

Kura Kaupapa Maori: Innovation and policy development in Maori education

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ABSTRACT

The two papers presented here argue for Kura Kaupapa Maori to be acknowledged as a viable and legitimate state schooling option because present reforms as outlined in Tomorrow's Schools do not readily provide for the possibility of Kura Kaupapa Maori development. The first paper is a submission made by Dr. Pita Sharples. The intention was to: familiarise decision makers with the concept of Kura Kaupapa Maori; show how it did not fit into the predetermined categories, or terms of reference which working parties had to work with; make specific recommendations to enable working parties to give Kura Kaupapa Maori appropriate consideration. This second paper was a submission made by a sub-committee of Tamaki Makaurau Komiti. The two principal concerns of this submission were to argue that Tomorrow's Schools proposals did not cover Kura Kaupapa Maori and that Kura Kaupapa Maori schooling was a unique and pressing circumstance that merited special and immediate attention.

Kura Kaupapa Maori are primary schooling initiatives that currently exist outside state schooling structures. These schools build on the successful elements arising from the pre-school language innovation of Te Kohanga Reo. As such, these schools provide teaching and learning experiences solely in and through the medium of Maori language. While Maori knowledge, language, and culture are fundamental components within the overall organisation, curriculum content and pedagogy of these schools, the general state school curriculum is also taught, but through the medium of Maori language. Kaupapa Maori schooling produces pupils capably fluent in at least two languages and two cultures, that is, pupils who are bilingual and bicultural.

The emergence of Kura Kaupapa Maori as a schooling force can be attributed to four principal and interrelated factors;

- i. the concern and urgency evident within the Maori community at large toward the survival and revival of Maori language, knowledge and culture.
- ii. the successful growth of Te Kohanga Reo - fuelled by this sense of urgency toward language survival - and the subsequent and sudden influx of Te Kohanga Reo graduates ready for school.
- iii. the general inability of state schools to cater adequately for the new and specialised needs of these graduates from Te Kohanga Reo.

- iv. the concern and dissatisfaction of Maori parents with state education generally, given outcomes of disproportionate levels of inequality.

All of these factors have contributed to an increasing momentum associated with the growth and development of Kura Kaupapa Maori. Since the establishment of the first of these schools, *Hoani Waititi Kura*, in 1985, three other schools have been established, and several others are in the process of being established.¹

Recent developments have seen increased community demand for Kura Kaupapa Maori to be offered as a full bona fide option within state education. Of major concern to Maori parents has been the need to correct mistaken assumptions that proposals and administrative mechanisms outlined in *Tomorrow's Schools* already allow for Kura Kaupapa development.

The two papers presented here argue for Kura Kaupapa Maori to be acknowledged as a viable and legitimate state schooling option because present reforms as outlined in *Tomorrow's Schools* do not readily provide for the possibility of Kura Kaupapa Maori development. It is this aspect of *Tomorrow's Schools* which has been challenged.

These two papers need to be situated within an understanding of the practical context from which they have evolved. For example, an appreciation of the multiple pressures brought to bear on parents (whanau) through the need for numerous meetings, letter writing, and negotiations at every level of the education hierarchy, including with Education Board members, School Inspectors, Principals, Teachers, parent groups, University Staff, and Teachers College personnel. Community interest groups have been addressed, Government officials met with. All of these efforts to communicate and articulate Maori educational aspirations have been both time consuming and energy sapping. At the same time, the day to day realities of actually running a school, and coping with the learning needs of children, create further pressures for a whanau group; raising funds for teachers' salaries, paying rent, accessing resources etc. Both of these papers need to be read against this demanding background of activity in order more fully to understand the commitment of these Maori communities in seeking a more appropriate educational response which embraces their interests, aspirations and definitions related to what constitutes a good education.

Since the presentation of these papers recent events have seen the formation of an all-Maori Kura Kaupapa Maori working party. This has been drawn mainly from those actively involved in the area. It is charged with responding to the *Tomorrow's Schools* Implementation Unit on the Kura Kaupapa Maori development as a viable educational option within state education. This working party was set up rather belatedly, after the other working parties had already made significant progress. Two factors need to be considered in relation to its operating conditions:

- a. the limited time-frame allowed for delivering the Report. This meant that working party members had relatively far less time than other working parties in which to report. As it was, the working party worked throughout the Christmas vacation to meet deadlines.
- b. the fact that this working party had to encompass the total field of schooling and to comment with authority on areas which were being considered by other working parties. That is, their brief was far wider than that of other working parties.

Two further major aspects remain problematic in relation to the continuing process of decision making in this area. First, the various levels of the process are dominated almost exclusively by pakeha who have little or no experience or understanding of Kura Kaupapa Maori schooling. Very few would even have visited such a school. Second, it is clear that pakeha interests will influence the ways in which the recommendations of the all Maori Kura Kaupapa Maori working party are pursued. How far will Kura Kaupapa Maori philosophies and principles have to be compromised in order for them to become an acceptable State option? Will the innovative efficacy of Kura Kaupapa Maori be limited by such change? How far have apparently 'neutral' reforming processes in fact operated to preserve and sustain the status quo in education? These key questions will be answered in the near future. In the meantime it is most important to remember the ideals and aims which are crucial

facets of Kura Kaupapa Maori schooling. The following documents are put forward as vital resources towards that end.

A. Submission by Dr. Pita Sharples

This submission was made by Dr. Sharples (currently Director of Hoani Waititi Marae) to a number of different groups associated with the Working parties linked to *Tomorrow's Schools* proposals, for example, the Runanga Matua (Maori Watchgroup) and other specified working parties. The intention was to,

- i. familiarise decision makers with the concept of Kura Kaupapa Maori
- ii. show how it did not fit into the predetermined categories, or terms of reference which working parties had to work with
- iii. make specific recommendations to enable working parties to give Kura Kaupapa Maori appropriate consideration.

B. Submission by Tamaki Makaurau Komiti

This paper was prepared by a sub-committee of this Auckland based committee. This group draws its members from existing Kaupapa Maori schools Nga Kohanga Reo within the central and West Auckland areas. This paper was prepared in response to a written invitation from the Department of the Minister of Education and follows lengthy and protracted correspondence. Thus, the invitation was given by Education officials to;

consider the possibility of creating, in partnership, a special category for Kura Kaupapa Maori for the post-Picot period which would be acceptable to you and your committee, and which would also meet the Government's requirements for parental control and full accountability for the management of State funds...²

The two principal concerns of this submission were to argue that *Tomorrow's Schools* proposals did not cover Kura Kaupapa Maori and that Kura Kaupapa Maori schooling was a unique and pressing circumstance that merited special and immediate attention.

Notes

1. For example, in Auckland whanau members have already initiated steps to formally establish Kura Kaupapa Maori in Otara, Mangere and Mt. Eden.
2. Letter from the office of the Minister of Education, 21 November, 1988.

A. Kura Kaupapa Maori: Recommendations for Policy

Dr Pita R. Sharples

Te Kura O Hoani Waititi Marae, December, 1988

Introduction

A Working Paper to examine the theses that:

Kura Kaupapa Maori is a new concept in schooling developed entirely by the Maori people from a basis of Maori custom and tradition, to meet the desires and expectations of the Maori people for their children in education at this time in our history.

Kura Kaupapa Maori does not equate with any of the school types outlined in Tomorrows Schools and accordingly it is not catered for- in the proposed transition of schools in the current reform of education administration.

1.0 Thesis A

Kura Kaupapa Maori is a new concept in schooling developed entirely by the Maori people from a basis of Maori custom and tradition to meet the desires and expectations of the Maori people for their children in Education at this time in our history.

1.1 *The development of Kura Kaupapa Maori*

1.1.1 The Setting:

The Kura Kaupapa Maori developed against an educational background manifested in the schools of the Eighties which reflected a number of concerns to the Maori people at large. These concerns are summarised below.

- a. The high proportion of Maori youth emerging out of High School with no formal qualifications, very few skills and ill-equipped to survive in an economic environment beset by high unemployment. This was and still is reflected in the high numbers of young Maori unemployed or on special Government assisted work and training programmes.
- b. The absence from the schooling system of a truly bilingual option – where Maori language and Maori values were the basis upon which the school programme was developed and provided for New Zealand school children.
- c. The relative lack of success of the Taha Maori programme in schools to portray as 'mainstream', meaningful Maori Cultural content and in most instances the promotion of superficial aspects of Maori Culture in a random manner at the discretion of each particular school.
- d. The incompatibility of the school system with the Maori notion of 'whanau' in the areas of school administration, programme content and delivery, and as a relevant support mechanism.

1.1.2 The Kohanga Reo:

The Kura Kaupapa Maori developed directly out of the success of the Kohanga Reo. It is the natural and logical extension of the philosophy and methods embraced in the Kohanga Reo to meet the educational needs of the graduates of the Kohanga Reo and other Maori speaking five year olds.

Kohanga Reo itself was a Maori initiative funded almost entirely by the Maori people themselves. At the turn of the decade a National Maori Hui (Hui Whakatauirā) in Wellington endorsed and embraced the concept of Kohanga Reo as a mechanism to assist in saving the Maori language from functional loss to the world. Pilot programmes were established and soon the projects flourished throughout the country. After two years there were some 200 Kohanga Reo distributed throughout every tribal area. By 1986 the number had grown to in excess of 400 and at the end of 1987 there were 520 established Kohanga Reo throughout New Zealand. Although over the years there has been some Government assistance by the way of 'setting up grants', administration grants and subsidised training programmes, by far the bulk of the cost of each project was borne by the respective Kohanga Rea.

The essence of the Kohanga Reo is that pre-school babies and infants attend the centre five days a week and are cared for by Maori speaking adults. As Kohanga Reo techniques developed and became shared at local and national wananga an 'informal' charter developed in the teaching and care of infants. The principal aspects of this programme which became 'mandatory' for Kohanga Reo include:

- a. Total immersion in Maori language at all times at the Kohanga Rea.
- b. The imparting of Maori spiritual values and concepts to the children.
- c. The teaching and involvement of the children in Maori Tikanga or customs.
- d. The complete administration of each centre by the 'whanau'.
- e. The utilisation of many traditional Maori techniques of child care and knowledge acquisition.

The Kohanga Reo has been, and continues to be an outstanding success. In my view it is the most significant development amongst my people throughout this entire 20th Century.

The success of the Kohanga Reo can be measured by the following outcomes evident over the past 5 years:

1. Hundreds of young Maori 5 year olds have emerged from the Kohanga Reo with a knowledge of spoken Maori language, customs and values.
2. The vast majority of these children exude a general confidence in their attitude and approach to life both in general social situations as well as within the school environment.

This success was not just restricted to the graduated children but extended to the parents and the Maori people themselves in the following ways:

1. Maori 'whanau' became competent and accordingly very confident in their ability to resource and to administer Kohanga Reo centres.
2. The Maori people gained hope from the success of the venture: hope that the language could be saved- by the Maori initiatives and hope that a totally Maori initiative could and does prevail in a society heavily dominated by 'Western' values and institutions.

1.1.3 The whanau concept:

A good deal of the success of the Kohanga Rea 'institutions' can be directly attributed to the involvement of the whanau. The Maori people, are a tribal people and as such 'whanau' units have always existed and operate at the local level to communally administer the affairs of the people. With the migration of many Maori out of traditional tribal territories, particularly to the cities, the whanau concept has still persisted. The recruitment factor for traditional whanau groupings is kinships, and such kinship – whanau still exist within urban areas. Far more common, however, are 'new' whanau groupings where the criteria for recruitment has been transferred from a kinship base to some other such as common local residence, or a common goal or programme.

Thus it is somewhat natural for Maori people to operate communally in the manner of a 'kin whanau' when they settle in a single suburb within a city - even if they originally come from different tribal areas. Urban Maori also form new whanau in the pursuit -of certain Maori activities such as the building and administration of an Urban Marae, or in the establishment of a performing arts cultural group. It is completely natural for Maori people to function in whanau groups and to share their responsibilities and privileges with each other. In the case of the Kohanga Reo, whanau have been formed by families who have a common desire to support that kaupapa regardless of where they actually reside, so that each Kohanga Reo has developed its own whanau.

Mention was made earlier of the large number of Maori youth who emerge from the school system without meaningful skills and who are unemployed or on special work programmes. Despite the short comings of these various Government sponsored work or training programmes - and despite continual criticism of the community's administration of them, they have nevertheless had a reasonable level of success in promoting self worth and in imparting knowledge and skills to Maori trainees. This has been largely due to the fact that the majority of the successful special work programmes have operated as whanau groups. The inherent 'support' and 'belonging' provided by such groups has provided an environment for learning which many of the trainees never found within the school system. So-called 'school dropouts' suddenly revealed a strong desire to be educated and exhibited work habits, and an intelligence and adaptability which would please any employer. The whanau is also a key factor within Kura Kaupapa Maori.

1.1.4 Post-Kohanga Reo Education:

As Kohanga Rea children became school age parents began to wonder about their primary school education. Many sought out Maori language programmes in their local schools and began negotiating with school principals to establish a course which might contain aspects of the Kohanga Reo learning process. Some were successful in placing their children in a 'bi-lingual' school/class/lesson. The vast majority, however, were not, and without the backup of Maori conversation in their own homes they watched their children rapidly lose all understanding and use of Maori language as they attended their local state school. Of those who did find a 'bi-lingual' option in a state school most found that the programmes in the main just managed to sustain the level of Maori language that the child had at the time of entry but were unable to take the language development further at a pace in keeping with the child's learning levels. Accordingly, without the necessary syntax constructions and vocabulary, children switched to the English language to express themselves. A great sadness spread across the Maori population as they felt that Kohanga Reo initiatives had been wasted and that the Education system could not be modified enough to promote Maori language and values as 'Mainstream' learning in the manner of the Kohanga Reo.

Several Kohanga Reo whanau did not accept the status quo however, out of concern for their own children graduating from Kohanga Rea, in the first place, in an effort to provide a model for other whanau to follow in the second place, 'Kura Kaupapa Maori' were born.

Inspired by the success of the Kohanga Reo, these whanau sought ways of introducing the philosophy and methods of the Kohanga Reo into a school for 'Primary Aged' children. These whanau who were 'communities without schools' built or located their own premises and began teaching an adapted and extended version of the Kohanga Reo Kaupapa. With few resources (particularly written material in Maori) and with funding and salaries provided by the whanau Kura Kaupapa Maori are currently enjoying the same areas of success as the Kohanga Reo.

It is clear, therefore, that Kura Kaupapa Maori is a new concept in schooling developed entirely by the Maori people from a basis of Maori custom and tradition to meet the desires and the expectations of the Maori people for their children in education at this time in their history.

1.1.5 Summary of development

A summary of the reasons for the development of Kura Kaupapa Maori people are listed below:

1. to continue and extend the principals and practices developed in the Kohanga reo within the Primary Schools;
2. to perpetuate and maintain the Maori language and culture in future generations;
3. to provide an education for young children which includes those aspects of Manritanga which the Maori people themselves deem relevant and to impart this knowledge in a manner consistent with traditional Maori techniques of teaching and learning.
4. to upgrade and promote as 'Mainstream' the inclusion of and the teaching of Maori values, customs and contemporary culture within the school system the validity, legitimacy and relevance of which the Maori people assume as of right;
5. to produce a truly bi-cultural option within the school system so that future generations can grow in confidence within the two principal languages and cultures of New Zealand;
6. to provide a culturally suitable alternative learning system to general state school programme with a view to decreasing the high proportion of 'Maori dropouts' and 'failures' that exists within the current monocultural state system;
7. to recognise the Maori whanau unit as an ideal structure successful learning programme amongst Maori children and
8. to recognise that Maori communities are not necessarily could be 'Maori-language-speaking-based' in the manner whanau communities;
9. to promote the partnership promised by the Treaty of Waitangi between the Maori people and the Government within the education system in decision-making, administration and implementation of relevant school programmes.

2.0 Thesis B

Kura Kaupapa Maori does not equate with any of the school types outlined in *Tomorrow's Schools* and accordingly it is not catered for in the proposed transition of schools in the current reform of education administration.

2.1 Characteristics defining Kura Kaupapa Maori

Having described the development of Kura Kaupapa Maori in section 1.1 it is pertinent now in considering Thesis B above, to formally list the features characterising such schools. These are:

1. Ko te reo o te kura ko te reo Maori anake. Ka korero i te reo Maori nga kaiako, te whanau, nga tamariki hoki i nga wa o te ako, i nga wa o te takaro i nga wa whakata, ara i nga wa katoa i te kura ratau.
Total immersion with Maori as the language of instruction and conversation throughout the school day.
2. Ki te ako i nga tamariki i nga tikanga Maori, i nga mahi a nga tipuna, kia mohio ai ratau ko wai ratau - no whea ratau.
To teach the children Maori traditions, history, canoe and tribal lineage and contemporary Maori culture.
3. Ki te maanaki ki te awahi, ki te ako hoki, i nga tamariki i te taha wairua o te ao Maori.
To embrace the childrens participation in school life within the spiritual values and teachings of the Maori world.
4. Kia noho tahi ai nga tamariki, nga kaumatua, nga matua, nga taitamariki me nga pepi hei whanau mo te kura i nga wa katoa kei te kura ratau.
To perpetuate the whanau structure within the school at all times – during formal lessons, playtime, rest time and all other associated activities.

5. Ma te whanau whanui te kura a whakahaere a hara ma te komiti anake.
Management, decision making and policy implementation is made by the whanau which includes teaching staff.
6. Inga wa e tika ana, ki te whakaako i nga tamariki pera i nga tohunga, me nga ahorangi o mua, ara i te ahuatanga hohonu rawa.
To utilise traditional Maori methods of teaching in conjunction with 'standard' classroom techniques.
7. Ki te maanaki, ki te tiaki i te mauri o te tamaiti i nga wa katoa.
To nurture and care for the pupils self respect at all times.
8. Ki te ako i nga tamariki i te kaupapa i whakatakotoria e te tari Matauranga o te kawanatanga mo nga kura tuatahi o te motu.
To embrace and teach the children in accordance with the National Curriculum guidelines.
whakamaro: Ki te aka i nga taraariki ki te panui pukapuka, kit e tuhi korero, ki te mahi tataitai, a ki era atu momo mahi, o nga kura tuatahi, kia tu rangatira ai ratou i te matauranga o te ao whanui. I te tau tuawha, tuarima ranei ka taea e te mahita ki te ako i te reo ingarangi kia mau ai nga tamariki ki tera reo o tatau.
9. Kia mau tonu kite whanau o nga tamariki e korero Maori ana hei roopu he whanau totika ki te hari i nga momo mahi o te Kura Kaupapa Maori.
To recognise that Kura Kaupapa Maori whanau are not necessarily based on local residence but like Kohanga whanau they are based on the Common goal of providing their children with a Kura Kaupapa Maori education - in essence Kura Kaupapa Maori whanau are communities without schools.
10. Ki te ako i nga tamariki ki te ranaaki manuhiri, ki te powhiri, kite porororoaki hoki i nga manuhiri o te kura, o te marae hoki.
To enable the children of the kura to afford customary Maori courtesies to visitors and others as a matter of course within the school life.

2.2 Tomorrow's Schools and Kura kaupapa Maori

2.2.1 Findings of the working party on integration

Section 5.6.1 of Tomorrow's Schools outlines the proposal for Kura Kaupapa Maori to become the special character of 'Kaupapa Maori'. However, after lengthy discussion of the character and derivation of Kura Kaupapa Maori the working party for this topic (Working Party on Integration) pursued the following resolution on Dec. 2, 1988:

- a. that Kaupapa Maori Schools should be a separate category outside Integrated and Special Character Schools.
- b. that Kaupapa Maori Schools do not fit into the structure proposed in Tomorrow's Schools.-
- c. therefore, that a separate working group should be set up to make appropriate recommendations on Kaupapa Maori Schools.

The integration working group further added:

In making these [above] recommendations, the group recognises that Maori people have a right to determine their own needs and aspirations, and that it is inappropriate for this group to deal with such an important kaupapa which will be of benefit to all New Zealanders. We believe that these recommendations are consistent with the principles of the Treaty of Waitangi.

The above resolutions and comment is in accord- with Thesis B proposed in this paper.

2.2.2 Kura Kaupapa Maori as a special character school

To date Kura Kaupapa Maori in New Zealand all exist outside or on the 'fringe' of the state education system. While it is quite feasible that in the near future existing state schools, (Bilingual and Other)

could adjust their charter or character to conform with Kura Kaupapa Maori, at present they occupy a 'niche' within the general state schooling system. Accordingly they are beset with limitations and practical difficulties to pursue the stated characteristics and goals of a Kura Kaupapa Maori as listed in section 2.1 above. This is because Kura Kaupapa Maori clearly lie outside the structure, stated aims and methods of any existing school category at this time. The flexibility to develop its particular form of administration –and delivery is simply not present in *Tomorrow's Schools* proposals. In any case attempts to write charters for Kura Kaupapa Maori under the 'Special Character - Minister Designated Schools' category would require a proliferation of special amendments and deviations that would only serve to make the implementation of the Kura Kaupapa Maori programme cumbersome. In the case of 'Bilingual Schools', or schools with a 'Bilingual unit, *Tomorrow's Schools* also proposes that they should operate in the manner of a 'Minister Designated School' - Special Character 'Bilingual'.

This should present few problems since the stated aims of such schools are basically those of the general state school, but also to provide a bilingual programme as a special feature.

In such instances where known Bilingual state schools are moving more and more towards the adoption of the objectives and practices of Kura Kaupapa Maori, however, the administration and programme implementation becomes more and more difficult. State Bilingual Schools, known to me that are adopting more of the objectives of Kura Kaupapa Maori are Ruatoki Area School, Rakaumanga Bilingual School and Matawaia Bilingual School. Should they continue this trend (and their respective support - whanau state categorically that they will), then they will encounter the same difficulties of functioning in accord with their principles as do the Kura Kaupapa Maori Schools at present.

Section 3.2 of *Tomorrow's Schools* discusses Maori interests. Subsection 3.2.1 states: 'Opportunities will be made available to parents who wish to have their children learn or be educated in the Maori Language'. Subsection 3.2.2 then goes on to describe how whanau can be elected to the Board of Trustees. While not categorically stated there, the implications are that this whanau representation on a Board of Trustees would be sufficient to implement a school programme where the children can actually be taught in the Maori language. This of course does not necessarily follow and in fact would be very unlikely to happen. However, assuming the Board of Trustees were agreeable to instituting such a programme within the school, then the only real avenue for this to happen would be upon application to become a Minister Designated School with a Bilingual Special Character. In short, provision for the easy establishment of schools to teach in the Maori language is not at all catered for in *Tomorrow's Schools* proposals.

2.2.3 21 Pupil opt out option

Section 5.5 of *Tomorrow's Schools* discusses the withdrawal from existing arrangements:

Groups of parents will be able to withdraw from an existing institution and set up a separate one if the particular needs of their children cannot be met locally: The parents will have to represent at least 21 students and, once their charter is approved, the new institution will be funded by the state in the same way as other institutions.

In a separate section of *Tomorrow's Schools* this 'opting out' option is proffered as a bona fide avenue through which whanau could set up a school to satisfy special Maori needs of parents for their children. This avenue is quite unacceptable for the establishment of Kura Kaupapa Maori.

In the first place *Tomorrow's Schools* states that 'the establishment of a new institution will be a last resort'. Quite obviously the whanau group will not only have to show why their original schools was incompatible with their needs but also they will be expected to negotiate with other local schools to provide for their needs. This process could take up to four years of fruitless negotiation before obtaining the Ministers permission to establish a charter and a new institution.

In the second place there is no guarantee that suitable arrangement with the Minister could be arrived at. For example one requirement is that 'the charter of such a new institution must be consistent with National guidelines'. This would probably rule out the setting up of Kura Kaupapa Maori in this 'opt-out' manner. Since the stated methods of Kura Kaupapa Maori currently lie outside the norm for the various types of state school.

Thirdly, even if Kura Kaupapa Maori could be established in this manner then according to *Tomorrow's Schools* such a new institution will be funded in the same way as other institutions.

The fourth reason why the 'opt-out' option is quite unsuitable is perhaps the most important. Kura Kaupapa Maori is a Maori initiative and should be established as a Mainstream alternative within the state system. In accordance with the partnership promised by the Treaty of Waitangi. Kura Kaupapa Maori should be established for its own worth and particular Maori character and not be default, because the state system couldn't fit us in. For a century now, things Maori have been 'fitted in' to the general state system. The character of Kura Kaupapa Maori contains many of the taonga of our Maori ancestors and are not and cannot be 'fitted in' - rather they must stand as of their own right. And here I refer once again to the comments of the integration working party which I personally endorse 'that the Maori people have a right to determine their own needs and aspirations'.

2.3 Summary

I have examined the characteristics of the school type known as Kura Kaupapa Maori by the Maori people. I have shown that many of their special Maori features are not in accord with the proposed transition for schools contained in *Tomorrow's Schools* - eg whanau administration of all school affairs. I have not been able to determine an avenue by which Kura Kaupapa Maori can be established under the proposals of *Tomorrow's Schools* without compromise of their Maori character. I believe that like the Kohanga Reo, Kura Kaupapa Maori represents a way of learning which has its roots totally in Maoritanga and is the method desired by the Maori people at large for their children. I further believe that under the partnership of the Treaty of Waitangi Kura Kaupapa Maori must be implemented within the state system without compromise as a fully fledged state school system.

I list below a summary of my reasons for full separate status within the state system for Kura Kaupapa Maori:

1. Kura Kaupapa Maori is a new development which is not equatable with any existing school structure or programme.
2. As a new structure it is not catered for in *Tomorrow's Schools* proposed transition in education reform.
3. Kohanga Communities - and accordingly Kura Kaupapa Maori Communities are Communities without schools and are bona fide Maori Communities and should be fully resourced in the manner of Communities based on residence.
4. Kura Kaupapa Maori are totally in accord with the thrust of the Education reform advocated in *Tomorrow's Schools* - ie that of providing options and of community administration - the only variation is that Kura Kaupapa Maori is a truly Maori option available for any New Zealander and the community administration is by the entire whanau - again a Maori definition of community.
5. Minister Designated School status with special character Kura Kaupapa Maori has been shown above to be quite unsuitable and impractical for Kura Kaupapa Maori's structure and programme implementations.

6. The 'opt-out' option in *Tomorrow's Schools* has been shown to be unable to provide Kura Kaupapa Maori without serious modifications to the aims and objectives of Kura Kaupapa Maori.
7. The 'opt-out' option exists as a remedial device and does not promote Kura Kaupapa Maori as a bona fide option in the school system with full and equal rights with state schools.
8. Kura Kaupapa Maori should be promoted as a Mainstream option of a Maori based schooling programme in keeping with the New Zealand Governments commitment to biculturalism. To date only monocultural schools exist, some with a 'Maori arm', tacked on.
9. Government's expressed desire to honour the partnership embodied in the Treaty of Waitangi would seem to require the acceptance of a Maori proposal in education in the light of:
 - a. the total success of Kura Kaupapa Maori to date
 - b. the growth and success of the Kohanga Reo which is the model for Kura Kaupapa Maori, and
 - c. the current high proportion of young Maori emerging from the present school system with little, or no skills.
10. The promotion of Kura Kaupapa Maori as a 'Mainstream' option within the state system is in accord with Article 2 of the Treaty of Waitangi which guarantees state protection of Maori Taonga.
11. The establishment of Kura Kaupapa Maori would constitute the first occasion for Government to accept as state policy within the education system a totally Maori initiative - and this would be in keeping with the current Government's desire to embrace the partnership concept embodied in the Treaty of Waitangi.

3.0 Conclusion

I have examined both Thesis A and Thesis B and found them to be correct. Accordingly I offer the following recommendations as a means of redressing the situation.

Recommendation 1

That Kura Kaupapa Maori be established as a 'full state school' option.

Recommendation 2

That the particular procedures for establishing Kura Kaupapa Maori be determined and offered to the New Zealand Community at large as a genuine state option in education within this country.

Recommendation 3

That the avenues be determined to allow other existing state school types (such as bilingual schools) to alter their charters if they so desire so that they may come within this Kura Kaupapa Maori category.

Recommendation 4

That according to the actual needs of the Kura Kaupapa Maori school type funding formula be calculated, regardless of the funding formula for the other schools types.

Recommendation 5

That the needs of Kura Kaupapa Maori such as resources, native speaking Maori teachers etc. be given responsible consideration by the relevant 'arms' of the Education System and that Government provide forward planning and budgeting to produce these resources within a systematic programme.

Recommendation 6

That the Review and Audit Agency engage a Maori speaking team who are conversant with the kaupapa of Kura Kaupapa Maori to carry out reviews of such schools.

B. Proposals for the establishment of Kura Kaupapa Maori

Sub-Committee Report Prepared by: Tuakana Nepe, Elizabeth Rata, Graham Smith, Linda Smith.

For Te Komiti O Nga Kura Kaupapa Maori O Tamaki Hakaurau, December 1988

1. Introduction.

2. Letter of Invitation to make responses to Government re: Kura Kaupapa Maori, from the Office of the Minister of Education; signed by Hr. Noel Scott.

[Section 1 and 2 have been excluded from this paper].

3. This submission has been collated on the basis of not being concerned with why Kaupapa Maori schooling, but more with HOW Kaupapa Maori schooling can exist under the proposed *Tomorrow's Schools* structures. At this time, Kaupapa Maori schooling is not able to exist without major compromise to its fundamental philosophies and principles within the suggested framework of *Tomorrow's Schools*.

Some issues in contention include:

3.1 The responsibility of the State to support revival and survival of spoken Maori language.

3.2 The 'opting out' clause marginalising Maori language outside mainstream education.

3.3 the 'time factor' affecting 'opt out' option.

3.4 Kaupapa Maori schooling involves 'Communities without schools'.

3.5 These 'communities' need to be adequately resourced with schools and other resources.

3.6 That these schools are a new development and have not been provided for before by the State. As such, new structures are required to cater for these new innovations.

3.7 Maori needs within Education are not homogenous or singular; Maori people have a variety of needs, from the status quo situation of ordinary State schooling options, through bilingual schools, to the new need in respect of a total immersion option.

3.8 Tomorrow's Schools is ostensibly about providing the community with 'options' in education, yet the Kura Kaupapa Maori option has not been provided.

3.9 The overriding concern is that which has been suggested in the Minister's letter; to determine a mutually acceptable system of accountability for the management of State funds without compromising the fundamental philosophies and principles of Te Kohanga Reo and Kura Kaupapa Maori.

4. Whakamaramatanga (Definition)

4.1 'Te Reo Maori' is a 'taonga', handed down by the ancestors and its survival and protection is implied within the conditions of the Treaty of Waitangi – 1840 (Ref. Finding of the Waitangi Tribunal).

4.2 Kura Kaupapa Maori carry on the philosophies and principles of Te Kohanga Reo (language nurseries) into the area of primary schooling.

4.3 Kura Kaupapa Maori recognises Te Reo Maori as being the 'heart' of the total culture, and that the survival of Maori culture is inextricably linked to the survival of spoken Maori language.

4.4 Kura Kaupapa Maori takes the validity and legitimacy of Maori language, custom, and cultural practice for granted.

4.5 Kura Kaupapa Maori involves the total immersion of its tamariki in Te Rea Maori; in and outside the classroom, in formal and informal settings.

4.6 Kura Kaupapa Maori pedagogy is derived from preferred Maori teaching and learning methodologies couched within culturally appropriate values, norms and practices.

4.7 Kura Kaupapa Maori has evolved from the community at the local level, out of the success of Te Kohanga Rea.

4.8 Kura Kaupapa Maori management structure and decision-making authority is couched within the whanau.

4.9 Bilingual units in schools are *not* Kura Kaupapa Maori.

5. Tikanga Tautoko (Mandate)

5.1 From the successful achievements of Te Kohanga Reo and the growing and, as yet, unfilled needs of Te Kohanga Reo graduates, in respect of Maori language maintenance when they enter schooling (Ref. Ch.4 Government Review of Te Kohanga Reo).

5.2 From the people participating in several education Hui over the last five years (Ref. Smith 1986) for example, the following recommendation was unanimously endorsed by the Maori Educational Development Conference 1984.

Remit 3

In accordance with United Nations Declaration on Human Rights, all Maori communities have the right to have their children taught in their mother tongue.

This remit was carried unanimously without debate.

Remit 4

This conference declares that the existing system of education is failing the Maori people and modifications have not helped the situation nor will they. Therefore we urge Maori withdrawal and the establishment of alternative schooling modelled on the principles of underlying Kohanga reo me tuku tenei kaupapa ma te iwi whanui e tautoko e whakarnana.

5.3 From the Waitangi Tribunal

RECOMMENDATION 3

"TO THE HONOURABLE MINISTER OF EDUCATION that an enquiry be instituted forthwith into the way Maori children are educated including particular reference to the changes in current departmental policies which may be necessary to ensure that all children who wish to learn Maori should be able to do so from an early stage in the educational process in circumstances most beneficial to them and with financial support from the State" (refer para 6.3.7) (P. 61 Finding of the Waitangi Tribunal Relating to Te Reo Maori And A Claim Lodged. 1986).

5.4 From the Draft Proposals for a Working Charter on Indigenous Rights compiled by the UNITED NATIONS Working Party proposed for adoption in 1992. (Also Refer to The Cobo Report - UNITED NATIONS 1987). In particular; Part II E/CN 4/Sub 2/1988/24

Part II

3. The collective right to exist and to be protected against genocide, as well as the individual rights to life, physical integrity, liberty and security of person.
4. The collective right to maintain and develop their ethnic and cultural characteristics and identity, including the right of peoples and individuals to call themselves by their proper names.
5. The collective right to protection against ethnocide. This protection shall include; in particular, prevention of any act which has the aim or effect of depriving them of their ethnic characteristics or identity, of any form of forced assimilation or integration, of imposition of foreign life styles and of any propaganda directed against them.
6. The right to preserve their cultural identity and traditions and to pursue their own cultural development. The rights to the manifestations of their cultures, including archeological sites, artefacts, designs, technology and works of art, lie with the indigenous peoples or their members.
7. The duty of States to grant - within the resources available - the necessary assistance for the maintenance of their identity and their development.
8. The right to manifest, teach, practise and observe their own religious traditions and ceremonies, and to maintain, protect and have access to sacred sites and burial grounds for these purposes.
9. The right to maintain and use their own languages, including for administrative, judicial and other relevant purposes.
10. The right to all forms of education, including in particular the right of children to have access to education in their own languages, and to establish, structure, conduct and control their own educational systems and institutions.
11. The right to promote intercultural information and education, recognising the dignity and diversity of their cultures, and the duty of States to take the necessary measures, among other sections of the national community, with the object of eliminating prejudices and of fostering understanding and good relations.

5.5 From current Research commissioned by the Department of Education (Ref. The Spolsky Report 1987) [for example]:

SOME SPECIFIC RECOMMENDATIONS

1. Focus efforts, over the next few years at least, on the Maori language revitalization programme - the immersion and bilingual efforts that provide continuing growth in Maori for the children coming from the Kohanga Reo...
8. Establish mechanisms to support alternative school models ...

5.6 From the Royal Commission on Social Policy 1988 (Ref to Spolsky; 1987 Vol.III part 2. Fairness in Maori Education).

5.7 From the Curriculum Review (1987: 41); Recommendation 27 'that Maori language is available to every student who wishes to learn through it'.

5.8 From the Maori Language Act 1987 Section 3 "Maori Language to be an official language of New Zealand". Section 7B 'Generally to promote the Maori language, in particular its use as a living language and as an ordinary means of communication'

5.9 From the National Kohanga Reo Trust: A letter of 4 October 1988 stating that the Trust 'applauds our activities' and offers 'moral support'.

5.10 From the Minister of Education who commented in a recent address given at the Auckland College of Education (21 October 1988):

I want to now turn to the Government's core working principles in dealing with race issues. These principles are not applied separately but working together to determine the Government's approach. They are applicable to the education system as well as to fisheries and to land, indeed to all areas of Government.

They are first social justice; second to deal in a fair and practical way with grievances between the crown and Maori arising from the Treaty of Waitangi; third to make decisions only after taking into account the views of interested parties; finally to ensure that the distribution and management of resources is of benefit to all New Zealanders.

6. RECOMMENDATIONS

We recommend that the Education Legislation proposed for October 1989:

6.1 be based upon the principle of the Treaty of Waitangi and incorporate the concept of Partnership.

6.2 recognise the distinctive and innovating nature of the Kaupapa Maori Schooling Movement.

6.3 recognise that the Kaupapa Maori Schooling Movement arose out of the needs of Kohanga Reo and is a continuation of the Kohanga Reo Kaupapa.

6.4 recognise that the purpose of Kaupapa Maori is to ensure the survival and revival of the Maori language.

6.5 recognise that the purpose of Kaupapa Maori schooling is to produce bilingual and bicultural citizens by providing total immersion Maori education.

6.6 recognise that Kaupapa Maori Schooling is the practical expression in the State Education system of the Government's commitment to the survival and revival of the Maori language.

6.7 establish a specific Kaupapa Maori School Category to stand alone.

6.8 define the Kaupapa Maori School community as a valid community with specific educational needs that:

- are not at present being met
- pertain to this community alone
- if met, will accrue benefits both to this community and to the wider society

6.9 recognise that the Kaupapa Maori School community is in a markedly disadvantaged position. Other communities will enter the post-Picot era already in schools. The Kaupapa Maori School community will be without schools in October 1989 and thus excluded from the new 'education marketplace'.

6.10 recognise that the Kaupapa Maori Schooling community will require schools designed, organised and managed to meet the specific needs of this community.

6.11 establish a structure by which the Government and the Kaupapa Maori Schooling community can, in Partnership, facilitate the efficient establishment of Kaupapa Maori Schools. This may include the possibility of short term temporary measures and longer term solutions that properly meet the needs of Kaupapa Maori Schools and that ensure that -the Kaupapa Maori School community becomes a community sharing equitably in the resources of the society.

6.12.1 recognise Kaupapa Maori Schools' acceptance of the accountability for Public Funds.

6.12.2 recognise that the following components are essential in the Review and Audit of Kaupapa Maori Schools; 1. fluent Maori speakers, 2. those who fully understand the kaupapa, and 3. Those who are sanctioned by the whanau of each particular kura.

6.13 recognise the contribution of Maori communities to the Education System. In the early days Maori communities were required to provide at least five acres of land and erect the buildings in order for schools to be established. By 1967 there were still over 114 Maori schools in existence. The Kura Kaupapa Maori Movement looks towards a reciprocal expression of Partnership and goodwill from our present position of necessity. We will need land and buildings for the Kaupapa Maori schools to ensure the survival and revival of the Maori language.

6.14 establish the legal machinery for the appointment of a Director of Kura Kaupapa Maori to be based initially in Auckland. The role of the Director will be to facilitate the establishment of Kura Kaupapa Maori.

6.15 establish the legal machinery by which existing schools can acquire the legal status of Kura Kaupapa Maori.

SPECIFIC RECOMMENDATIONS TO THE WORKING GROUPS

7. FUNDING COMMITTEE

That the survival and revival of the Maori Language be accorded priority status and that this status be built into the funding formula.

7.1 Staffing Funding for Language Survival and Revival

7.1.1 Recruitment and Training

Kaupapa Maori Schools will require recruitment and training policies that attract people with special abilities, i.e. language fluency, teaching skills, and experience to staff these new schools.

7.1.2. Redistribution

Structures are needed that will allow for the redistribution of already suitable qualified teachers already in the system (often in senior positions) to serve the priority need of Maori language survival and revival.

7.1.3. A staff funding formula of Q3 (i.e. graduate equivalent) with a teacher-pupil ratio of 1:12 is required if staffing is to adequately meet the priority need.

7.2 Buildings, Resources and Equipment

The funding formula would take account of:

7.2.1. The priority need status of the survival and revival of the Maori language.

7.2.2. The present position of the Kaupapa Maori community as 'a community without a school'.

7.3 Funding for New Schools

7.3.1. Funding formulae for new schools and for schools being established under fundamentally different concepts e.g. Kura Kaupapa Maori should take into account the history of resources which more established schools have had access to, e.g. backdates of journals

parent help in the library

community contacts

7.3.2. Newly established schools should have access to a 'setting up' grant and a 'supplementary resources' grant available for at least five years with further access to the grant for an extended period in consultation with the Ministry.

e.g. 5 years initial funding to build up base line resources, access to further funding for specified areas e.g. mathematics, basic equipment expected to be in ALL schools should be provided under a separate block grant.

For Kura Kaupapa Maori the setting up grant and supplementary grant should include funding for extra staffing.

8. EDUCATION SERVICE CENTRES COMMITTEE

8.1 Kaupapa Maori Schools would use the skills of these Centres and would also contract out for specific Maori needs.

9 NATIONAL GUIDELINES COMMITTEE

9.1 That the National Guidelines provide sufficient flexibility to encompass Kaupapa Maori Schooling.

9.2 That the special requirements for Kaupapa Maori Schooling are recognised in respect of the codes of conduct.

10. ZONING COMMITTEE

10.1 Kaupapa Maori School zoning is influenced by two factors:

- The local Kaupapa Maori School is bonded to the local Kohanga.
- The kaupapa of language survival and revival means that the schools will accept out-of-zone children.

10.2 The Kaupapa School is not the local school serving a geographical community. The Kaupapa Maori community is the kohanga community.

11. CURRICULUM.

11.1 That the outcome of the curriculum is bilingualism and biculturalism.

11.2 That the curriculum is taught through the medium of the Maori language.

12. CHARTER COMMITTEE

12.1 That the Charter be formulated by the members of the Whanau using culturally appropriate structures.

12.2 That the Department liaison group involved in assisting with the establishment of the Charter be culturally sensitive and knowledgeable in the kaupapa.

12.3 That the Charter protect the autonomy of decision making and operating systems relating to the survival and revival of the Maori language.

13. ADVISORY SERVICES COMMITTEE

13.1 That the Block Funding Grant be the more satisfactory method of acquiring specialist advisory services.

14. SPECIAL EDUCATION COMMITTEE

14.1 That children with special needs be included in The Kaupapa Maori Schools and that funding be available for this mainstreaming.

15. PAYROLL COMMITTEE

15.1 That the conditions concerning the payment of salaries be also- applicable to Kaupapa Maori Schools.

16. PROPERTY MANAGEMENT

16.1 That Kaupapa Maori Schools will develop in State funded buildings suitably designed to complement the pedagogical requirements of Kaupapa Maori Schooling.

16.2 That the recommendations in *Tomorrow's Schools* concerning other State owned property also apply to the Kaupapa Maori Schools.

17. INTEGRATED SCHOOLS COMMITTEE

17.1 That the recommendations in *Tomorrow's Schools* are not applicable to Kaupapa Maori Schools which would be with the Kaupapa Maori School Category.

17.2 That Kaupapa Maori Schooling is a new development which has not yet been addressed. It does not fit into previous categories and needs to be considered as a new and distinctive category existing within the Partnership of the Treaty of Waitangi.

17.3 That while there are some similarities between Kaupapa Maori Schools and Integrated Schools, the differences are substantial and the provisions for the Integrated Schools are not suitable for Kaupapa Maori Schools.

e.g. Integrated Church Schools own property, Kaupapa Maori Schools are communities without property.

18. LEGISLATION COMMITTEE

18.1 That the General Recommendations made on Page 7 be studied by this Committee.

19. COMMUNITY EDUCATION FORUMS COMMITTEE

19.1 That these Forums take the form of Local, Regional and National Hui.

19.2 That the recommendation concerning Government funding be accepted (*Tomorrow's Schools* 1.6.1. - 1.6.5.)

20. NATIONAL LIBRARY COMMITTEE

20.1 That the National Library develop resources to further the survival and revival of the Maori language.

20.2 That these resources be suitable for use in Kaupapa Maori Schools.

21 RESOURCE DEVELOPMENT COMMITTEE

21.1 That the State has a responsibility to develop resources for the survival and revival of the Maori Language over and above specific funding to individual Kaupapa Maori Schools.

22. SCHOOL TRANSPORT COMMITTEE

22.1 That the widespread geographical nature of the Kaupapa Maori Schooling community be recognised in the allocation of funding for transport.

23. PRIVATE SCHOOLS COMMITTEE

23.1 That Kaupapa Maori Schools have not yet been defined.

23.2 That Kaupapa Maori Schools request to be placed in a specific category called the Kaupapa Maori School's Category.

23.3 That Kaupapa Maori Schools are not Private Schools.

24. CORRESPONDENCE SCHOOL COMMITTEE

24.1 That the Correspondence School be aware of the possible future need to provide Kaupapa Maori Schooling to kohanga graduates in isolated areas.

25. THE MINISTRY

25.1 That one of the functions of the Ministry of Education must be to ensure that the principles of the Treaty of Waitangi are adhered to by the various structures identified in *Tomorrow's Schools* including the Ministry itself.

This function will mean that the Ministry will have a range of tasks which will include:

- informing the Minister, the institutions and the public about the Treaty of Waitangi,
- maintaining an overview of the different interpretations institutions may bring to the Treaty and being watchful about the effects this may have,
- contracting into the Ministry people with expertise to train its own staff and to help develop management programmes which reflect the guiding principles of the Treaty of Waitangi,
- employing a core of permanent staff who can facilitate the changes required,
- protecting the interests of the two parties to the Treaty, particularly the less powerful partner.