to lead the work of Te Pae Roa.

Members will be paid for their time in accordance with the Cabinet Fees Framework.

## ***Relationships***

In addition to the Associate Minister of Education (Māori Education), Te Pae Roa will have relationships with a range of teams, Deputy Secretaries inside Te Tāhuhu o te Mātauranga, as well as: leaders within Māori medium and kaupapa Māori education, the National Iwi Chairs Forum, Māori leaders, iwi, hapū and whānau. Te Pae Roa contact with these groups will be facilitated by the TAG.

Te Pae Roa may request information and insights from government agencies and entities with a role in Māori medium and kaupapa Māori education outside of Te Tāhuhu o te Mātauranga. The requests should be managed via the TAG in consultation with Te Tāhuhu o te Mātauranga officials.

Te Pae Roa will meet regularly. Members may be invited by the Associate Minister of Education (Māori Education) to attend ad hoc meetings, workshops or focus groups consistent with the mandate and objectives of Te Pae Roa.

Te Pae Roa commenced in December 2021 following Cabinet approval. The Associate Minister of Education (Māori Education) may revoke the appointment of the members or disestablish the Group at any time.

## ***Conflicts of Interest***

Members will disclose all actual, potential, or perceived conflicts of interest as they relate to these Terms of Reference, to the Associate Minister of Education (Māori Education) and Te Tāhuhu o te Mātauranga.

## ***Media***

The Chair may seek agreement from the Associate Minister of Education (Māori Education) and Te Tāhuhu o te Mātauranga to release media statements on any matter related to these Terms of Reference.

## ***Confidentiality***

For Te Pae Roa to operate effectively, members must maintain the confidence of Te Pae Roa, including maintaining confidentiality of matters discussed at meetings, and any information or documents provided to Te Pae Roa. These confidentiality requirements do not apply to material that is already in the public domain.

Where Te Pae Roa needs to release material or discuss the workings or advice of Te Pae Roa to facilitate engagement with iwi and stakeholders, the Chair will seek permission from the Associate Minister of Education (Māori Education).

All information provided to Te Pae Roa will be treated as official information under the Official Information Act 1982 and, subject to the requirements of that Act, may be released to the public if there are no grounds for withholding it.



# Cabinet

## Minute of Decision

*This document contains information for the New Zealand Cabinet. It must be treated in confidence and handled in accordance with any security classification, or other endorsement. The information can only be released, including under the Official Information Act 1982, by persons with the appropriate authority.*

### Report of the Cabinet Social Wellbeing Committee: Period Ended 6 May 2022

On 9 May 2022, Cabinet made the following decisions on the work of the Cabinet Social Wellbeing Committee for the period ended 6 May 2022:

Out of scope

SWC-22-MIN-0076


**Māori Medium and Kaupapa Māori Education:  
Te Pae Roa Report**  
Portfolio: Associate Education (Māori Education)

CONFIRMED

Out of scope



Out of scope



Michael Webster  
Secretary of the Cabinet

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# Cabinet Social Wellbeing Committee

## Minute of Decision

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### Māori Medium and Kaupapa Māori Education: Te Pae Roa Report

**Portfolio**                      **Education**

On 4 May 2022, the Cabinet Social Wellbeing Committee (SWC):

- 1        **noted** that in September 2021, SWC agreed that the Ministry of Education develop a work programme to grow Māori Medium Education and Kaupapa Māori Education by June 2022, in conjunction with a Māori Medium Education Oversight Group [SWC-21-MIN-0142];
- 2        **noted** that in October 2021, the Cabinet Appointments and Honours Committee appointed the Oversight Group, now called Te Pae Roa [APH-21-MIN-0287];
- 3        **noted** that Te Pae Roa reported back to the Associate Minister of Education (Māori Education) (the Associate Minister) on 4 April 2022 with the results of its first round of engagement through the *The Future of Kaupapa Māori and Māori medium education* report (the report), attached to the submission under SWC-22-SUB-0076 as Appendix 1;
- 4        **noted** that the report recommends that changes be applied to funding, workforce development, qualifications, property and network planning and curriculum, including through legislation;
- 5        **noted** that Te Pae Roa will continue its engagement with Māori on the ideas in its report, independent of the Crown;
- 6        **agreed** that the Associate Minister will come back to SWC in July 2022 to seek agreement for next steps in this work programme;
- 7        **noted** that Te Pae Roa will also work with the Ministry of Education to inform advice to the Associate Minister, ahead of the report-back referred to in paragraph 6;
- 8        **noted** that there will then be a period of consultation of Cabinet-approved policy options by Te Pae Roa and Crown officials, ahead of seeking Cabinet's approval for final policy decisions and drafting instructions.

Jenny Vickers  
Committee Secretary

**Attendance: (see over)**



**Present:**

Rt Hon Jacinda Ardern  
Hon Grant Robertson  
Hon Kelvin Davis  
Hon Dr Megan Woods  
Hon Chris Hipkins (Chair)  
Hon Poto Williams  
Hon Kris Faafoi  
Hon Willie Jackson  
Hon Jan Tinetti  
Hon Dr Ayesha Verrall  
Hon Meka Whaitiri

**Officials present from:**

Office of the Prime Minister  
Officials Committee for SWC

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