

IN THE WAITANGI TRIBUNAL

WAI 2700
WAI 2872

IN THE MATTER OF

The Treaty of Waitangi Act
1975

AND

IN THE MATTER OF

the Mana Wāhine Kaupapa Inquiry

BRIEF OF EVIDENCE OF HILDA HARAWIRA-HALKYARD

Dated this 6th day of July 2021



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Waitangi Tribunal

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Ministry of Justice
WELLINGTON

MAY IT PLEASE THE TRIBUNAL

Introduction

He Whānau Ora

He Hapu Ora

He Iwi Ora

Tihei Te Oranga

1. Ko Hilda Harawira-Halkyard tōku ingoa. He uri au nō Ngāti Haua ki Te Rarawa, Ngāti Whātua, Te Aupouri me Te Moana Nui a Kiwa. He karani māmā (tokowhitu ngā tamariki, tokoiwa ngā mokopuna, toko3 nga mokopuna tuarua) , he kaihoe , he kaiako, ka noho māua ko taku hoa rangatira ki Waimanoni Awanui ki te rohe o Ngai Takoto. I te moana 500m, mai i taku whare, te wāhi taunga waka o Tākitimu i te taenga mai o ngā waka.
2. I attach herewith as Appendix “A”, my whakapapa.
3. He mema ahau o: Ngā Tamatoa, Waitangi Action Committee, He Taua, Pacific Peoples Anti Nuclear Action Committee, Nuclear Free & Independent Pacific, Māori People's Liberation Movement, Te Kawariki,
4. I am a Māori Educationalist. My prior work in education includes teaching at Hillary College; Programme Director Radio Te Hiku o Te Ika, Kaitaia Women's Refuge (Te Timatanga Hou). Co-founder of Aniwaniwa Kōhanga Reo , Co-founder and Third Tumuaki of Te Rangi Aniwaniwa, Chairperson Rangaunu Sports Club.
5. I am currently a part time teacher at Te Wānanga o Te Rangi Aniwaniwa, Convenor for Te Kōtiū, Kahui Tumuaki o Ngā Kura Kaupapa Māori o Tai Tokerau.
6. I am a named claimant for the Wai 2872 Mana Wahine Claim. This is my first Brief of Evidence.

EVIDENCE

7. I mua i taku mōhioranga o taku whakapapa i mōhio mārika he Māori au nō Te Moana Nui a Kiwa. I tupu au i Otago, ki te taha o ngā whanaunga o Te Moana Nui

a Kiwa. I rongō au i te kaha o “Black is Beautiful”, i kite au te kino o Nga Dawn Raids, te kaha o ngā pāhū muru whenua e Farani, e Amerika me te kaikiri o ngā Kawanatanga ki a tātou. Ko ētahi o aku mokopuna nō Rarotonga, Hāmoa me Tonga.

Mai Te Kore

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Te Pō

|

Ka puta Te Whei Ao

|

Ki Te Ao Marama

|

Ranginui = Papatuanuku

8. In the Māori beginning, Te Kore, the space of nothingness, unknowingness and incubation. Various unshaped energies moving in the dark, meet and spark, probing each other, seeking shape and form Te Pō. After collisions, pushy, passive and neutral meshing, a light shimmers (Te Whei Ao), the energies mass together and a new potential body or thought is born (Te Ao Marama). Consider this pattern for the emergence of all new ideas.
9. The above genealogy took over a thousand years to complete. The forces of creation are cyclic, ongoing and timeless. Te Ao Māori is always stretching for renewal, our feet in Te Whei Ao with our hands reaching into Te Ao Marama. Eventually we propel ourselves forward until we leave Te Whei Ao behind and stand firmly in Te Ao Marama. The energies accommodatebut will morph into direction with purposeful potential.
10. In the separation of the Ranginui and Papatuanuku, Papatuanuku personifies the solo Mum, who sustains the kids every day whilst Ranginui forced by circumstances beyond his control, watches over his children and lover from afar.
11. Hineahuone fashioned from red clay by Tane breathes his life force into her causing her to sneeze - hence the saying Tihei Mauri Ora- behold the sneeze of life.

Hineahuone is the wahine purotu of Tane and the whakatauki “ me aro ki te hā o Hineahuone”.

“This whakatauki reminds us of the uniqueness and the power of wāhine. We were made from the flesh of our atua wahine who sustains all life. When she is sick, we are sick. When she is well, we are well. Remember we are descendants of gods. Those who were formed of clay, those who crushed shape-shifting men between their legs, those who hold fire at their fingertips, those who comfort and care for our dead.”

12. Hine Titama’s reaction typifies the rage against incest and personal shame, when she realises her beau Tane is her father, she flees to the underworld, changes her identity to become the goddess of death. She has no children. I wonder why Tane did not create another woman, why defile his daughter?
13. Special mihi to Kaumātua, Kuia and Nanakia. Like to acknowledge the remarkable Dame Miraka Petricevich Szászy who in 1945 was one of the first Māori women to graduate with a BA from Auckland University. In 1947 she won second place in Miss NZ pageant as Miraka Raharuhi. Some say she was cheated of the Miss NZ title, because Kiwis were not ready to acknowledge a Māori winner. Miraka was President of the Māori Womens Welfare League and was known for her intelligence, eloquence and beauty. She once gave me good advice in my early twenties- “herea tō riri hei painga mō te Iwi”, use your anger in a positive way for the people. At a feminist conference in Auckland, whilst she led a karakia, some members of the Country Women's Institute heckled her to “*speak English, speak English*”. Horrified we stood to support her, she carried on. Miraka, Mere Penfoldt, Saana Murray and Matiu Rata worked tirelessly for Ngāti Kuri to be recognised as one of the oldest Iwi in Muriwhenua, that had been overshadowed by a neighbouring Iwi. Mira attended some of our Hui Wahine Māori in the Far North in the late 80s, we were surprised she attended make-up lessons and in her workshop she taught us how to waltz. I once asked her how come she didn't marry a Māori, she said no Māori man ever asked her. I think people were in awe of her and so put her on an unattainable platform.
14. In 2000 Miraka alongside Patu Hohepa attended the opening of our wharekura at Te Rangi Aniwaniwa, she was so interested in new Reo Māori education initiatives.

15. There's a commonality in the story endings which typify personal loss. The Mana Wahine claim although it originates from a form of shame to a well respected wahine Māori, promises to whakatika ētahi hē.

Nā Io,

I tuku te wairua

I te āo i te pō

He wairua ka rere

He wairua ka tau e

He wairua tā te tangata

Te Ira tangata e hi aue

Nā te wai o te ira tane

Me te wai o te ira wahine

Ka puta ko te ira tangata

He mauri, he tapu, he mana

He taonga tuku iho e

He mamae aroha

He ngākau nui rawa

Kia puāwaitia

Mai tana tamarikitanga

Ki tana rangatahitanga

Ki tana tino rangatiratanga

He mauri, he tapu, he mana

He taonga tuku iho e

Nā Wati Epiha, nō Whangaroa.

16. In my brief, I will give a background of 30 years of Kura Kaupapa Māori schooling in Tai Tokerau. I will also touch on a 2008 Reo claim re the 120 year loss of Māori potential from the 1867 Native Schools Act until Te Reo Māori became an official language 1987. I will show how systemic policies continue to delay and obstruct educational equity for our Māori children within successful kura kaupapa Māori sites. I will leave to other Māori educationalists to argue re mainstream shortcomings. I will mention only some of the influential women in my life- among them my mother Frances Pani, my mother n law Titewhai Harawira, my daughters Roimata, Te Whenua, Ruiha , Anikaaro and Ngāhuia : my mokopuna kōtiro Fetuao, Maioha Maiki , Leni Hira and my great granddaughters: Te Waiora, Ngarui and Waimirirangi. Of course watch out for our raukura of Te Aho Matua schooling. I acknowledge my sons Hone Puriri, Tihei Te Oranga Tamati Waka Nene, my grandsons : Kahi Takimoana (deceased), Lani, Tawiri o Te Rangi and Manu Rahiri.
17. Enough trees have been cut down to write a ton of submissions on the significance of He Whakaputanga, Te Tiriti o Waitangi and the importance of Te Reo as the mother tongue of Aotearoa. The kaumātua and kuia evidence in Wai 1040 have proven Ngāpuhi never ceded tino rangatiratanga nor their sovereignty. Their kōrero is the tāmata of all other claims. Save the trees, save our time for productive outcomes in our lives.
18. The Crown is stalling. By 2028, I would like the Governments to commit to a six year education programme for the Constitutional Transformation of Aotearoa by recognising He Whakaputanga and Te Tiriti o Waitangi. The Crown cannot continue to have a 200 year free run of racism until 2040. It's time to define the interdependent working space of Kawanatanga and Rangatiratanga.
19. Pre colonisation Māori spoke various mita of Te Reo Māori. Today we endeavour to revitalise the reo for our oranga a wairua, a tinana, a hinengaro , a tangata. More importantly we try and recover the good learnings of kōrero tuku iho, oriori, tikanga , waiata, karakia, travel and transport, collecting kai, kaitiakitanga, manakitanga, kawa, to disassociate ourselves from colonial practices that demean us.

Fast Forward 132 Years

20. Hana Te Hemara, a non -speaker of Te Reo initiated the 1972. Ngā Tamatoa led petition for Māori language in primary schools. This period was pre-emails, facebook and cell phones. Hana’s ability to coax and coordinate Māori, Pasifika and Pakeha volunteers to gather 32,000 plus signatures was commendable.

“People walked the streets and signed up supporters in communities and at every hui at every chance we got “ – Titewhai Harawira. In a private kōrero, after listening to the soft eloquence of Hana, boxer, Mohammed Ali named his daughter Hana Ali.

21. En route to Parliament, *“numbers swelled the streets to support the presentation of the petihana to Parliament, people came from everywhere”* said Brya Taylor Ngā Tamatoa. Polynesian Panthers pamphletted around Tamaki. A nationwide Reo renaissance was ignited.

22. It is often forgotten that Sir Graham (another non Reo speaker)and Lady Emily Latimer mortgaged their farm in Taituha twice in order for the Reo case to be heard and won in the London Privy Council. Without their whanau sacrifice, we would not have the fruits of Te Reo Māori claim - ie Kohanga Reo, Kura Kaupapa, Wharekura, Wānanga, Iwi Radio and Māori TV.

23. Kathy Dewes and others of Te Reo Māori Society in Wellington also played a significant role in the lead up to the Māori Language Bill, has seen her work as not just about the survival of the language but:

“the survival of the Māori people, culture, values and customs transmitted through the language.” For her, it’s been a battle to “reclaim the language of the Māori soul ...We want by Māori for Māori. We are a tino rangatiratanga model of education. We have a Treaty and a basic human right to our unique schooling type.”.

Māori Education- Passion vs The Tin Shed Mentality

24. Before the Māori Language Act was passed in 1987, Māori had already shown their commitment to revive Te Reo Māori for national wellbeing. Passionate Nanas, kuia, Mums, Karani Pā led the establishment of over 719 Kohanga Reo from 1982-1992 in garages, homes and community rooms. 40 years on, some of our Kohanga Reo

are still in garage buildings. The tin shed mentality still exists - he tamariki Māori noa iho.

25. Kura Kaupapa Māori became the natural extension for those who had raised their tamariki in Kohanga Reo and did not opt for conventional schooling. In Tai Tokerau, 3% or 1154 students attend KKM. In Te Hiku where 80% of students are Māori, the kkm student population is 12%. There are four new kura vying for kura reo status: Kaipara ki Takiwira, Ngāti Kahu, Ngā Mana o Te Waimate and Ngāti Rehia ki Kerikeri.
26. In Kura Kaupapa Māori students and whānau learn the guiding principles of Te Aho Matua. Te Aho Matua was cooperatively designed as a kaupapa Māori curriculum framework by key Māori educationalists.

Ngā Kaituhi o Te Aho Matua (tokorua he wahine nō Ngāpuhi)

27. Nā Evelyn Tobin nō Ngāti Manu i whakautu pātai nā wai i tuhi i Te Aho Matua, te kaupapa whakahaere o Ngā Kura Kaupapa Māori.

“ 1) Te hunga i whakatakotoria te tuhinga tīmatanga -

Ko Te Heikōkō rāo ko Te Aroha Paenga i ngā orokohanganga tau 1985-1988 o Te Kura o Hoani Waititi Marae hei kaupapa ako mā mātou o aua wā rā.

2) Ko te hunga i wānangahia te ahunga ake o ēnei tūmomo kura hou e iwa i whakatūria e tēnā whānau, e tēnā whānau ki waho atu o te pūnaha mātauranga - Waititi, Piripono ki Ōtara, Māngere, Ruamatā, Manawatū, Whakapūmau i te reo ki Waitaha, Waipareira, Maungawhau, Te Rito (ki taku mahara nei!!?)

Ko Te Heikōkō, ko Pita Sharples, ko Cathy Dewes, ko Tuki Nepe, ko Linda & Graham Smith, ko Pem Bird, ko Toni Waho, koia rā te Working Party ki te taha o Hone Tūrei (mō te MP Māori, Koro Wetere). Nā Pita te kupu whakatakoto i roto i aua hui rā i te wā kirihimete 1988-1989, ko te momo kura nei, "he kura kaupapa Māori".

3) Tau ana te whakaaetanga o te Working Party, kātahi ka hoki anō a Te Heikōkō ki te whakapaipai ake, ki te whakatikatika ake i te tuhinga hei whakahoki ki te MP Māori, māna ki te Rūnanga Whāiti o te Kāwanatanga ki reira whakamanahia ā-ture ai, ka puta ko te Ture Mātauranga 1989, wāhanga 155. I taua wā ko āna hoa piripiri hei tuhituhi ko Tuihana Bosch, ko Rahera Shortland, ko Tuki Nepe, ko Rawinia Penfold.

Nei hoki ngā kupu ake a Te Heikōkō i a ia e tuinga ana i te otinga pai - "Kāore ahau i tuhituhi i Te Aho Matua. Nā ngā mātua tūpuna kē i whakaaetia kia takoto mai. Nā rātou ngā kupu i tuku iho mai ki taku pene, tau ana ki te pepa!" Meinga, meinga i te rangatira o aua mahi rā! Tūturu taku whakapono ki te wairua me taku pūaroa ki a Te Heikōkō mō tērā kōrero nāku tonu i rangona ai!

4) Mai i Te Aho Matua hei kaupapa arataki mō tātou, kotahi anake te mahi ētita kua whakaaetia katoatia e te hunga o te hui ā-tau mō ngā KKM katoa ki Ōtiria Marae, Moerewa (1992 i mua i te whakatūnga o TRN 1993 ki Kawhaiki Marae, Whanganui), arā, ko te whiti 2.5 me tēnei rārangi 'Waiho tēnei mā ia whānau e whakatau.

28. Effectively Te Aho Matua curriculum was officially launched by Dr Peter Sharples when he was Minister of Māori Affairs; to date it has never been resourced by the Ministry of Education.
29. The ERO Report on “Schooling in the Far North” exposed the continuing underachievement of 85% Māori children in mainstream schools. 15% of our kids were doing ok within 78 kura. The report described many children in the Far North as at risk and unlikely to make a contribution to the future wellbeing of their communities. Low grade schooling and poor socio-economic factors were perceived to promote “long term damage” for the majority of Far North students.¹
30. The Far North Report led to a project known as **Te Pūtahitanga Matauranga (TPM)** and covered 78 kura in the Far North District Council region. In 1999 a Memorandum of Understanding with Te Reo o Tai Tokerau was signed by Kaumatua and Kuia Andrew Sarich, Kataraina Sarich, John Mathews, Joe Everitt and Minister of Education Nick Smith, Associate Minister of Education Tau Henare and Secretary of Education Howard Fancy. The MOU established the Treaty of Waitangi as the basis for a formal relationship between Māori and the Crown to work in an educational partnership to improve education outcomes for Māori

¹ Education Review Office (1998) Schooling in the Far North. Wellington:

students in the Far North. Our 30 year vision from 2003-2030 was “ *Kia pūmau te reo Māori, hei reo Kōrero, hei Korowai mō nga Iwi o Te Taitokerau puta noa*”.

31. In our heart of hearts we wanted to establish a Tai Tokerau Māori Education Authority Te MEA to save all our kids. We met often at the Toia - Mutu papakainga at Waimate North and discussed all our dreams for our rangatahi- Te Reo Māori was the cornerstone of the project for all the kaumātua & Whaea Kath Sarich. The initial response from the Ministry was “Te Reo Māori is the domain of Taura Whiri . Te Reo is just one subject. I suspect the Ministry wanted our Iwi partnership to rubber stamp their programmes they thought were good for us.
32. Ka mihi atu ki ngā kaumātua me ngā kuia kua wheturangitia, i waiho mai he huarahi māhere rautaki mō tātou.
33. Some of the outcomes were:²
 - a. “Teaching and learning te Reo Māori takes place in environments that are culturally safe for both learners and teachers
 - b. Tai Tokerau have people and an infrastructure to drive a Tai Tokerau kaupapa
 - c. There will be widespread government & institutional and community acceptance of Te Reo and Māori values”.
34. In a project evaluation by Margie Hohepa and Kuni Jenkins, they outlined the Māori Treaty partner lacked: resources, staffing, capacity, long term commitment to build community ownership and good communication to achieve sustained improvement.³

² Te Wawata, Our Vision for the Year 2030.

³ RAISING MĀORI STUDENTS’ ACHIEVEMENT IN TE TAITOKERAU A Summary of the Evaluation of Te Pūtahitanga Mātauranga- Research led by **Margie Hohepa** and **Kuni Jenkins** The International Research Institute for Māori and Indigenous Education 2004

35. There will always be new short-term Ministry of Education projects unveiled to remedy Māori underachievement in schools, high prison rates etc. Prison workers at Ngāwhā say the most common factor of Māori men inmates is illiteracy. Unless we design our own Kaupapa Māori projects / Maori Education Authority, the State will be doomed to repeat the same mistakes in mainstream education.

He tapu tō te wāhine he tapu āno tō te tane.

Te Aho Matua 1.6

“He tapu tō te wāhine he tapu āno tō te tane.

Kia kua tētahi e whakaiti i tētahi.

Engari kia whakanui tētahi i tētahi

i runga i te mōhio

mā te mahi ngātahi a te wahine me te tane

e tupu ora ai ngā tamariki me te Īwi hoki.”

36. *Aho Matua 1.6 Women have sacredness quite distinct from the sacredness of men. One should never belittle the other. Instead they should elevate one another in the full knowledge that by working together the children and the wider community benefit.*
37. 1.6 is a guiding principle within the Te Aho Matua movement and has set the tone and standard for men and women to work together within Kura Kaupapa schooling for the wellbeing of children and the Iwi.
38. Māori goddesses, Mareikura, inspirational wahine -I have admired those who have departed for Hawaiki, some I have met in my lifetime, some are still active and some are developing. Tupuna whaea, Māmā and younger wahine have led us in
-

situations that have redefined our space in the wide world. They quietly unpick the comfortable colonised zones of the status quo and influence change.

39. Describing the effects of colonisation is painful and time consuming. I choose not to dwell there. Mamae can be put aside but never forgotten. Mamae has its own wellspring - pain , disappointment , absence, loss and self-belief can be useful emotions to relaunch creative strategies. It is our ongoing endeavour as whānau to reconstruct positive models of Māori education, because if we do not, no one else will.
40. May 2021, Wāhine Māori are 88% of Tai Tokerau KKM Tumuaki. Māori women have successfully led Kura Kaupapa Maori Tai Tokerau for the last 30 years and have lifted Māori student educational outcomes in local communities. Even in an off year, Kura Kaupapa Māori results are above average. Our Tumuaki have provided stability in leadership in the Kura Kaupapa Māori field. Their role is to provide positive Māori learning climate for taurira, harness the potential of staff, build in succession plans and manage change.
 - a. **Te Kura Kaupapa Māori o Ngā Ringa o Matariki** - Reno Skipper
 - b. **Te Kura Kaupapa Māori o Te Rāwhitiroa** - Evelyn Henare
 - c. **Te Kura Kaupapa Māori o Taumārere** - Noema Paul
 - d. **Te Kura Kaupapa Māori o Kaikohe** - Marea Timoko
 - e. **Te Kura Kaupapa Māori o Hokianga** - Michelle Sarich and Tarati Buckley
 - f. **Te Kura Kaupapa Māori o Pukemiro** - Fiona McGrath
 - g. **Te Rangi Āniwaniwa** - Irirangi Tawhara
 - h. **Te Kura Kaupapa Māori o Tūtutarakihi** - Rangimarie Pomare
 - i. **Te Kura Kaupapa Māori o Whangaroa** - Anahera Pomare

STOLEN POTENTIAL and LOST OPPORTUNITIES of 120 years

41. In 2008, former chairperson Richard Murray and myself filed Wai 2220 on behalf of students and whānau of Te Rangi Aniwaniwa.

The majority of whānau and students whakapapa to the Iwi of Muriwhenua, to the signatories of the Declaration of Independence 1835 and to the signatories of The Treaty of Waitangi 1840.

Our claim is that our whānau and hapu have endured generations of lost opportunities due to progressive legislation by the Crown which have stripped indigenous rights from the Iwi of Muriwhenua.

Māori of Muriwhenua have struggled for generations for basic concessions to be recognised as human beings let alone as tangata whenua in their own land. Our question is how long do we have to fight for the rights that are basic to achieving good education and implicit in the Treaty of Waitangi.

English was mandated as a mode of instruction in schools from 1867. Shamefully it took 120 years for Te Reo Māori to be recognised as an official language of Aotearoa. Although the Crown has made some remedial steps to rectify the situation, it is our contention that there has been a lack of equity for funding kura kaupapa Māori...

Although the Ministry of Education (“MOE”) has provided funding to our Kura which appears to follow a common formula, we are not resourced fully to recover lost generations of Te Reo and simple knowledge of Te Ao Māori and Mātauranga Māori. We don't want compensation, we would like fair investment in our future children on behalf of their whānau”⁴

Kua patu te reo - 120 years factor

42. The MOE funding formula for Kura Kaupapa Māori in Tai Tokerau lacks the Horekau Reo 120 years factor. Our main contention with the Crown is the denial of Te Reo in our region (and Aotearoa) has conveniently overlooked the **stolen potential** of our cultural and intellectual capital as Iwi and hapu. We are funded on the basis of today’s formula as if we were on a level playing field.
43. Successive government suppression of Te Reo effectively impoverished the Iwi of Tai Tokerau whānui- culturally, spiritually and economically. The loss of Te Reo has not advanced us .

⁴ Wai 2220.

44. If 18 years is counted as one generation, Maoridom has lost 6 generations of Te Reo between 1867 and 1987. Toni Waho often quoted ***”it takes 3 generations to rebuild the reo and only 1 generation to lose it .”***

Accountant Mereraina Piripi shares her views on stolen potential June 2021

“The concept of Social Return on Investment, and the emerging knowledge and skills that are being developed and implemented to measure social return can also be used to evaluate the net present value of intergeneration cost to our people and to the crown that has resulted from the loss of our reo me ona tikanga. How does the government seek to extend its understanding of financial concepts such as ‘social return on investment’ and ‘net present value’, to inform and improve its investment decisions for Māori in the education system?

We now have the maatauranga and the tools to attribute financial value to social outcomes that result from investments made – retrospectively and into the future. Which means we also have the tools to understand attribute the loss of value to a group of people or negative impact on society from investment decisions made – retrospectively and into the future. We can measure with reasonable accuracy the massive decline in Tai Tokerau whanau proficient in Te Reo me ona tikanga since the treaty was signed. And there is a wealth of evidence to determine the causal factors directly related to that decline – the deliberate and non-deliberate crown actions or policies designed to remove mana Maori from the indigenous population they sought to conquer.

If we know now that being strong in Maori cultural identity is a key determinant for success, by inverse we must acknowledge that Maori are less likely to succeed without it. This methodology supports the overwhelming evidence and premise, that poor educational and wellbeing outcomes for Maori whanau have been directly impacted by the investment decisions of sitting governments over the last 150 years.

This methodology also supports the evidence and premise that investment in kura Kaupapa Maori beyond the accommodations of the current system is a key driver to impactful change to improve educational and wellbeing outcomes for Maori. Future investment, underpinned by a funding model focussed on restoration through the future generations could close the educational equity gap for good.”

45. Te Aho Matua schooling is a healing journey for rebuilding the positive capability and sustainability of Māori education. But we still lack equity. Pakeha parents would never accept the conditions of some of our current and initial substandard buildings. The 30 years of personal drive by the trailblazers to revitalise the reo

may wane as the workload has not lessened. As a regional Kāhui KKM, we lack multiple layers of support. It's institutional sabotage.

Māori Passion and Commitment Equity - Pathway for a Parallel Māori Education Authority

46. Investing in our tamariki at an early age so that they don't end up in prison is winnable for any government. Maybe we need to stop tinkering with the funny bits and go straight to a parallel Māori Education Authority that suits our needs.
47. To establish new kura kaupapa, the lead teacher and her partner (or another whanau member) must walk in with 120% passion to revitalise Te Reo with nil funding, nil buildings, they must make or hamu their own resources, and meanwhile no one cooks healthy meals for the kids when they all get home late. There will be sleepness nights.
48. Where is the education fairness while our tamariki wait for 3+ years in substandard conditions for recognition as a kura, whilst a teacher manages a minimum of 16 tamariki, plans a curriculum, meets compliances, hui with whānau, fundraises or self fund trips and tries never to be sick? Could a mainstream school teacher do this?
49. Reo Māori education has been sidelined for 120 years, a **recovery equity formula** should mean my 5 year old mokopuna would have a kura that has a library, computers, a hauora centre for the visiting nurse, a dentist, kutu hair care; footpaths around the school, a gym, a receptionist in the kura teina, a pool, a field without stones to run on, a home economic room, a trades manual room, a space for the full time whanau development officer, a teacher study, a whare hui, two small break out rooms for whānau hui, shade over the playground, an outdoor gym for seniors , a senior study room, a sick bay with a window, a coffee making machine, 2 teacher houses to attract staff, a bus turn around bay, a small garage with huge locks for the lawnmowers, a laundry and storage room for the sports and number 1 uniforms and kaumātua kuia flats . He or she would have the same resources as an older school.
50. In my mokopuna's new kura our local hapu and Iwi knowledge would be in story books in our mita for all age groups. The teacher wouldn't have to edit all the odd

words nor be writing lessons in the middle of the night for the next day. Moko's after school and weekend wānanga for kapa haka, choir or study would be recognised as learning hours- so his/her holiday is a few days longer. There would be ten times more children's programming on Māori TV.

51. In my mokopuna's kura there would be the best kaiako reo, busting with tikanga, maths, science, digital, waka and kapa haka skills, a whānau development worker WdW to engage with whānau and take the stress away from kaiako and Tumuaki. The WdW would organise budgetting , legal advisors, counselling, Māori centric parenting and rongoa classes. Kaiawhina would train onsite to become kaiako and there would be paid after school sports coaches. Our kura kaumatua or kuia would have a weekly allowance to share their knowledge and mediation skills and could live in Reo Māori pensioner flats nearby . Teachers would have paid study leave every 5 years and Tumuaki would have study leave every 4 years or alternatively 6 week sabbaticals every 3 years . Grumpy teachers would be part time.
52. In my mokopuna's kura, external Wānanga Māori would run free Reo classes for whānau , Iwi organisations would sign up whānau to buy their own low interest homes for stability, all our whānau would have health insurance, solo parents would have jobs between 9am - 3 pm for as many days as they liked or needed , parents would be signing up for Waka Hourua voyaging, whakairo classes, business management and Iwi hapu development and maintenance projects.
53. **Nationally there are 62 kura kaupapa Māori**, 44 have wharekura status, 3 other national "satellite classes" are waiting in the queue to become fully established in Kura Kaupapa Māori.
54. In Tai Tokerau, all 8.5 kura kaupapa Māori have started without funding before gaining status as a Te Aho Matua school under section 155 of the Education Act. It has been necessary for tuakana kura to umbrella satellite classes for up to 3+ years in junior schooling and a further 2 years for change of class to wharekura. This can be a burdensome task and the timeframe needs to be reduced to one year.
 - a. Te Kura Kaupapa Māori o Ngā Ringa o Matariki 2006
 - b. Te Kura Kaupapa Māori o Te Rāwhitiroa 1989

- c. Te Kura Kaupapa Māori o Taumārere 1990
- d. Te Kura Kaupapa Māori o Kaikohe 1991
- e. Te Kura Kaupapa Māori o Tonga ki Hokianga 2002
- f. Te Kura Kaupapa Māori o Pukemiro 2001
- g. Te Rangi Āniwaniwa 1993
- h. Te Kura Kaupapa Māori o Tūtūtarakahi 2018
- i. Te Kura Kaupapa Māori o Whangaroa 1997

Changes within Tai Tokerau KKM that led to the establishment of Te Kōtiu

- 55. In 2015 Tumuaki of KKM established a regional Kahui Tumuaki Kura Kaupapa Maori initially to network and support each other in a Te Aho Matua educational kaupapa Māori setting. Although a COL application was turned down due to geographical distance, Te Kōtiu has continued and Tumuaki KKM meet once a term. Our main aims are to share good practice, provide collegial support for each other and make good things happen for our kids.
- 56. Te Kōtiu comprises of a diverse range of Iwi and hapū from Ngāti Whātua ki Kaipara, Ngāti Hau, Ngāti Hine, Ngāpuhi Nui Tonu , Ngāti Kura, Te Rarawa, Ngai Takoto, Ngāti Kahu, Te Aupouri and Ngāti Kuri and teach 1154 y1-13 tamariki from Wellsford to Te Kao.

Challenges endured by Tai Tokerau KKM

- 57. Our kura Kaupapa Māori in Tai Tokerau face many challenges, some are similar to mainstream, but there are still needs pertinent to constructing meaningful education within a modern Māori friendly world. We are not meant to be a brown version of existing schools. We constantly review our ako matauranga. Te Runanga Nui await a date for an urgent hearing with the Waitangi Tribunal to address claims to ensure equitable funding, growing numbers of unplaced students, recruitment and retention of quality staff , support services and the creation of new KKM in Tai Tokerau.

58. **Waiting lists** for new entrant children and older siblings are causing concern for parents who want Te Aho Matua schooling but are unable to enrol. Our existing kura do not have sufficient buildings and space to hold the growing numbers of whanau returning north. The substandard make do classrooms- that housed us for many years during our early passion and drive are no longer permissible. Many parents would never tolerate the conditions our foundation tamariki endured. In the Far North, Māori children are 78% of the student population, 12% of all Far North tauira are schooled in kura kaupapa Māori. There are 60 students between the 3 kura kaupapa Māori on the waiting list. There are insufficient classes and kaiako to remedy the solution. Shortage of housing also puts pressure on whānau with overcrowding. Post recognition of Te Reo , kids still can't access kura Reo Māori.
59. In one Far North KKM, students are connected to up to 8 bus routes. Late external school exams and after school sporting / kapa haka cause havoc for whānau who do not have gas, registration on their vehicles or a driver to pick students up after the bus run. For years we had students run out the door of their afternoon unfinished exam to catch their only ride home.
60. **In 2016 Rangiawhia** was closed. KKM Tai Tokerau were reduced to 8, this action caused great concern and loss within the wider KKM community.
61. **In 2018, Tututarakihi** was formed as a kura peka taiao (environmental satellite class), and are referred to as 0.5 kura until such time as they gain mana motuhake status which was recommended in December 2019. They now await MOE sign off as a fully recognised kura. Despite the kura being led by an accomplished raukura of Te Aho Matua schooling, the Ministry of Education has dragged its feet in approving the independent status of Tūtutarakihi.
62. **In 2019**, Te Tonga o Hokianga Kura Kaupapa Māori after many years in Environment Court, opened their new building at Koutu and changed their name to **Te Kura Kaupapa Māori o Hokianga**. A significant kōrero occurred at the opening of the new kura. Two kaumātua apologised for their opposition to moving the kura kaupapa Māori from Mōria Whirinaki to Koutu and wished the kura whanau and their children good luck. The Board of Trustees have supported two

co-Tumuaki from the inception of the kura to share the workload: Michelle Sarich and Tarati Buckley.

63. **NCEA 70/30 Model** Te Kōtīu has written submissions re the proposed NCEA changes and advocates for 70% internal and 30 % external exam model rather than the 50/50 old racist school C model.

2020 Meinga meinga

“Māori people want to exercise tino rangatiratanga – agency and authority – over the education of Māori learners. This means there needs to be a genuine partnership approach across the education system, with leaders who believe in Māori and understand te ao Māori”. (Ministry of Education Website)

Succession Planning

64. In planning for succession and new kura kaupapa sites, unfortunately the pathway is as difficult as it was in the beginning stages. Sustainability of quality Reo Māori learning spaces, Māori medium and new models yet to be developed are a key concern. 25-30 years on, the workload is still as hard as in the early pioneer times.
65. Maori medium has the dual responsibility of teaching core subjects and Matauranga Māori. In order to do this all kura Kaupapa Māori in Tai Tokerau engage in wānanga up to 100 hours extra per annum to complete schoolwork at wharekura level.
66. The endless hours and sacrifices made significantly by Māori women begs the question what are we doing to reduce the workload for the younger generation of kaiako to make Māori medium an attractive career option? The second generation of Māori medium teachers ought to have balance in their lives to spend time with their own children after hours.
67. We now have the second generation of Te Aho Matua graduates who are ready to run new kura kaupapa Maori in new spaces , but are asked to mark time for up to 3-15 years in the antiquated Ministry of Education designed hinaki model .Why? Don't say putea is a problem when the Green School allocation could fund 30 new schools. Investing in kids, after school sports and study programmes are more cost effective than housing prisoners.

68. **Responsible parenting** KKM are staffed in many cases by raukura returning to Tai Tokerau who want to be responsible parents themselves.

” The younger generation of kkm kaiako want to spend time with their own tamariki. Emails turn off at 4.00pm; after hours mahi is restricted for family time; weekends are sacred; kaiako want to connect with their own hapu/wider whānau and kaiako will be available for set kura trips and events- but not every event. It is more possible to live up to some Māori expectations rather than all the responsibilities that can be shared by the wider Māori community. I support this trend of kaiako kkm practice as my own whānau remind me how much I gave for the greater good at their expense.”

69. **Kaiako Training on site** Te Kōtiu support the growth of relevant Kaiako Mātauranga Māori training providers - that recognise the input and abilities of kaiāwhina, kaiārahi and matanga reo who are willing to train on site within their kura to become quality kaiako. However leaving the north to train is unrealistic for many with whānau obligations, the inability to find urban accommodation and the high cost of rent are factors that discourage prospective kaiako.

- a. Te Kōtiu have had good discussions with MOE staff about submitting an application for EBITE- to train our own whānau to become kaiako on site. However the benchmarks to become an accredited private training establishment were too high to consider. Tai Tokerau have enough skilled lecturers at PHD level to deliver theoretical and practical content. But we will entertain a kaupapa Māori friendly provider who will accommodate our needs onsite in our kura.

70. **Strategic Plan** For sustainability we need a strategic plan that prepares for continuity past the pioneers; succession, recruitment of quality kaiako and retention of staff. KKM support Wānanga Māori to run Reo and Tikanga programmes for whānau so the responsibility does not fall on kaiako KKM and teaching staff.

71. **Managing youth resilience** KKM are kura spaces for children’s learning to be ready for Te Ao Māori in a modern setting. Taura are not the kaumātua or kuia. One of our tasks is to bring in youth advisors to teach taura practical strategies to deal with stress , anxiety, disappointment and put downs in a teenage setting.

Tumuaki KKM Tai Tokerau require many levels of support

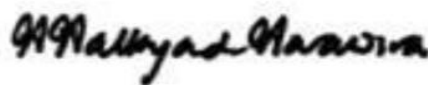
72. Responsibilities pile up and due to staffing shortage and lack of relievers Tumuaki are often unable to attend hui, PLD and networking hui. Only 1 former Tumuaki KKM Tai Tokerau has ever gained a sabbatical leave or study award. Ill health, stress and anxiety amongst Tumuaki is high.
73. **Study / Sabbatical Leave** Te Kōtiu recommend Tumuaki KKM Tai Tokerau are awarded 2 sabbatical positions each year to fill; and study leave every 4 years. Kaikohe KKM self-funded a sabbatical hauora for their Tumuaki in 2017. In 6/7 wharekura, there is an absence of kaiako to deliver level 2-3 in the subjects of science, maths, information technology and physical education.
74. **Accountants need retraining-** guidelines need to change. Whakapapa links have a wide outreach. Kura Kaupapa Māori are whānau driven. It's ridiculous for auditors to list the number of related employees to a Tumuaki in the audit. When there are no relievers, who do you call? When the bus breaks down, or the water tanks are empty, who do you call at 6am? They have to stop recording kapa haka and sports as non-curriculum. However it is always good to have a spread of staff with good skills.
75. **Kaikohe Notes for this claim:**
- a. **Homegrown Kaiako** trainees learn to be kaiako on site;
 - b. **Mita Allowance** - should be an automatic allowance in Kura Kaupapa Māori;
 - c. Recognition of Mātauranga Māori and Reo Rangatira - to bring alive te Mita o Te Kainga;
 - d. Appropriate moderation of Mātauranga Māori, Kaupapa Māori learning; and
 - e. Funding to support Te Kōtiu as a Kāhui Ako PLD Service.
76. **Tūtūtarakihi:**
- a. Advocacy within Ministry of Education and Te Rūnanga Nui for KKM. Who is our go to? Who represents us in annual budget discussions and reports back to us?

- b. Clear processes for establishment and applying for special funding. (TRN and MoE not on the same page)
- c. Working directly with MoE in Wellington rather than regionally as they take too long and don't have overall say, agency..
- d. Connecting with external providers such as Hauora, Housing, Addictions Services to support whānau and alleviate poverty/ effects of Meth etc
- e. Recognising whānau input, and Mātauranga Māori. Financial incentives for Māori speaking whānau, retaining high achieving whānau in regional areas.
- f. Rūmaki Reo/Kura Kaiako in Te Tai Tokerau that is specifically for KKM- succession planning for Wharekura, specialised teachers and dedicated learning hubs to provide high quality teachers for all levels proficient in Te Reo Māori.
- g. Sharing best practice, resourcing and specialised kaiako within our rohe
- h. Facilitating Wānanga around Maramataka, supporting tamariki with Additional needs, 'ira nō tua'
- i. RTLB/SENCO- Tamariki with speech difficulties/dyslexia etc should receive full assistance in their mother tongue, Te Reo Māori.
- j. Dedicated MOE Representatives for KKM that work within Property.

77. Te Kōtiu convenor

- a. Fund hui annually to bring Kohanga Reo, Kura a Iwi, ECE Reo Māori , Iwi radio, other Reo initiatives, Kaiako Reo and Wānanga Māori together to plan /share ideas set a strategy of Reo growth and educational excellence in Tai Tokerau. We are all in silos.
- b. To creatively recognise approved extra hours volunteered by staff on school events and trips.
- c. Allocate 300 PLD hours to Te Kōtiu every year to allocate to KKM for Mātanga Matauranga Māori.

78. **Curriculum Design** Tumuaki and staff become creative in curriculum delivery- however they do not have the support systems of big schools where teachers are handed their teaching outlines and assessments. In kkm it can take up to 80 hours without interruption in an isolated space to write up one assessment. Some Wānanga Māori provide relevant programmes that we kkm could utilise; ie level 2-3 sports and fitness certificates; computing levels 2-3; but strict funding guidelines surrounding FTTeS prevent KKM for signing up with Wānanga Māori to deliver within our kura. This is a potential win-win space for kkm and Wānanga Māori.
79. **PLD** Te Kōtiu require time and space to co-design or bring in appropriate Mātauranga Māori programmes in a local setting- acknowledging contested histories in a positive manner, what is relevant in a modern setting for community wellbeing. PLD provision and Tumuaki guidance support is always needed for meeting compliance obligations and assisting in innovative practice.
80. At a national level equitable funding for Te Runanga Nui would enable them to advocate and secure programmes on our behalf.
81. Short term strategy , at a local level Te Kōtiu needs its own kaimahi to work within our region - 2 persons (2.0 Fttes) to cover the whole area will provide practical support on the ground for KKM Tumuaki that we don't have, never have had and should have. Long term , Kura Reo Māori Tai Tokerau should design a regional Te MEA plan of action for the sustainability of KKM/ Kura a Iwi/ Kura Reo education within Tai Tokerau 2020-2040 to carry us through to the second centenary post the signing of Te Tiriti o Waitangi.
82. I attach herewith as Appendix “**B**”, a chart that outlines the year the kura started, the year they were recognised as a formal kura kaupapa Māori and later as wharekura. In the far right column are the list of kaumātua kuia who gave tautoko in the early days of the respective kura. Apologies if I have missed someone out.
June 23, 2021.



HILDA HARAWIRA-HALKYARD