

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

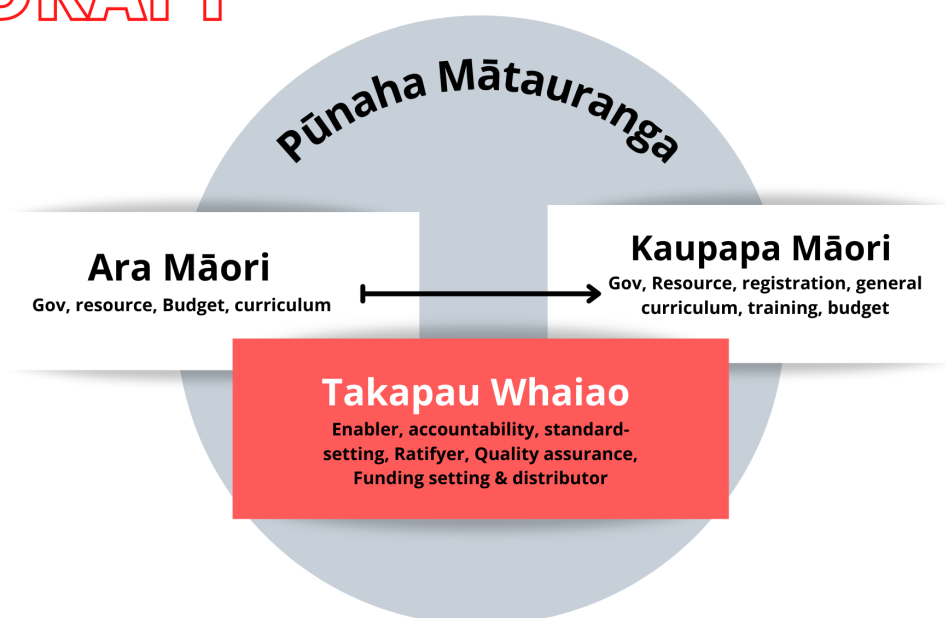
- 50. Te Pae Roa was established by the Minister to help shape the future of Kaupapa Māori and Māori medium education pathways.
- 51. Our task was to engaged with Māori from across Aotearoa and provide the Minister with independent advice based on the feedback from Māori, grounded by the experience and 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

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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

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