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**Te Kura Kaupapa Māori o Te Whānau Tahī**

*Poipoia o tātou nei pūmanawa*

**Response to  
Ministry of Education Relocation Proposal**



*Poipoia ō tātou nei pūmanawa*  
Te Kura Kaupapa Māori o Te Whānau Tahī

## **Kupu whakahoki i te Whakatauranga Whakaaro Nuku** **Response to Relocation Proposal**

25 Poutū-te-rangi 2013

E mihi maioha ana Te Kura Kaupapa Māori o Te Whānau Tahī ki tā te Minita whakataunga noa ka kore ai e hanumi ngā kura kaupapa Māori e rua.

Nā te tono ki te whakanuku i tētahi o ngā kura kaupapa Māori ki wāhi kē atu i tīmata anō ai ngā hui. Kua tāpiri mai i roto anō i ēnei tuhinga ngā kōrero āpiti, ngā kōrero tautoko i tukua e TKKM o Te Whānau Tahī mō te whakaaro whakatauranga e pā ana ki te Whakahanumitanga.

Ko ngā hui ōkawa e pā ana ki te nuku:

- Hui ā-whānau i ngā whakaaro tuatahi, 11am, 18 Hui-tanguru 2013
- Hui ā-whānau hei matapaki i te nuku kura, 5.30pm, 25 Hui-tanguru, 2013
- He rangahau whakaaro nō te whānau (39 ngā whakatauranga whakaaro), 25 Hui-tanguru – 12 Poutū-te-rangi 2013
- I hui mātou ko te Tāhuhu o te Mātauranga, 11am, Rāpare, 14 Poutū-te-rangi 2013
- I hui tahi mātou ko TKKM o Waitaha, 1pm, Rāpare, 14 Poutū-te-rangi 2013
- I hui te Poari Matua, 7pm, 18 Poutū-te-rangi 2013
- I hui mātou ko TKKM o Waitaha, ko Lynne Te Aika, 9am, 21 Poutū-te-rangi 2013
- Hui ā-whānau, 5.30pm, 21 Poutū-te-rangi 2013

Ko TKKM o Te Whānau Tahī tēnei e kaha tautoko ana ki te **kore e nuku atu** i tana wāhi noho i 83 Lyttleton Street, Spreydon.

Ko ngā korero matua e whakahē ana i tōno kī e nuku ki wāhi kē:

- Ka whakakorengia te mana kōwhiri o ngā whānau nā rātou anō te kōwhiringa kia haere ki TKKM o Te Whānau Tahī nā runga anō i te manakohanga ako me te whanaungatanga, heoi anō rā, ki te nuku te kura ki wāhi kē, ka kore anō tēnei.
- Ko ngā tāhuhu kōrero, ngā hononga ahurea e whakahono atu ana ki te whenua e tū nei te kura me ōna piringa, e paiheretia ana hoki ki te kawa, ki ngā tikanga o te kura.
- Ko te whanaungatanga ako e whai hua ana i roto i te hāpori pēnei i ngā tauaki kawa ki ngā kura tuarua o Te Iringa o Kahukura rātou ko Te Punawai o Waipapa; ko ngā kaiako, ko ngā hoa āwhina nō Wai Study Help; tae noa ki a Pioneer Leisure Centre me ōna piringa e noho pātata nei.

*Te Kura Kaupapa Māori o Te Whānau Tahī gratefully acknowledges the Ministers' interim decision to not merge the two Kura Kaupapa Māori.*

*In regard to the proposal for one of the Kura Kaupapa Māori to relocate a new round of consultation occurred. Additional, complimentary information to the previous Merger response submissions made by TKKM o Te Whānau Tahī has been provided in this document.*

*Formal consultation events regarding the relocation included:*

- Whānau Hui for initial feedback, 11am, February 18 February 2013
- Whānau Hui to discuss relocation, 5.30pm, 25 February 2013
- Whānau consultation survey (39 responses)
- Meeting with Ministry of Education, 11am, Thursday 14 March 2013
- Joint meeting with TKKM o Waitaha, 1pm, Thursday 14 March 2013
- Board of Trustees Meeting
- Meeting with TKKM o Waitaha & Lynne Te Aika, 9am 21 March 2013
- Whānau Consultation Hui 5.30pm 21 March 2013

*TKKM o Te Whānau Tahī is strongly in favour of **not relocating** from the current site at 83 Lyttelton Street, Spreydon.*

*Key reasons for opposing the proposal to relocate include:*

- Removal of choice for whānau who have selected TKKM o Te Whānau Tahī because of educational preferences and family ties but who would not be able to sustain enrolment if relocated elsewhere
- the historical and cultural significance of the current Kura site and buildings, including the kawa and tikanga of the Kura which is linked to the site
- educationally beneficial relationships within the local community including memorandums of understanding with Cashmere High School and Hagley Community College, Wai Study Help tutors and partners, and the neighboring Pioneer Leisure Centre facilities



- He tokomaha ngā whānau kua hoko whare e tū pātata ana ki te wāhi e tū nei te kura, ā, kei te pērā hoki ngā whānau e whai ana i ngā whare reti e tū pātata mai nei. Mena ka mate rātou ki te nuku whare he raru nui whakaharahara tērā ka whakapā mai ki a rātou. Ka āwangawanga te nuinga o ngā whānau ki te kawē i ngā tamariki i ngā taero ā-waka hoki mena ko te nuku whare te whakatau.
- Ka takahi i te mana o te reo Māori, i tōna haumanutanga (pēnei i te ākonga ka wehe noa atu i te kura kaupapa Māori), i te angitu o te ākonga anō hoki.

Mai i te toru ngahuru mā iwa kōrero whakahoki i te uiui (kei te Āpitianga 2) e toru ngahuru i whakahē ai i te nuku atu, e waru ngā 'pea', ā, kotahi i tautoko ki te nuku. I pērā ai te hunga mātāmuri nā, nā te mea ka taea te whakapai ake ngā wāhanga o te kura pēnei i te taha hangarau; me whakanui ake hoki ngā wāhanga ako e wātea ai ki te tipu tonu ake ānamata.

Nā tēnā, kei te tono TKKM o Te Whānau Tahī ki te Tāhuhu o te Mātauranga ki te tuku āwhina mai, ki te tuku rauemi mai hei whakatika i ngā wāhanga pakaru o te kura, i ngā kaupapa ngoikore hoki kia rite ai anō ki tō te Minita wawata mō ngā akomanga, ngā angitu hoki o ngā ākonga i tēnei rautau e rua tekau mā tahi.

I ngā hui ā-whānau i uia ai te whānau me pēhea e whakapai ake ai i te haeretanga mai ki te kura kaupapa Māori huri noa i te takiwā. Kei te whakarāpopotonga rangahau (Āpitianga 3) ngā whakataunga whakaaro katoa, ā, e pēnei nā ngā kaupapa matua:

- Kia whakatūngia tētahi kura kaupapa Māori hou, tētahi/ētahi pekanga kura rānei kei ngā takiwā e hiahia ana. Ka whakapiri i aua pekanga ako ki ngā kura auraki, ka tū takitahi rānei engari ka tautokona e tō mātou kura. Ka mahitahi ki te taha whakahaere, ki ngā rauemi, ki ngā kaimahi hoki me te kawetanga mai o ngā ākonga peka nei ki te 'kura tuākana' nei wiki atu, wiki atu.
- He whai wāhitanga waka ki te kawē ākonga nō tēnā pito, nō tēnā pito ki TKKM o Te Whānau Tahī mai i te uru e kīia nei ko Rolleston, ko Horomako, ko Halswell, ā, ka whakapai ake hoki i ngā kōwhiringa waka o nāianei.
- Ka whakatau i te mauri o te kura (whai muri i te kaupapa hanumi) kia māia ai ngā whānau ki te haere mai ki roto i ngā takiwā o ngā kura; ā
- Ka whakawhānau te Tāhuhu i ētahi kōhanga reo anō hei tautoroto i ngā kura kaupapa Māori ki Ōtautahi.

Hei whakatepe ake, i uia te whānau he aha atu rānei ō rātou whakaaro e pā ana ki ngā whakataunga i tēnei wā me te whakaritenga e nuku ai tētahi o ngā kura ki wāhi kē.

- a large number of whānau who have purchased houses located close to the current site, and others who have secured rental properties close by. These whānau would be seriously disadvantaged if forced to relocate. Access and transport issues would be created for the majority of whānau if relocation was required.

- potential negative impact on student achievement and Te Reo Māori revitalisation efforts (such as student leaving KKM);

Out of 39 responses to the consultation survey (included as Appendix 2) thirty opposed relocation, eight responded with a 'maybe' and one supported relocation. The latter responses considered relocation as desirable because current facilities could be upgraded including technology provision; there is a need for larger shared learning spaces and to allow for future growth.

In regard to these issues, TKKM o Te Whānau Tahī are requesting that the Ministry of Education provide support and resources to undertake repair work to current facilities including any necessary upgrades to align with the Ministry's goal for 21<sup>st</sup> Century education learning spaces and opportunities for learners.

During the consultation phase Kura whānau were also asked how they thought access to Kura Kaupapa Māori could be improved across the city. The full responses are included in the survey summary (Appendix 3) and key themes were:

- establishment of a new Kura Kaupapa Māori or a Kura satellite unit (or units) in areas where demand is established. Units could be attached to mainstream schools or independently situated but be supported by our Kura. Support could include shared governance, resourcing and staffing as well as satellite students commuting to the 'tuākana' Kura site on a regular basis.
- dedicated transport options for students in other areas so that they can be transported directly to TKKM o Te Whānau Tahī from the West including Rolleston, Hornby and Halswell, as well as enhancement of current transport options for students
- creating a sense of better stability for the Kura (post-merger proposal) so that whānau can feel confident about moving into the area where current Kura are located; and
- Ministry to invest in more Kōhanga reo so that there is sustainability for Kura Kaupapa Māori in Christchurch

Finally whānau were asked if they had any other feedback about the interim decision and requirement for one of the Kura to relocate.

Ko ngā kaupapa i hua mai ai:

- He whai whakaaro whānui, whāroa ki ngā akomanga Māori me ngā kura kaupapa Māori ki Ōtautahi kia tiro ai ki mua, kia whanake, kia puāwai.
- Nā te rironga mā ngā kura tēnei kaupapa nuku hei wherawhera atu i whakaarohia ake he mea whakawehewehe, he mea takahi tikanga
- Me ū ki te whakaaro kia whakatūngia ngā kura kaupapa Māori e whakaaetia ana e te Tāhuhu o te Mātauranga ki te taiwhakararo o Ōtautahi kia tika ai te horanga atu puta noa i te takiwā

E tūmanako ana te Poari Matua me te whānau o TKKM o Te Whānau Tahi kia tārake te kitea atu nā runga anō i ōna mātāpono Te Aho Matua Kura Kaupapa ka noho taituara tāua ko te TKKM o Waitaha taha tē noho tātāwhāinga kē ai.

Ko te nuku mai o Te Kōhanga Reo o Te Whānau Tahi ki te kura he kaupapa nonoi ki te poro o Te Whānau Tahi me ngā ākonga e tatari ana ki te tomo mai.

Kei te awhero te Poari kia mōhio mai te Minita i whakamōhiohia ai te Poari i te 21 Poutū-te-rangi kāhore te Mātauraka Mahaanui i te mōhio ki te rēta whakataunga i tohua ai rātou ki te hui tahi ki te kura. Hei te 12 Paengā-whāwhā 2013 te wā i whakaritea ki te hui, heoi kua aukati kē te wā kōrerorero.

Nāhaku noa nā,

James Richardson  
Board of Trustees Chairperson (Acting)

on behalf of the whānau of Te Kura Kaupapa Māori o Te Whānau Tahi

Themes included were:

- the need for thorough consideration of Māori medium and Kura Kaupapa Māori provision in Christchurch as a whole so that a long term investment and growth strategy can be developed that builds on current provision
- making the Kura responsible for considering the relocation proposal was perceived as divisive and possibly unethical
- ensuring that any new Māori medium provision approved by the Ministry of Education in the future is located in Northern Christchurch to assist with balanced provision across the city

*The Board of Trustees and Kura whānau of TKKM o Te Whānau Tahi wish to make it explicit that as a Te Aho Matua Kura Kaupapa Māori we stand alongside of and not in competition with TKKM o Waitaha.*

*The relocation of Te Kōhanga Reo o Te Whānau Tahi to the Kura site is considered to be an urgent priority for the Te Whānau Tahi community and has students waiting to enroll.*

*The Board wishes the Minister to note that it was advised on 21 March 2013 that the Waitaha Advisory Board was unaware of the interim decision letter instructing them to meet with the Kura. The Waitaha Advisory Board is not scheduled to meet until 12 April 2013, after the end consultation date.*

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- Appendix 1: Dot map showing homes of TKKM o Te Whānau Tahi students  
Appendix 2: Whānau Consultation Survey Questions  
Appendix 3: Whānau Consultation Survey Summary  
Appendix 4: Minutes of Whānau Hui, 25 February 2013  
Appendix 5: Minutes of Whānau Hui, 21 March 2013  
Appendix 6: Media Article: *Scheme Spurs Pupils Learning English* (The Press, Christchurch, 22 March 2013)



Nā te whānau o Te Kura Kaupapa Māori o Te Whānau Tahī

[illegible]

Ingoa

Waitohu

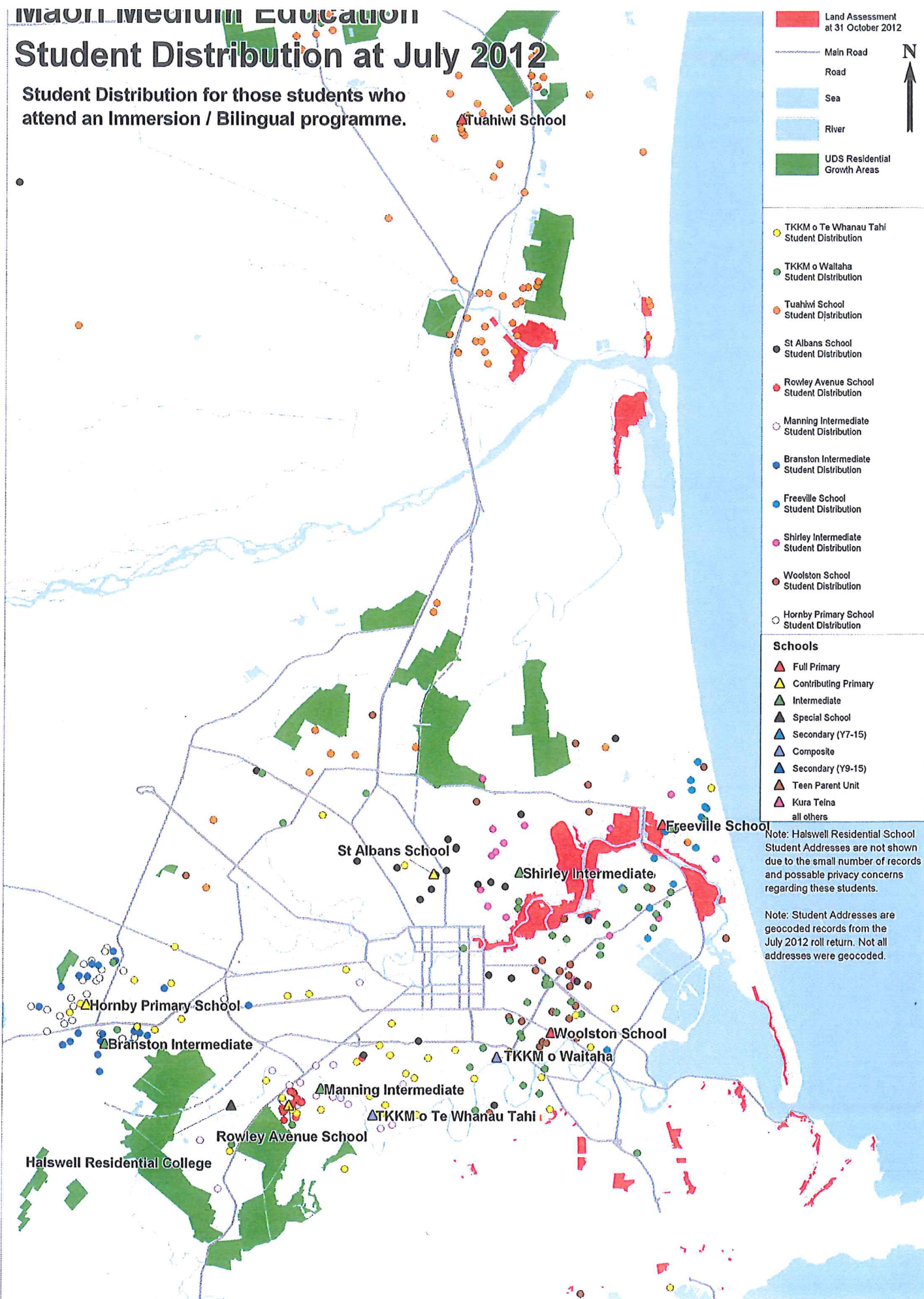

*[Handwritten signature]*



# MAORI Medium Education

## Student Distribution at July 2012

Student Distribution for those students who attend an Immersion / Bilingual programme.



Land Assessment at 31 October 2012

Main Road

Road

Sea

River

UDS Residential Growth Areas



TKKM o Te Whanau Tahī Student Distribution

TKKM o Waitaha Student Distribution

Tuahiwi School Student Distribution

St Albans School Student Distribution

Rowley Avenue School Student Distribution

Manning Intermediate Student Distribution

Branston Intermediate Student Distribution

Freeville School Student Distribution

Shirley Intermediate Student Distribution

Woolston School Student Distribution

Hornby Primary School Student Distribution

### Schools

Full Primary

Contributing Primary

Intermediate

Special School

Secondary (Y7-15)

Composite

Secondary (Y9-15)

Teen Parent Unit

Kura Teina

all others

Note: Halswell Residential School Student Addresses are not shown due to the small number of records and possible privacy concerns regarding these students.

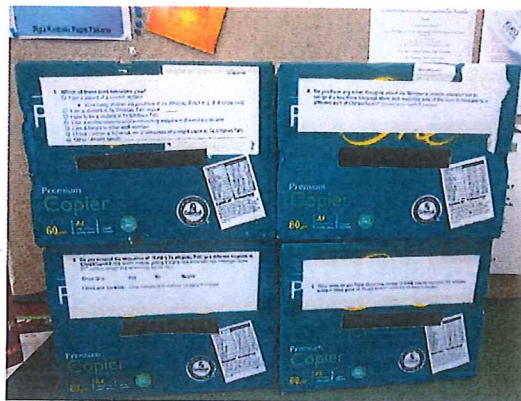
Note: Student Addresses are geocoded records from the July 2012 roll return. Not all addresses were geocoded.

# Whānau Consultation Survey

February-March 2013

Te Kura Kaupapa Māori o Te Whānau Tahī

## Relocation Proposal Feedback



Whānau were asked to complete written responses to the questions below and posted them into feedback boxes kept in the Kura administration area.

### Questions

**1. Which of these best describes you?**

☐ I am a parent of a current student

• How many children do you have at Te Whānau Tahī? 1 2 3 4 (circle one)

☐ I am a student at Te Whānau Tahī in year \_\_\_\_\_

☐ I use to be a student at Te Whānau Tahī

☐ I am a brother/sister/cousin/aunt/uncle/grandparent of a current student

☐ I am a kaiako or other staff member

☐ I have children at kohanga reo or preschool who might come to Te Whānau Tahī

☐ Other - please specify: \_\_\_\_\_

**2. Do you support the relocation of TKKM o Te Whānau Tahī to a different location in Christchurch?** (this would include getting a brand new kura with new buildings, latest 21<sup>st</sup> century design and technology set-up etc.)

Circle One:

Yes

No

Maybe

I think this because....(give reasons and continue on back if needed)...

**3. What ideas do you have about how access to KKM can be improved for whānau living in other parts of Christchurch?** (continue on back if needed)

**4. Do you have any other thoughts about the Minister's interim decision not to merge the two Kura Kaupapa Māori and requiring one of the Kura to relocate to a different part of Christchurch?** (continue on back if needed)



# CONSULTATION WHANAU HUI

## MONDAY, 25<sup>TH</sup> FEBRUARY, 2013.

### 1. Which of these best describes you?

I am a parent of a current student	23	
<i>How many children do you have at Te Whānau Tahī?</i>		1 =12 2 =7 3 =3 4 =2 (+1more in September) No Response=2
I am a student at Te Whānau Tahī	2	Y8 =2 Y9=0 Y10=0 Y11=0 Y12=0 Y13=0
I used to be a student at Te Whānau Tahī	0	
I am a brother/sister/cousin/aunt/uncle/grandparent of a current student	3	
I am a kaiako or other staff member	12 + 1x staff member for 15 years who was a part of the property team from 1997  13 Total	
I have children at Kōhanga reo or preschool who might come to Te Whānau Tahī	6	
Other – please specify	6 <ul style="list-style-type: none"> <li>• Two of my children attended from Y1-Y5 &amp; Y1-Y2</li> <li>• Nanny to five currently enrolled</li> <li>• I am a potential future parent at Te Whānau Tahī</li> <li>• I am also a Taua of a student and my daughter graduated from TWT.</li> </ul>	

	My moko will be 5 next year and will attend too <ul style="list-style-type: none"> <li>• B.O.T</li> <li>• Two daughters have a moko attending Kura</li> </ul>	
<b>Total Responses</b>		<b>28</b>

**2. Do you support the relocation of TKKM o Te Whānau Tahi to a different location in Christchurch? (This would include getting a brand new Kura with new buildings, latest 21<sup>st</sup> Century design and technology set-up etc.).**

**Circle One:**

YES	NO	MAYBE
<b>1</b>	<b>30</b>	<b>8</b>

**I think this because.... (give reasons and continue on back if needed)..**

<b>1</b>	<ul style="list-style-type: none"> <li>• It would be too far to travel for whānau</li> <li>• Our history is here, not where they want to move.</li> </ul>
<b>2</b>	<ul style="list-style-type: none"> <li>• BUT the Ministry needs to follow through with repair work at TWT and invest in KKM i.e.; Kohanga @ TWT.</li> </ul>
<b>3</b>	<ul style="list-style-type: none"> <li>• Tikanga and kawa that have been put in place, by kaumatua who are now deceased, are NOT transferrable.</li> </ul>
<b>4</b>	<ul style="list-style-type: none"> <li>• There is no guarantee that a new school (built) will be provided</li> <li>• The link to the whenua and buildings is such that I believe we cannot move.</li> </ul>
<b>5</b>	<ul style="list-style-type: none"> <li>• Seems to make more sense to build onto the Kura here, already, as there is space and funds available to do so</li> <li>• Kohanga, extra classes e.g.; Home Economics, Science, Woodwork, Music</li> <li>• The classes students currently leave their Kura to go elsewhere</li> <li>• Also, the opportunity to build classes for adult students to learn Te Reo</li> <li>• Maybe opening our Kura to other Kura for sports activities e.g.; athletics, rugby, league, netball, basketball having the Kura to have all necessities available right here to build and grow our tamariki giving them the opportunity to do so at Kura.</li> </ul>
<b>6</b>	<ul style="list-style-type: none"> <li>• What we have can be enhance to provide 21<sup>st</sup> Century design.</li> </ul>
<b>7</b>	<ul style="list-style-type: none"> <li>• It doesn't feel right to pick up a Kura &amp; plonk it somewhere else</li> </ul>



	<ul style="list-style-type: none"> <li>You wouldn't do that with you marae.</li> </ul>
8	<ul style="list-style-type: none"> <li>We live here and I have been here for 8 years.</li> </ul>
9	<ul style="list-style-type: none"> <li>I have been here for 8 years.</li> </ul>
10	<ul style="list-style-type: none"> <li>MOE can repair and improve our site</li> <li>I.e.; Kohanga on site to improve the retaining of children from Kōhanga to Kura</li> <li>We could also improve our site so we can be a 21<sup>st</sup> Maori Medium style school.</li> </ul>
11	<ul style="list-style-type: none"> <li>If the whānau consensus is we move, then we move</li> <li>Preference: Stay.</li> </ul>
12	<ul style="list-style-type: none"> <li>We relocated our home, tamariki, everything to live and settle down in this area</li> <li>Education is great, strong whānau connections</li> <li>Buildings are beautiful</li> <li>We have had tangi, Pōwhiri, whakatau in our wharenuī.</li> </ul>
13	<ul style="list-style-type: none"> <li>Historically, Maori have been hounded to move off land and live where other choose (and think is best for them)</li> <li>Te reo Maori me ōna Tikanga, our whenua and buildings have been blessed</li> <li>There is mauri buried, the whare is whakamau-mahara-tanga.</li> </ul>
14	<ul style="list-style-type: none"> <li>My husband and I have bought our house in order to be close (2.5km) to Te Whānau Tahi</li> <li>We knew which Kura we wanted our children to attend and so moved to that area</li> <li>We came from out of town.</li> </ul>
15	<ul style="list-style-type: none"> <li>There is no evidence to say that we would gain more students if we were to relocate.</li> </ul>
16	<ul style="list-style-type: none"> <li>A third school should be established in the north of the city to increase the numbers of young people learning Te Reo.</li> </ul>
17	<ul style="list-style-type: none"> <li>I don't wish to move Te Atawhai o Te Aoturoa</li> <li>Our whānau worked hard over the years finding a site for our Kura</li> <li>We had to fight the local community for this site</li> <li>We built a whare hui that is not a whare tipuna</li> <li>The whānau spent months at Hui after Hui to secure this site as our tūranga waewae.</li> </ul>
18	<ul style="list-style-type: none"> <li>I want a harmonious relationship with my wife</li> <li>I had to battle with her to let them come here instead of mainstream, but it will be all out war if she has to drop them off or pick them up outside the area.</li> </ul>
19	<ul style="list-style-type: none"> <li>Te Whānau Tahi was born here in this neighbourhood through the aroha, the blood, sweat, tears and vision of this whānau</li> <li>Because the wairua here, people have been attracted to and become one with this whānau on this whenua</li> <li>I do not believe we should move establishment of satellite (hapu) sites that are administered and nurtured under the mana of Te Whānau Tahi is a possible option.</li> </ul>

20	<ul style="list-style-type: none"> <li>• If access is the issue, then have MOE provide buses to both Kura</li> <li>• It is not a very viable option to relocate one of the Kura (either financially or ethically)</li> <li>• We have a modern Kura and plenty of putea to make it even better.</li> </ul>
21	<ul style="list-style-type: none"> <li>• Perfectly situated</li> <li>• Whānau have made decisions to uproot and move into surrounding suburbs to come to <u>this</u> Kura</li> <li>• Moving has huge financial and mobility ramifications for whānau</li> <li>• Why inconvenience current whānau by moving for an idea not guaranteed, that more will access Kura Kaupapa if we move.</li> </ul>
22	<ul style="list-style-type: none"> <li>• Extend Kura- self-contained, but also bring in the RIGHT staff</li> <li>• Preferably staff fluent and has the passion to work with our tamariki</li> <li>• If we did move what guarantee does the Kura have for that current parents will follow??</li> </ul>
23	<ul style="list-style-type: none"> <li>• Latest 21<sup>st</sup> Century design and technology set up would be better placed onto the existing site to save tax \$\$</li> <li>• If intent was to go North of CHCH, how earthquake safe is the area in question compared to where TWT is located, presently? Safety &amp; stress factor</li> <li>• Money should be invested in transport and access to TWT for those who choose KKM for their children, not move Kura</li> <li>• The wairua sits firm on the site of where the Kura is</li> <li>• Sports/swimming Centre is at the doorstep of TWT, limits the access for our tamariki, if relocated.</li> </ul>
24	<ul style="list-style-type: none"> <li>• To relocate and settle in would take years and meanwhile current students would be at a huge disadvantage and to get it to 'feel' how it is now may not happen for a long time if ever, which is why my family came and still here.</li> </ul>
25	<ul style="list-style-type: none"> <li>• It should be dependent on whether Whakapumau wants to move or not.</li> </ul>
26	<ul style="list-style-type: none"> <li>• There is no guarantee MOE will build NEW, it might be a relocation of another existing closed or merged school</li> <li>• Our tamariki are from this side of town not north side, we have a permanent structure school</li> <li>• No prefabs, why would we move!!</li> </ul>
27	<ul style="list-style-type: none"> <li>• Our whānau have moved around and like to stay put.</li> </ul>
28	<ul style="list-style-type: none"> <li>• Perhaps keep current location for main campus and look at what the demand is for another and what would be required to meet the demand.</li> </ul>
29	<ul style="list-style-type: none"> <li>• TKKM o Te Whānau Tahi is a new, well established Kura with a heart and whakapapa</li> </ul>



	<ul style="list-style-type: none"> <li>• The Kura has already been through a long process of tikanga to reach its current vitalized state</li> <li>• The proposal of a relocation will not address the access issues as the 60-70% of whānau in Spreydon area will then lose access</li> <li>• Access should be on a wider scale, particularly preparing kaiako to teach in Kura Kaupapa during initial teacher education training.</li> </ul>
30	<ul style="list-style-type: none"> <li>• This is one of the reasons we came here.</li> </ul>
31	<ul style="list-style-type: none"> <li>• Everything is moving forward and I see no reason why Te Whānau should be left behind.</li> </ul>
32	<ul style="list-style-type: none"> <li>• I would prefer to stay on current site and update technology/ classrooms we have</li> <li>• I think we have an ideal location now with brilliant access to community facilities (that we under-utilise)</li> <li>• Also we moved into this area to be closer to Kura (would support a move if in the same area).</li> </ul>
33	<ul style="list-style-type: none"> <li>• Would we uplift an iwi to move somewhere else!</li> <li>• Would we tell parliament to move location?</li> <li>• Leave our Kura where it is as the Kura has its own wairua.</li> </ul>
34	<ul style="list-style-type: none"> <li>• It can impact on all our lower income whānau who need the support of our Kura</li> <li>• Relocation is just another form of dictation that we as an iwi, whānau and people no longer need!</li> <li>• We are in 2013, we have progressed</li> </ul>
35	<ul style="list-style-type: none"> <li>• No response.</li> </ul>
36	<ul style="list-style-type: none"> <li>• Whānau Tahi is more than just a school it's a community based on whakapapa, memories and is available for Whānau who need a location where they have reasonable access to, especially in the lower socio economic areas.</li> </ul>
37	<ul style="list-style-type: none"> <li>• As long as it's in the best interest of our tamariki and Te Whakapumau are in total agreement that their Kura is in a good position and have no problems to stay where they are</li> <li>• Furthermore, our founding members need to be in complete agreement Te Whakapapa o TKKMOTWT</li> </ul>
38	<ul style="list-style-type: none"> <li>• No response</li> </ul>
39	<ul style="list-style-type: none"> <li>• I would support the move to new site if the new Kura was purposely built for Māori Medium and for Te Whānau Tahi.</li> </ul> <p><b>Reasons being:</b></p> <p>Our Kura was originally built in a variety of ways. Even though it was highlighted for being aesthetic to the eye it was not purposely built to educate students.</p> <p>Classrooms (Tuawera, Raekura, Rapanui, THOK and KTOTM) were designed based to admire from the outside. These classrooms were not built with clear educational purposes (even Tuawera as this was supposed to be a technology designed space and in</p>

actual fact all it has is a stove and a bigger bench). It was not designed for students to work at benches and in small groups etc. Classrooms were designed for junior students and not for all. Wharekura hadn't been planned for back then.

#### **Current facilities**

Current rooms were not designed for interactive whiteboards and projectors. The actual shape of the classrooms is not ideal for learning. Cloak bay area (where bags are kept) is a waste of good learning space. Rooms cannot really be changed around to change the area for learning. Designed for a teacher to lead not facilitate. This goes against enquiry learning processes. Access to IT is very limited. Lighting, light and space is an issue - even heating.

**Teina/tuakana grouping** . There are no current spaces that can accommodate mixed groupings in learning in a variety of spaces.

#### **Repairs**

What are the actual costs for repair? Who will cover this cost? If the Kura has to cover this will be taking money out of providing a wider range of educational programs for our students.

Our classrooms need a lot of work and repairs e.g. roofing etc. Some are very dark (do to design) and inside needs updating. Greatly designed on a junior age level under 9 years.

Even though we have a near new facility for Wharekura this area is not being used to its full potential e.g. science lab, wet space, IT equipment.

Storage is a huge issue throughout the Kura for resources. Poor access to obtain resources. Current resource rooms in between rooms are badly flawed, do not store things well. Kaiako cannot access properly.

Library area needs major work the space does not work well. Tuawera cannot be used as a successful technology suite as it is not equipped. What is the purpose? How can our students use this space successfully?

#### **Technology:**

Internet and IT plan has been an issue for a long time. Because of finance constraints this proposal to move Kura onto a new site could see some positive benefits to the Kura.

#### **Future Planning**

- Do we have a 5-year plan?
- Do we have a 10-year plan?
- Do we have a 25-year plan?

Forward planning was not done in order to keep updated along with our Māori medium colleagues or mainstream also.

What do our current students think? What do our past students think? What do the students who have left Kura think we could do to improve, attract and retain our students?



	<p><b>Research is the key. Current modern educational philosophies. Future thinking !</b></p> <p>Research shows that catering for more learning styles means better success; e.g. group learning, different learning spaces in classrooms, playing, wet floor, student who want to sit on the floor, access to IT opportunities.</p> <p>Current classrooms designs are very flawed. They do not cater for a wide range of learning styles.</p> <p>There has been so much current education research for new buildings now.</p> <p>Māori Medium deserves it so why shouldn't Te Whānau Tahi.</p> <p>Based upon tikanga, where have been moved in the past at range of Kura Kaupapa, marae have been moved.... So why can't Te Whānau Tahi if need be.</p> <p><b><u>Future planning.</u></b></p> <p><b><u>Consultation</u></b></p> <p>Ask the Māori Community what they want to see in a Kura... not just Kura Whānau but all those stakeholders in Māori Medium education e.g. international research, traditional Māori pedagogy. What did our tūpuna do well?</p> <p>Ask ex-students, current students.</p> <p>Visit a range of Kura new ones etc. Let staff, whānau and students have a look perhaps through video stories. This could be a part of whole school planning this year enquiry learning.</p> <p>Mā wai tēnei ? Mā ngā mokopuna ! In order to support the potential of our tamariki we need to identify what that is....</p>
<b>Total Responses</b>	<b>39</b>

### 3. What ideas do you have about how access to KKM can be improved for Whānau living in other parts of Christchurch?

1	<ul style="list-style-type: none"> <li>• Satellite sites.</li> </ul>
2	<ul style="list-style-type: none"> <li>• I tautoko Matua Ramon's suggestion – a bus service from out of servicing both KKM in Ōtautahi</li> <li>• Matua Ramon and I were having a discussion on this kaupapa, he has some awesome whakaaro which I tautoko!</li> </ul>
3	<ul style="list-style-type: none"> <li>• Bus service for both Kura or separate services.</li> </ul>
4	<ul style="list-style-type: none"> <li>• Free school bus transport</li> <li>• Waka pooling.</li> </ul>
5	

	<ul style="list-style-type: none"> <li>• Need to think about getting Kōhanga on Kura grounds and also transport to whānau who live out of CHCH area.</li> </ul>
6	<ul style="list-style-type: none"> <li>• Start bus service, van service, car pool} pick up.</li> </ul>
7	<ul style="list-style-type: none"> <li>• Open satellite option for West and Central ChCh under TWT leadership and governance.</li> </ul>
8	<ul style="list-style-type: none"> <li>• Marketing</li> <li>• Improve transport availability</li> <li>• Satellite Kura</li> <li>• 'Te Pa' –move north.</li> </ul>
9	<ul style="list-style-type: none"> <li>• Ministry provide a service that whānau in other parts of ChCh have access.</li> </ul>
10	<ul style="list-style-type: none"> <li>• Satellite classes give our tamariki other subjects</li> <li>• Get a bus to pick up whānau from other parts of ChCh.</li> </ul>
11	<ul style="list-style-type: none"> <li>• Satellite Kura</li> <li>• Set up in North</li> <li>• Possible bilingual – this would also improve access.</li> </ul>
12	<ul style="list-style-type: none"> <li>• Buses to and from Kura essential.</li> </ul>
13	<ul style="list-style-type: none"> <li>• Build another Kura for them on that side of town!</li> </ul>
14	<ul style="list-style-type: none"> <li>• Transport to and from Kura, Kōhanga to be built on site, doing up the Kura</li> <li>• Extend so students can broaden their knowledge without having to go to other Kura to learn.</li> </ul>
15	<ul style="list-style-type: none"> <li>• Bus service maybe, but I wouldn't want my child spending more than about 20 minutes each way on a bus</li> <li>• A satellite school/ classroom- to test the need of an immersion school/ classroom in the other area before on Kura definitely moved</li> <li>• If that class/ school grew it could break away when it was ready – exactly how Te Whānau Tahi started in the first place!</li> </ul>
16	<ul style="list-style-type: none"> <li>• Bus students in to the KKM just as they do for rural communities</li> </ul>
17	<ul style="list-style-type: none"> <li>• More Kōhanga reo throughout ChCh</li> <li>• Improved city wide public transport</li> <li>• Opportunities for matua to learn reo Maori alongside their tamariki</li> <li>• More wānanga days for ākonga and matua to view and discover KKM.</li> </ul>
18	<ul style="list-style-type: none"> <li>• Is it possible for transport to be free on public transport for Kura children?</li> </ul>
19	<ul style="list-style-type: none"> <li>• Supply transport!</li> </ul>
20	<ul style="list-style-type: none"> <li>• Daily bus route (could connect both Kura) from north side of city SIMPLE (it seems).</li> </ul>
21	<ul style="list-style-type: none"> <li>• Media-Online promote our Kura</li> <li>• What can we offer new comers</li> <li>• This is an open door policy at Kura.</li> </ul>
22	<ul style="list-style-type: none"> <li>• That MOE fund transport, like it was done in the South Canterbury school mergers and closures for Maori Medium schools + other schools in that area</li> </ul>



	<ul style="list-style-type: none"> <li>• I.e.; Bus companies + shuttles funded for children to be picked up at set routes and taken to and from school OR buses owned, (but funded by MOE) to transport to school and home, but also used for Kura events.</li> </ul>
23	<ul style="list-style-type: none"> <li>• Recommend (as per Rūnanganui) MOE increase transport assistance, hasn't increased although cost of living has increased</li> <li>• Purchasing of vans and hire of drivers to pick kids up</li> <li>• Work on car-pooling scheme.</li> </ul>
24	<ul style="list-style-type: none"> <li>• A bus service would be helpful for those without transport.</li> </ul>
25	<ul style="list-style-type: none"> <li>• Buses could be provided for whānau to have access</li> <li>• Satellite schools situated in other schools but under the mana of Te Whānau Tahi.</li> </ul>
26	<ul style="list-style-type: none"> <li>• Buses car pooling, Kōhanga van, Kura van, new bus routes, use of new motorway.</li> </ul>
27	<ul style="list-style-type: none"> <li>• Satellite</li> </ul>
28	<ul style="list-style-type: none"> <li>• Satellite classes throughout suburbs in high need.</li> </ul>
29	<ul style="list-style-type: none"> <li>• Build another one and have 3 KKM</li> <li>• Create marae based and Ngai Tangata based (KKM)</li> </ul>
30	<ul style="list-style-type: none"> <li>• Satellite schools would provide access,</li> <li>• Provide a fiscal response to building a new school.</li> </ul>
31	<ul style="list-style-type: none"> <li>• Pahi? Van as Kōhanga does</li> <li>• Metro cards given to older students.</li> </ul>
32	<ul style="list-style-type: none"> <li>• Possibly look at if there is any whānau that have children that would attend KKM if a waka was available</li> <li>• Also, a possible route for pick ups</li> </ul>
33	<ul style="list-style-type: none"> <li>• No response</li> </ul>
34	<ul style="list-style-type: none"> <li>• Possible transport assistance</li> <li>• School bus if roll improved. Paid buses for students' metro cards etc.</li> <li>• Free uniform</li> <li>• Free stationary</li> <li>• No fees</li> <li>• Access to tertiary facilities</li> <li>• Support from Mana Whenua</li> <li>• Wider range of learning resources</li> <li>• Using a wider range of technology</li> <li>• Campuses one on the other side for a part of the school split campus perhaps.</li> <li>• Consultation is the key???</li> </ul> <p>At this point of time Norway has the best education model in the world. Highest rating per capita. Speakers have been in NZ and there has been a lot of research done on this e.g.</p> <p>Education starts at 6  Midday free lunch for students  Education is free  All schools are free and equal.  Teachers are all highly qualified and supported.</p>

	<p><b>4: Thoughts</b></p> <p>CONCERN: How will this impact on the current relationship between both Kura?</p> <p>Do we want a Te Aho Matua Kura based on true Māori philosophies?</p> <p>How do we recreate a true Māori model? What is a Māori model?</p> <p>What IS it that we do so well that we can recreate and expand on?</p> <p>This could be new start for TWT.</p> <p>This is not meant to takahi on what has been done or being done currently this is merely future planning. In 20 years where will our Kura be?</p> <p>This is about our future? Our culture? Our society? Our future leaders!</p> <p style="text-align: center;">IN A SUCCESSFUL KURA What can see? What can we hear? What can feel? What can we do ?</p>
<b>Total Responses</b>	<b>34</b>

**4. Do you have any other thoughts about the Minister's interim decision not to merge the two Kura Kaupapa Maori and requiring one of the Kura to relocate to a different part of Christchurch?**

1	<ul style="list-style-type: none"> <li>I like the idea of offering assistance for satellite units to be opened at mainstream Kura and be supported by either the students of that unit attending weekly workshops here or our kaiako going there to do workshops.</li> </ul>
2	<ul style="list-style-type: none"> <li>Why does a Kura have to relocate? It is easier for people to relocate.</li> </ul>
3	<ul style="list-style-type: none"> <li>It's awesome – Both Kura have their own Kaupapa but strive for the same Kaupapa – to immerse in tikanga. It would be good to submit how we could encourage or advertise what we could offer. E.g. transport – Board to look at how to grab those who don't have transport or do the Maths if travelling by buses. Not say, 'You can catch the bus, have a map – if enough look at a bus pros and cons</li> <li>Extend on our Kura – Have the resources.</li> </ul>
4	<ul style="list-style-type: none"> <li>Very strategic move by minister to make the two Kura decide.</li> </ul>



5	<ul style="list-style-type: none"> <li>• If a third Kura is intended to be created, why not locate that to the Northern area?</li> <li>• It is not logical to uplift what already exists and functions well for all these years.</li> <li>• Invest in these two schools to get them to 21<sup>st</sup> Century standards to save tax payer dollars</li> <li>• Whānau have made financial and housing sacrifices to send their tamariki to this Kura</li> <li>• We are committed to this Kura and the area it is in</li> <li>• If the Kura relocates is there going to be funding from MOE to help with initiatives, P.L.D and projects to support this transition?</li> <li>• Will the MOE fund all of the processes to make the relocation ALL happen or will TWT incur any costs, regards the move? (If we are potentially relocated).</li> </ul>
6	<ul style="list-style-type: none"> <li>• Yes I do... a consensus 'how many whānau &amp; agree/disagree to relocate</li> <li>• What steps are we taking? Or going to take.</li> </ul>
7	<ul style="list-style-type: none"> <li>• Don't want to move.</li> </ul>
8	<ul style="list-style-type: none"> <li>• I believe MOE have a valid request for a Kura to relocate spreading us to cover the entire city easily</li> <li>• (Yah no merger, thankfully)</li> <li>• Would like options for transport (bus service) for either or both Kura.</li> </ul>
9	<ul style="list-style-type: none"> <li>• How is it the governments prepared to spend however millions of dollars on a new school while closing down existing ones?</li> </ul>
10	<ul style="list-style-type: none"> <li>• Good decision</li> <li>• Hard to relocate, may need to consider other options first as the disruption would be big</li> <li>• If forced to move, should be based on enrolments where the students live.</li> </ul>
11	<ul style="list-style-type: none"> <li>• No need to move so unethical to ask Kura to volunteer</li> <li>• Areas they want to build in have a population that is still too unstable</li> <li>• What community survey has been done to show there is demand for access in northern suburbs (other than academics replying who do not have tamariki in Kura Kaupapa)</li> <li>• How are our access issues any different to rural schools and how do they manage it?</li> <li>• Te Whānau Tahi TKR needs to be on site</li> </ul>
12	<ul style="list-style-type: none"> <li>• Don't want to move.</li> </ul>
13	<ul style="list-style-type: none"> <li>• Awesome. If it wasn't for such staunch and strong whakapapa links to the current site I would jump at the opportunity to move to a brand new Kura.</li> </ul>
14	<ul style="list-style-type: none"> <li>• Very happy not merging but want us to stay on this site</li> <li>• We need to fight (not literally) as KKM to stay where we want to be</li> </ul>

	<ul style="list-style-type: none"> <li>• He totara wahi rua, he kai ma te ahi (United we stand, divided we fall).</li> </ul>
15	<ul style="list-style-type: none"> <li>• The two Kura should not relocate</li> <li>• If the minister believes the North of ChCh is in need of KKM the MOE is in a position to build a third Kura</li> <li>• The two current KKM are well established and do not deserve the strain of being put through a relocation.</li> </ul>
16	<ul style="list-style-type: none"> <li>• I think it is gutless</li> <li>• The minister is going to decide anyway, either way.</li> </ul>
17	<ul style="list-style-type: none"> <li>• As a parent of both Kura I still believe whānau of both Kura should stand together and say NO to any relocation</li> <li>• I strongly disagree to the minister's decisions.</li> </ul>
18	<ul style="list-style-type: none"> <li>• Very happy that they didn't merge</li> <li>• Unsure about relocation as we could end up losing more students than gaining more.</li> </ul>
19	<ul style="list-style-type: none"> <li>• He mea pouri tenei.</li> </ul>
20	<ul style="list-style-type: none"> <li>• No response</li> </ul>
21	<ul style="list-style-type: none"> <li>• It is disgusting putting the two Kura against each other for the new site, but great that she doesn't want them to merge</li> <li>• I don't think the minister has done her homework – just because she builds a new Kura in the North doesn't mean Whānau living near it would take their kids there</li> <li>• I'm sure there are Whānau who live closer to TWT then Whakapumau and yet they drive past on to get to the other</li> <li>• Who's to say that those children who go to Whakapumau from Belfast will go to a Kura closer to them, they may continue to go to Whakapumau.</li> </ul>
22	<ul style="list-style-type: none"> <li>• I don't believe the ministry has undertaken enough research to see if moving location will increase the number of students going to Kura</li> <li>• Those committed to Te Reo Maori already sacrifice time and money bringing their tamariki to Kura</li> <li>• Moving may actually be a hindrance and whānau can struggle to take tamariki there</li> <li>• Let's continue to support Whakapumau regardless of what they choose!</li> </ul>
23	<ul style="list-style-type: none"> <li>• Build another Kura to cater for that side of town</li> <li>• Build more Kōhanga reo to cater for more and current Kura</li> <li>• Improved transport access to the two current Kura.</li> </ul>
24	<ul style="list-style-type: none"> <li>• It doesn't make sense to more what is good on something that's not even here, bad decision.</li> </ul>
25	<ul style="list-style-type: none"> <li>• It's great that they retain their own autonomy</li> <li>• If another Kura is required, then open one without forcing either Kura to move</li> </ul>
26	<ul style="list-style-type: none"> <li>• The schools should be separate because of their different styles of teaching</li> </ul>



	<ul style="list-style-type: none"> <li>• It is unfair to expect one of the schools to move when they are established in their areas and draw their pupils from certain areas of the city</li> <li>• Why not open a third school in the north of the city to draw in more pupils to the bilingual system of learning.</li> </ul>
27	<ul style="list-style-type: none"> <li>• Very grateful. I believe it stems from all the hard work put in by our committed whānau, Whaea Mel and all our staff</li> <li>• It shows that the passion and commitment from these people are for the Kaupapa and our tamariki</li> <li>• Nga mihi ki a koutou.</li> </ul>
28	<ul style="list-style-type: none"> <li>• Good idea not to merge, but with one Kura in the north it may increase the roll of both Kura.</li> </ul>
29	<ul style="list-style-type: none"> <li>• I feel that in all honesty of the two KKM we are the more likely Kura to move as we have a wider area to move to</li> <li>• As for Te Whakapumau to keep their core strong moving beyond Waltham to Linwood? Woolston? North or North-East?</li> <li>• As for us we can move Halswell? Riccarton? Cashmere?</li> <li>• But the big ?? is... Where would either Kura go?!!</li> <li>• Relieving to say the least</li> <li>• To leave though just because we get everything brand new is just a JOKE!!</li> </ul>
30	<ul style="list-style-type: none"> <li>• Long term I think it is a better solution for Māori Medium in CHCH – it will enable greater access for those in the North</li> </ul>
<b>Total Responses</b>	<b>30</b>



Te Kura Kaupapa Māori o Te Whānau Tahī  
Whānau Hui

25 February 2013

Attendance: See register

5.30PM: *Mihi:*

*Karakia:*

*Facilitator:* Melanie Riwai-Couch

5.35PM: *Introduction from Melanie Riwai-Couch*

- ❖ Thank you and congratulations to all who participated in original response and consultations.
- ❖ Minister's decision is not to merge Te Kura Kaupapa Māori o Te Whānau Tahī and Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha. However one Kura must relocate to allow greater access by Māori to Te Kura Kaupapa Māori.
- ❖ We have been asked to consult with whānau about how we feel about this, would we move, where would we want to move to.
- ❖ The same level of consultation that occurred last time is not required. It is really down to: Do we want to move or not?
- ❖ This Hui is to gather information to form a response to the Minister of Education.

5.45PM: *Open floor discussion around possible relocation of Te Kura Kaupapa Māori o Te Whānau Tahī or Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha*

Huata Martindale clarified whoever relocates will get a brand new built Kura

**Comments made during the whānau discussion:**

- Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha should have right of first 1<sup>st</sup> option as they are considered the tuakana (stated by one whānau member).
- The decision should all be made around the same table.
- Could a third Kura be built or could we propose to create satellite of Kura or combined satellite Kura with Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha?
- Te Pā o Rākaihautū – has been approved in principle.
- Ministry of Education analysis and summary to the Minister hint at Mairehau/Parklands being the area a Kura should consider moving to.
- Concerns around possible conflict that may emerge between both Kura if both don't want to move.
- Should we submit together?
- Increase provision of onsite facilities so we can cater for subjects like cooking, woodwork.
- We should look at putting on transport to our Kura especially to make sure those leaving Kōhanga move onto Kura rather than attend their local school.
- Whānau make a choice to come to our Kura, if we move we need to look at transportation options to cater for whānau to get tamariki to Kura or it could result in a roll drop.
- If we move, we make the decision together and we all have to support it and move together



- Ministry should buy buses to allow greater access and bus tamariki in – however would you want your tamaiti on a bus for an hour each way, each day?
- This side of town will now have no bilingual units – parents now only have access to Kura or mainstream.
- 20 Kōhanga were open when TWT was built. Now there are only 6. We need to start building up Kōhanga who area our feeders.
- Mātua are driving long hours to get to Kura each day and this shows the level of commitment and whānau choice of education.
- Whānau have moved into surrounding suburbs to get tamariki closer to our Kura.
- A lot of people do not live around marae, yet they will travel to there or go there. You do not pack up a marae and move it because people do not live around it!
- Stay positive!
- Our Kura has a huge history, a huge struggle to be here and needs to stay here.
- Our tamariki have settled here. If we move it will take longer for them to settle. "Our native trees around here are starting to take root!"
- Build Kōhanga here.
- Relocate Te Whānau Tahi Te Kōhanga Reo here.
- All whānau members stated they did NOT want to move.

**6.23PM: Outline of process**

- ❖ Foundation level of consultation within own communities/whānau
- ❖ Then together with Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha.  
Until we consult fully, we won't know who wants to move or not.
- ❖ Submission can be around increasing access

**6.27PM: Questions**

Q: Demographically – where do tamariki come from/where do they live?

A: Dot maps available. They need to be updated due to an increase in our roll. 60-70% of our tamariki live within 5km of our Kura. Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha have a different spread of community, but do not read in to that as that is for them to discuss.

Q: What are the benefits if they move?

A: Major benefits for us to stay in our area. Everyone has made the conscious decision to put their tamaiti/tamariki in our Kura.

Q: What are our projected numbers? Have we started a 3 year plan for a projected roll?

A: We started working on this last year, Kōhanga also approached last year to give us an indication of numbers moving into Kura. We have now already exceeded projected numbers for 6 months' time.

**6.35PM: Whānau Survey**

Whānau asked to give feedback/thoughts on the Relocation Proposal

## Survey Questions

1. Which best describes you?
2. Do you support the relocation of Te Kura Kaupapa Māori o Te Whānau Tahi to a different location in Christchurch (this could include getting a brand new kura with new buildings, latest 21<sup>st</sup> Century design and technology set up etc.)?
3. What ideas do you have about how access to KKM can be improved for whānau living in other parts of Christchurch?
4. Do you have any other thoughts on the Ministers interim decision not to merge the two Kura Kaupapa Māori and requiring one of the kura to relocate to a different part of Christchurch?

Question was raised that when having to identify what type of whānau we are, can we be just whānau e.g. not differentiate between a parent of an enrolled tamaiti or a grandparent.

Answer: The identification of your relationship to Kura is not countering the position of whānau, but for statistical purposes – so we have the info on tap when we need it.

### 6.55PM: Next steps

- Whānau survey/questions will be in Tari until Friday. Mātua awhina and Melanie will collate and type up at Kura next Tuesday. Help is welcome!
- Board of Trustees for both Kura will be in contact and meet with each other.
- A Hui will be arranged with Ministry of Education
- Whānau will be kept informed.
- Submission will be made 28 March

7.00PM: Closing mihi: Huata Martindale

Closing karakia:





## Minutes from Whānau Hui 21 March 2013

Te Kura Kaupapa Māori o Te Whānau Tahī

5.30 – 6.30pm, Te Atawhai o Te Aotūroa

Refer to attendance list: 19 whānau present, apologies from 4

---

Mihi and Karakia: Matua Ramon (Tumuaki)

Facilitation of Hui: Melanie Riwai-Couch

Whānau were given copies of the draft response to the Ministry of Education to consider if it captured and prioritised their views in a way they were happy with. Whānau reviewed the letters.

Survey results printed on A3 and in Tuawera for full responses from whānau – this will be included as an appendix to the report.

**Feedback included:**

Reordering of bullet points on page 1 – as the top three historical and cultural, relationships and whānau houses, then others to follow.

Kohanga reo was considered VERY important – move to the last paragraphs as extra reinforcement to show it impacts on all areas.

Regarding other options (top of page 2) – transport was highlighted as the priority factor along with scope for a third Kura Kaupapa in Christchurch. These should be reordered accordingly – transport first.

Add to this list lack of evidence that there is demand for a Kura in East/North as opposed to a bilingual option. Recommend Ministry carries out thorough consultation with those communities before demanding relocation or establishment of a third Kura.

Rewording of first sentence of final paragraphs –

“Both kura in Christchurch stand together as Te Aho Matua Kura Kaupapa Māori. The Board of Trustees and Kura whānau wish...”

Want to have a dot map showing numbers of students living at each residential address as the dots are the same for if there is one child or six siblings living at the same address.

Whānau happy with response – it will be in Māori and English and in the Tari for whānau to view and sign next week but needs to be done by Wednesday as Hui with Kura Whakapumau on Wednesday 27 March in the evening – pot luck.

Karakia: Matua Ramon

[KA MUTU]

Whānau Consultation Hui 21st March 2013

[illegible][illegible]





Off pat: Aaria Rolleston, 11, in her weekly English class at Te Kura Kaupapa Maori o Te Whanau Tahī. Surtin McGorry looks on.

Photo: JOHN KIRIK-ANDERSON/FAIRFAX NZ

# Scheme spurs pupils learning English

Charley Mann  
charley.mann@press.co.nz

A community initiative has seen Maori pupils' ability to learn English skyrocket.

Te Kura Kaupapa Maori o Te Whanau Tahī pupils progressed, in some instances, the equivalent of almost six years in their academic ability to read, write and spell English through the Wai Study Help programme last year.

Pupils at the decile three school learn entirely in Te Reo Maori and

have just one, 1½-hour English lesson each week.

Melanie Riwai-Couch, who is in her final year completing a PhD in education, created Wai Study Help last year to raise Maori achievement in English.

The programme has been so successful that pupils gave presentations to the University of Canterbury and Massey University last year.

"The kids explained what this means and what it is that made a difference for them and what

**WATCH THE VIDEO**  
[press.co.nz](http://press.co.nz)

motivates their learning," Riwai-Couch said.

"It is giving them a voice as high achievers. They are gifted, doing everything in two languages."

Now, pupils have been invited to present at conferences at the University of Toronto, in Canada, and the University of Technology,

in Brisbane.

"In Canada and Australia we can meet with other indigenous communities," Riwai-Couch said.

Wai Study Help is a partnership between the kura, Te Runanga o Ngai Tahu and The University of Canterbury.

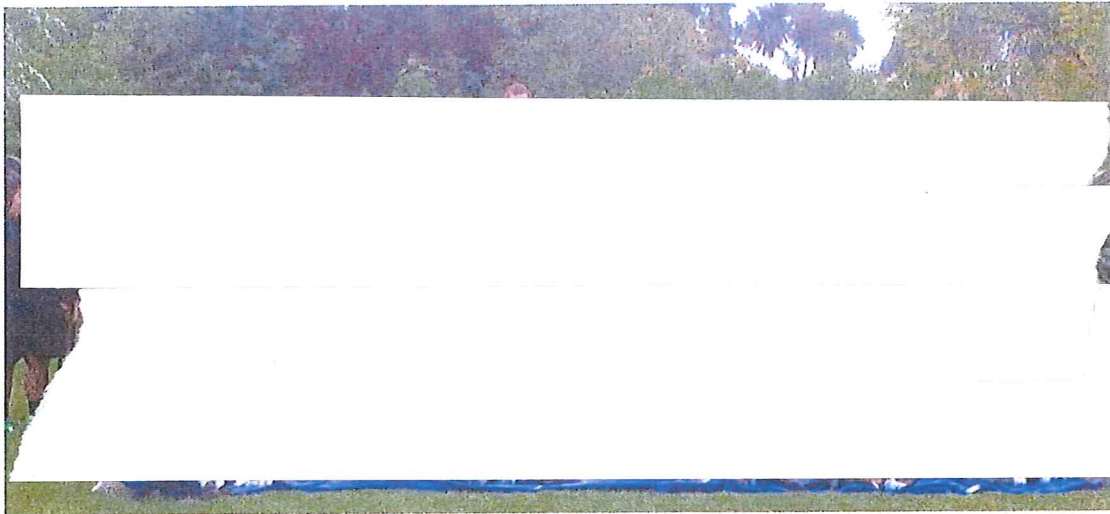
Tutors visit the kura each week and spend time reading with pupils one-on-one or in small groups.

"Children get an hour one-on-one time each week," Riwai-Couch said.



road 28/3/13

**TE KURA WHAKAPŪMAU I TE REO TŪTURU  
KI WAITAHA  
TE KURA KAUPAPA MĀORI O WAITAHA**



**Submission to:**

Hon. Hekia Parata  
Minister of Education  
Parliament Buildings  
Wellington

28 March 2013

**Relocation of one a Kura Kaupapa Māori Te Aho Matua  
in Christchurch**



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## He Mihi

Tipihia tupaea rangahaua, te kore  
Te whiwhia a Nuku tū, te whiwhia a Rangi  
Auē, auē te turuturu kia mau ai ko Tāne anake  
Tokotokotia te rangi e tū mai nei  
Tērā te kai kokirikiri anake ko Rehua kei runga  
Ko te wāhi tapu kei tīwarawara

Toia iho te kiri whakataua ki Te Reinga  
E piki ai koe ngā maunga hauhunga kei runga  
Aorangi  
Hoki mai tokia te kiri nā Rehua rā i tuku mai  
he whāriki mō te rangi e tū mai nei

Oruaputahanga hoki atu i kōna ka kitea he tangata  
Kia tau ngā tai i Rakeimata Taniwharau  
Kia mau ai ngā uri ko Tāne anake te turuturu o te rangi

Hui o te rangi ko Rehua kei runga ko koe, ko au kei raro  
Te tatau o te Whare o Rangi  
Nāna i tokotokotia te rangi hau e hā

He toro taua e!



## EXECUTIVE SUMMARY

- 1 This document sets out our submission on your interim decision to relocate either Te Kura Whakapūmau i Te Reo Tūturu ki Waitaha, **Te Kura Kaupapa Māori o Waitaha** (TKKM o Waitaha) or Te Kura Kaupapa Māori o Te Whānau Tahī (TKKM o Te Whānau Tahī) (collectively referred to as "**the Kura**") as part of the Government's plan for education renewal in greater Christchurch.
- 2 While we were pleased to note your decision not to merge the Kura we are extremely concerned at the proposal to relocate one of the existing Kura, and that we must decide which Kura this is to be.
- 3 This "divide and rule" approach is extremely offensive and effectively places each Kura in direct opposition with the other and has the potential to undermine our relationships. We are working to avoid this despite the situation the Government has placed us in.
- 4 We also have the following significant concerns about the current proposals relating to relocation:
  - (a) **The proposals fail to take into account the Cultural Aspects of the Kura.** In particular there has been no consideration given to the impact of the loss of tūrangawaewae and the various relationships the Kura has developed over time.
  - (b) **The current proposals attempt to solve a problem that does not exist.** In particular the Ministry has provided no data to show that there is a problem with access to total immersion education. Instead, it has assumed that a problem exists based on population spread information and "concerns". Our research shows that any demand is for bilingual education and that there is no barrier for access to total immersion. We have undertaken a survey which supports this.
  - (c) **The proposals are unjustifiable in terms of their costs and no alternatives have been considered.** Relocation is the most costly option. All research shows that this will also, at best, meet the needs of only 2-4% of the Māori population in the areas identified, but in doing so there has been no consideration of alternative arrangements that may be more cost-efficient.
  - (d) **The impacts of the current proposals have not been properly considered.** In particular the current proposals appear to attempt to address a perceived gap in the transition from intermediate to secondary level total immersion education. However no evidence has been provided to support the contention that geographic location is a factor. Instead the proposal to meet this undefined need will result in the Kura being located further away from Kōhanga Reo and therefore have a clear impact on tamariki transition into school.

- (e) **The process of consultation has been flawed.** We are concerned that you have already decided that one of the Kura "will have to move" without following a fair and robust process. In particular, these are effectively new proposals but are not being consulted on as such - you are asking us how to implement your "interim decision" rather than the first step of analysing a problem and recommending options. We also note that the kura have been unable to respond properly to any concerns which justify the proposals as they have not been provided with an assessment of the problem, options and supporting evidence.
- (f) **The proposals continue to be in breach of a number of the Government's obligations.** In addition to failing to remedy breaches of the Treaty of Waitangi, the United Nations Declaration of the Rights of Indigenous Peoples, and the intention to protect Te Aho Matua under the Education Amendment Act 1999 section 155 - Te Aho Matua, in the original proposals, it has created a "divide and rule" situation which potentially undermines the relationships between the two Kura. The Government has further breached these obligations.

### Recommendations

- 5 We recommend that the interim decision does not proceed.
- 6 We urgently request:
  - (g) A meeting with you and your officials to discuss the points raised in this submission; and
  - (h) An opportunity for the Ministry, the Kura, and affected stakeholders (such as the Kura, Kōhanga Reo whānau and Te Runanganui o Ngā Kura Kaupapa Māori Te Aho Matua) to analyse and consult on the nature and extent of any problem relating to accessibility, available options to address the identified problem and the costs and benefits of all options.
- 7 We are committed to working constructively with you and your officials to achieve an efficient, effective and proportionate solution to any identified problems with accessibility and to ensure that there is effective provision of full immersion education in the Christchurch region, which meets an identified need.

### BACKGROUND

#### Merger Proposals

- 8 On 13 September 2012, you publicly released proposals to merge the Kura as part of the Government's plan for education renewal in greater Christchurch for consultation. The Ministry provided further information relating to the proposed merger on 12 October 2012.
- 9 We responded to the merger proposals, with a submission (dated 7 December 2012) ("**our earlier submission**") and expressed the serious concern about the merger proposal. In summary, we submitted that:
  - (i) While both Kura currently had low utilisation rates, these had stabilised and growth was expected;



- (j) No Kura buildings required structural strengthening. The Ministry has forecasted the 10 year property costs for the Kura to be \$320,000 while the estimated cost for Te KKM o Whānau Tahi is \$1.5m.
  - (k) The whānau felt that any decision to merge the kura would negatively impact on the wellbeing of both kura whānau and create irreversible inter-generational harm to the wellbeing of Māori in Ōtautahi;
  - (l) TKKM o Waitaha provides the whānau with a Tūrangawaewae, a strong sense of belonging. Our Kura is similar to a Marae and Papa Kāinga;
  - (m) Proposals for merger were contrary to the principles of Te Tiriti o Waitangi and the United Nations Declaration on the Rights of Indigenous Peoples, and failed to protect Te Aho Matua o Ngā Kura Kaupapa Māori and Māori rights in education in accordance with the Act;
  - (n) TKKM o Waitaha currently has access to comprehensive resourcing and the facilities to effectively run its educational services, and is supported by a Kōhanga Reo on the premises as well as temporarily hosting Te Wānanga o Aotearoa;
  - (o) TKKM o Waitaha operates a school bus which picks up tamariki primarily from the eastern suburbs of Christchurch and students utilise the Te Kōhanga Reo o Rangiora bus for daily travel from Rangiora and Kaiapoi; and
  - (p) We achieve high outcomes for our students. NCEA achievement rates are higher than the average for Māori students across the secondary school sector, a result that you have previously recognised and congratulated the Kura for achieving.
- 10 In our earlier submission, we recommended that you agree to allow both Kura to continue to operate independently of each other.
- 11 You announced your decision to retain the Kura as separate schools on 18 February 2013.
- 12 We understand that in deciding not to merge the Kura, you relied on the Ministry's advice that the advantages of merging would be outweighed by the concerns expressed in the submissions.

### **New Relocation Proposals**

- 13 As an alternative to the earlier proposals, the Ministry recommended that:
- (q) The Waitaha Advisory Board work with the kura to develop a comprehensive plan for all levels of Māori medium education provision across the greater Christchurch area; and
  - (r) That this plan should include the possible relocation of one Kura to another part of the city, as well as the investigation of other options, to ensure there is "equitable access" to immersion education in the greater Christchurch area.
- 14 However, we understand that the Ministry later revised its advice (following discussions with you), and recommended that:
- "... instead of asking the Waitaha Advisory Board to identify which kura should be relocated, that a further round of consultation occur within the Boards of the kura about which of them will be relocated."
- 15 We also note that you have stated that the relocation proposal is intended "to improve access to immersion Māori medium education across Christchurch".



- 16 We understand that responses to the interim decision are due by 28 March 2013. Our response is set out below and should be read in conjunction with the points raised in our earlier submission.

## **CONCERNS WITH THE RELOCATION PROPOSALS**

### **SUMMARY**

- 17 We have significant concerns with the proposals relating to the relocation of one of the kura, including:
- a) A failure to consider the Cultural Implications of the Relocation of a Kura
  - b) Lack of evidence of a problem regarding access to total immersion provision;
  - c) The costs of the proposals and a failure to consider more cost effective alternatives;
  - d) The failure to consider the impacts of the interim decision on existing services;
  - e) The process used to make the interim decision;
  - f) The failure to meet various Crown obligations to the Kura.
- 18 These concerns are discussed in more detail below.
- 19 We would like to highlight our serious concern at the way that this proposal has been put as it effectively represents a "divide and rule" approach. This has the potential (if not the actual intention) of turning our Kura against each other in order to justify why the other Kura, and not us, should be forced to relocate. This is incredibly offensive and hurtful, and is simply the wrong way to proceed.
- 20 We discuss this in more detail below as part of our main submission. However, the hurt that this approach is causing cannot be stressed enough. Nor can we stress enough the fact that any process founded on the creation of division between our two Kura cannot be anything but contrary to Kura Kaupapa Māori which recognises the importance of relationships and building a harmonious and balanced environment for all whānau involved with Kura.

### **FAILURE TO CONSIDER THE CULTURAL CONTEXT OF KURA**

- 21 In our earlier submission, we highlighted the importance of Te Aho Matua o Ngā Kura Kaupapa Māori. This included the results of the survey we undertook with the Kura whānau, which highlighted the associations they have with the Kura. In particular, the whānau have noted that they believe that the Kura provides a Tūrangawaewae, and a strong sense of belonging. The Kura is, to our whānau, similar to a Marae or Papa Kāinga.
- 22 The physical facilities of the Kura support this association. We have a wharehui named Te Whakapūmautanga, which is a pivotal part of the Kura community and has hosted a number of tangi and community events. The Kura has its own mauri and mana as well as a unique Whakapapa, Tūpuna, and History.
- 23 The Kura is therefore intrinsically linked to the land.
- 24 To propose to relocate a Kura therefore shows a fundamental misunderstanding of the importance of the connection between the Kura itself, the whānau and the whenua. Earlier submissions from both Kura on the merger proposals also stressed the importance of the multiple and complex relationships that have been built up over time.



- 25 Relocating a Kura is not simply shifting individuals, buildings, and equipment. It also requires a consideration of the impact on the mauri of the Kura and the loss of a Tūrangawaewae.
- 26 This consideration is completely absent from the current proposals.
- 27 From our perspective, relocation is more accurately seen as the closure of one Kura and a re-opening of another. The history and associations that the Kura has created over its time of being will simply be lost if they are moved from their current site. Such a step will impinge on the ability of the whānau to revitalise, use, develop, and transmit their language, spirituality and knowledge, customs and traditions with their children and future generations.
- 28 In stressing the importance of the location of the Kura, as a Tūrangawaewae for the whānau, this should not be confused with our view, and the Ministry's view, that geographic location is not a primary factor in enrolment decisions – instead Te Reo me ōnā Tikanga (Language and Culture) is what is important.
- 29 The important distinction is that while the location of Kura does not drive enrolment the connection of a Kura with a site is an important cultural connection which does drive enrolment. Relocation to a new site undermines this connection and therefore undermines the underlying basis for Kura enrolment. Relocation will not increase participation, but instead risks harming participation levels.
- 30 The situation is therefore no better than that of the proposed merger. The cultural impacts and the risks to the current and future well-being of the whānau apply equally in this situation. Equally the proposal creates the same risk of disengagement of whānau in Kura and Māori medium education that the Ministry saw as an overwhelming risk when merger was proposed.
- 31 The current proposals simply do not address, or even acknowledge, these issues and this is a major failure.

#### **LACK OF EVIDENCE OF A PROBLEM**

- 32 We have seen no clear evidence or analysis presented by the Ministry showing that there is a problem with the current access to the Kura, which is based on the current location of the Kura. In particular, we note that:
  - a) There is a lack of evidence and data showing a problem of this nature.
  - b) There is a distinction between Māori medium education and total immersion education which has been confused or overlooked; and
  - c) The Ministry has previously advised that geographic location is not a driver behind enrolment in Kura, yet relies on geographic location as a rationale for change;

#### **Lack of Data**

- 33 The interim decision appears to be based on a concern that as both of the Kura are located in the south of Christchurch access to total immersion education is restricted and there is an unmet demand. There is no data (including even anecdotal data) provided to show that



the number of students who have not participated in total immersion education is the result of access difficulties, or would participate if Kura were located closer to them.

- 34 The only evidence provided by the Ministry to support this view has been maps showing the distribution of Māori students across Christchurch and the location of Māori medium education providers. This appears, to the Ministry, to indicate a lack of services in Aranui and/or Parklands – some of the proposed sites for a relocated Kura.
- 35 Instead of hard data it appears that, in it's, 18 January 2013 briefing to you, the Ministry has instead relied on unspecified "requests" to improve accessibility to total immersion education, noting that:

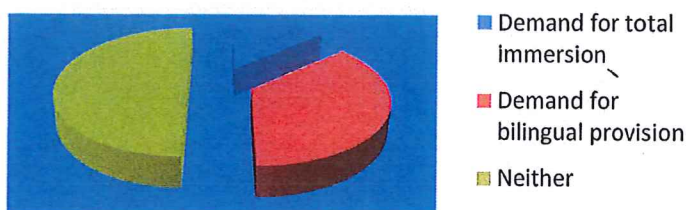
"This relocation supports requests for greater equity of access to immersion provision for learners from across the city."
- 36 The Ministry have not previously raised these "requests" with the Boards at either of the Kura, and we subsequently have no knowledge of the details of these requests, which makes responding to them impossible.
- 37 It is important to note that there is a clear distinction between access to Māori medium education and total immersion education. The data that is relied on is very broad brush and fails to make the distinction between bilingual and total immersion needs and the factors that drive access to other types of Māori medium education.
- 38 While it is accepted that the Kura are located reasonably close geographically, and that there are higher Māori populations in areas such as Aranui, no evidence or data has been provided within the Ministry's reports (or otherwise) to show that this is causing a lack of access to total immersion education or that there is an unmet demand for total immersion education.
- 39 Earlier material from the Ministry has also noted that a significant number of current students live some distance away from the Kura (i.e. that almost half of Kura students come from more than 3km away). While not explicitly stated, the implication seems to be that this demonstrates a lack of access to Māori medium education. However we suggest that this shows that there is no access issue. Instead, what this point shows is that the two Kura are currently able to provide access to students who live some distance away.
- 40 In the absence of further evidence from the Ministry showing a demand for total immersion in other parts of Christchurch, we commissioned a survey to better understand the expectations of parents / whānau with school aged children in the three focus areas identified by the Ministry (Parklands, Mairehau and Aranui).
- 41 As part of this survey we asked parents to identify their preferences for bilingual or total immersion education. We also asked a question regarding the current Reo Rangatira levels of the tamariki as this is also an important factor in whether they would, in practice, access total immersion education.
- 42 The survey used a random sample of 50 addresses in each area (150 in total). The results are summarised in the **Appendix** to this submission. We recognise that this is likely to be imperfect data but in the absence of any data provided by the Ministry it is the best available.
- 43 The fact remains that the Ministry proposals appear to be based on little or no evidence at the present time. This is a fundamental flaw.



### **The distinction between Māori Medium Education and Total Immersion**

- 44 As discussed, we conducted a survey of the aspirations for Māori medium education from within the areas noted by the Ministry. This survey distinguished between bilingual education, and also considered the capacity for students to undertake total immersion education.
- 45 What this survey showed is that the overwhelming need in these areas for Māori medium education is for bilingual services rather than the total immersion environment provided by the kura (as shown by the graph below).

### **Survey results: demand for Māori medium education in the focus areas**



- 46 As a result, relocation of the Kura to these locations will not meet the demand that the Ministry believes may exist based solely on population data. We suggest that the Ministry has therefore misinterpreted the population data, and that instead of suggesting lack of access to total immersion education, the need is in fact for bilingual education providers.
- 47 Relocating the Kura would not meet this need and therefore appears to be a solution to the wrong problem.
- 48 What this data shows is that any concerns as to the provision of total immersion education risk being greatly overstated. In particular, of the tamariki whose parents that indicated a desire to access total immersion education, only two tamariki of those surveyed could potentially make use of such a service given their current levels of fluency.
- 49 Therefore if concerns have been expressed to the Ministry we suggest these be treated with some caution.

### **Geographic location as a Driver for Enrolment at Kura**

- 50 In any event, we note that the Ministry has previously noted that geographic location is not a driver behind enrolment in Kura. Instead, the Ministry has advised you that the special nature of Kura means that "enrolment is often based on the desire to support Māori language and culture within a particular kaupapa rather than being linked to a particular location". Location does not drive enrolment – language and cultural factors do.
- 51 If, on the one hand, the Ministry's view is that enrolment in Kura is not linked to a particular location it is difficult to understand the basis for the view that access issues arise as a result of the location of particular Kura.

## THE COSTS OF THE PROPOSALS AND FAILURE TO CONSIDER ALTERNATIVES

- 52 Even if we assume for the moment that there are access issues which may be addressed via relocation of a Kura, it is far from clear whether relocation is the best and most efficient way to address these issues.
- 53 The original proposal put forward by the Ministry contained a number of alternative suggestions for increasing access to Māori medium education (such as additional sites, or units supported by the kura in other schools) but these have not been explored. Nor have proposals to develop Māori medium education as part of a plan for effective provision of services.
- 54 It is unclear why these options have not been explored. Without an assessment of alternatives or the development of a longer term plan for the provisions of services, it is difficult to understand why relocation is the preferred option.
- 55 We also note that relocation will be extremely expensive.
- 56 By the Ministry's own assessment the proposals will **cost \$6 million in relocation costs** compared with **\$320 000** to keep TKKM o Waitaha open in their current location.
- 57 As discussed earlier, based on our survey results, this proposal effectively means the allocation of \$6 million towards a possible need of only 2-4% of the Māori population of the target areas.
- 58 This is a staggering amount, particularly in light of the fact that there has been no assessment of the costs of the other options noted in the Ministry's reports. Nor is there any assessment of other alternatives to address access issues if they exist – such as increased transport support. There is also no assessment of the impact of this on the current provision of services (which is discussed in more detail below).
- 59 We therefore do not see the justification for spending an **additional \$5,680,000** that this proposal requires. It appears to us that not only does the interim decision seek to address a concern that does not exist, but to do so in the most costly way possible.
- 60 We also note that relocation is a interim decision, despite the Government's previous statements that it wants to enhance provision of Māori medium provision in Christchurch, including through establishing **additional** Kura. For example, in the Ministry's documents *Te Kura Kaupapa Māori o Waitaha – Rationale for change*<sup>1</sup> and *Te Kura Kaupapa Māori o Te Whānau Tahi – Rationale for change*<sup>2</sup>, the Ministry noted that:

"As part of the planning for renewal, the Ministry wants to work with the community to explore other options for enhancing Māori medium provision across greater Christchurch. This includes the possibility of establishing additional kura, as well as reviewing bilingual and immersion provision to ensure it is high-quality and easily accessible."
- 61 We can see no rationale in the material provided as to why this may have changed, and the urgency in relocating TKKM o Waitaha now rather than continuing to explore options for expanded services. This is particularly so given the costs involved.

<sup>1</sup> Ministry of Education, 18 November 2012.

<sup>2</sup> Ministry of Education, 18 November 2012.



### **Effectiveness of current accessibility mechanisms**

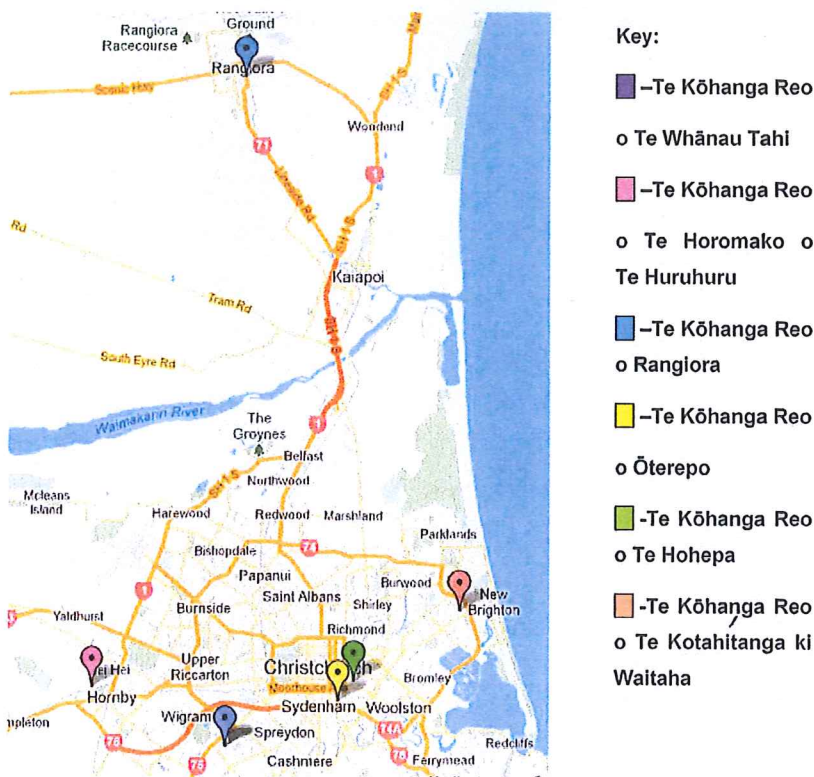
- 62 It is particularly concerning that in suggesting the allocation of \$6 million to meet an undefined need of potentially just 2-4% of the Māori population in these areas, the Ministry has not presented any assessment showing that the current mechanisms, such as the bus services, are ineffective at facilitating access for those students who want to attend total immersion education at the Kura.
- 63 It is important to note that the Kura already have processes in place to facilitate access for students who live in other parts of Christchurch. In particular, the Kura provides bus services to the eastern suburbs, and students from as far away as Rangiora and Kaiapoi access the Kura under the current arrangements.
- 64 If there is a need for additional support to provide better access to students from eastern areas of Christchurch, then we are willing to discuss with the Ministry how we can provide greater support and increased access (such as through increased transportation options or units in other locations) for much less than the \$6 million the current proposals will cost.

### **IMPACT OF PROPOSALS ON EXISTING SERVICES**

- 65 As discussed, we have seen no evidence of an access problem for students wishing to attend total immersion education at TKKM o Waitaha. Instead the Ministry's proposals appear to be based on assumptions drawn from Māori population data rather than a specific analysis of needs.
- 66 One of these assumptions is the lack of transition from intermediate to secondary level immersion education. This concern appears to arise from the fact that the Kura are the only providers of total immersion education at a secondary level.
- 67 However, there is no certainty about the intended relocation site, which makes it difficult to assess the costs and benefits of the proposal, as opposed to the status quo. For example, based on the Ministry's distribution data it is difficult for us to see how the relocation of a Kura from the current sites to some parts of the Parklands area will increase access for students from the eastern parts of Christchurch. Instead it appears to us that (depending on the exact location) a move could see a Kura placed in more distant locations from the need the Ministry has identified.
- 68 As before, no data is provided to support these concerns. For example, the Ministry has not provided information showing whether students at other intermediates are transitioning to the Kura or not at this time. If they are not making this transition, the Ministry has provided no evidence to show that the reason is access difficulties caused by the location of the Kura or whether students and their whānau are electing other forms of education for other reasons.
- 69 More worrying though is that the Ministry has failed to consider the impact that this would have on students at other levels. We are concerned that, in attempting to address a problem that may not exist, the Ministry will simply create new, real, problems.

### The Impact on Access for Students Graduating from Kōhanga Reo

- 70 In particular, we note that students coming into the Kura predominately come from Kōhanga Reo. This is because of the level of language fluency required for total immersion education. This transition, from pre-school to primary, is arguably the most important in ensuring that students are retained in a total immersion environment. It is also the stage when access issues may be most important as the students are much younger. It is for this reason that the Kura currently have strong links with Kōhanga Reo and are located close together. The current location of the Kura therefore reflects the current and anticipated demand for full immersion education.
- 71 The map below outlines the current location of Kōhanga Reo in Christchurch. As you can see, the main provision of full immersion early childhood education is predominantly located in and around the south and west of the Christchurch City Centre.



- 72 However, the interim decision is to relocate a Kura to the east or north of the city centre.
- 73 This moves the Kura away from the Kōhanga Reo which currently generates the demand for total immersion education.
- 74 In moving to address a perceived access issue for secondary students, the proposal will instead have a direct impact on the access of the more vulnerable students entering school (i.e. those transitioning to full immersion at the Kura from an earlier level).
- 75 The table below outlines the distance that students and their whānau currently have to travel from the Kōhanga Reo to the current Kura locations and compares this with the distance that they would have to travel from the Kōhanga Reo to the proposed Kura suburbs in Aranui and Parklands.



	Current locations		Proposed locations	
	Te Kura Kaupapa Māori o Waitaha	Te Kura Kaupapa Māori o Te Whānau Tahi	Aranui	Parklands
Te Kohanga Reo o Te Whānau Tahi	8.9 km	3.4 km	13.6 km	18.5 km
Te Kōhanga Reo o Te Horomako o Te Huruhuru	14.6 km	12.9 km	22.6 km	22.1 km
Te Kōhanga Reo o Rangiora	30.8 km	32.3 km	28.3 km	25.6 km
Te Kōhanga Reo o Ōterepo	0km (based onsite)	4km	8.3km	11.5km
Te Kōhanga Reo o Te Hohepa	3km	5.6km	6.5km	9.7km
Te Kōhanga Reo o Te Kotahitanga	8.3km	12km	0km - depending on the site location	4.4km

76 Generally, the proposed sites at Aranui and Parklands are further away from the Kōhanga Reo in Christchurch than the location of the Kura. This is particularly striking in the case of:

- (s) **Te Kōhanga Reo o Te Whānau Tahi:** students and whānau would need to travel 13.6km (**10km more**) to get to Aranui and 18.5km (**15km more**) to get to Parklands compared to 3.4km to get to TKKM o Te Whānau Tahi or 8.9km to get to TKKM o Waitaha;
- (t) **Te Kōhanga Reo o Te Horomako o Te Huruhuru:** students and whānau would need to travel 22.6km (**almost 10km more**) to get to Aranui and 22.1km (**9.2km more**) to get to Parklands compared to 12.9km to get to TKKM o Te Whānau Tahi or 14.6km to get to TKKM o Waitaha; and
- (u) **Te Kōhanga Reo o Ōterepo:** This is based on the site of our Kura and only 4km away from TKKM o Te Whānau Tahi but would be between 8 to 11.5km more to one of the proposed sites.

77 There is only a marginal gain in relocating the Kura for Te Kohanga Reo o Rangiora because the distances are so great. In any event, these students are specifically provided for in existing access arrangements that the Kura have in place.

78 Again, we are concerned that the interim decision appears to overlook these significant practical issues. In attempting to address a perceived access issue we feel that there is not only a risk that there will be little benefit in change, but there is a very real risk that there will be adverse impacts that have not been considered.

## FAILURE OF THE CURRENT PROCESS

- 79 We have serious concerns about the process used in reaching the interim decision and that you have already decided that one of the Kura "will have to move" without following a fair and robust process. In particular, these are effectively new proposals but are not being consulted on as such - you are asking us how to implement your "interim decision" rather than the first step of analysing a problem and recommending options.
- 80 The current proposals arise as an outcome of the earlier October 2012 consultation process. This process related to proposals for mergers and closures of schools in the Christchurch region and was based on issues associated with low role numbers, surplus capacity, and costs of remediation of building damage.
- 81 The decision reached on these points was not to close or merge the two Kura. However, the decision also contained the current proposal for relocations. The advice provided by the Ministry to you suggests that the underlying rationale for the proposal to relocate a Kura is to "improve access to immersion Māori medium education in the Christchurch region".
- 82 This is a significantly different question and underlying rationale for the current proposal.
- 83 However, the original consultation programme has not been amended and we are not being consulted fully on what is essentially an entirely new set of proposals, underpinned by a different rationale. We are simply being asked for our view on how to implement this decision, without a clear idea of the problem that it is trying to address, or the alternatives that may achieve the same outcome or a proper assessment of the costs and benefits.
- 84 As a result, we submit that the interim decision is effectively a new proposal that has not been previously canvassed with interested stakeholders, such as the Kura, whānau, te Runanganui o Ngā Kura Kaupapa Te Aho Matua and our wider communities.
- 85 For this reason, the current process is significantly flawed and further consultation and evidence is required.
- 86 We also note that the Kura have been unable to respond properly to any concerns which justify the proposals as they have not been provided with an assessment of the problem, options and supporting evidence. We note earlier that, in its 18 January 2013 briefing to you, the Ministry has instead relied on unspecified "requests" to improve accessibility to total immersion education, noting that:
- "This relocation supports requests for greater equity of access to immersion provision for learners from across the city."
- 87 As we have pointed out, the Ministry has not previously raised these "requests" with the Boards at either of the Kura, and we subsequently have no knowledge of the details of these requests, which makes responding to them impossible.
- 88 Again, we believe this is a significant flaw in the process being followed. For us to be able to respond to particular concerns we must have the full details of those concerns put to us. This has not occurred and as a result the process does not meet the basic principles required of any consultation process.

## FAILURE TO MEET THE GOVERNMENT'S OBLIGATIONS

- 89 We note that the interim decision continues to be in breach of the Government's obligations under the Treaty of Waitangi, the United Nations Declaration of the Rights of Indigenous



Peoples, and the intention to protect Te Aho Matua under the Education Amendments Act 1999 Section 155. We outlined our concern about the nature of these breaches in our submission on the earlier proposal.

- 90 The interim decision not only raises the same concerns but also contain further breaches of the Government's obligations in this respect.
- 91 In particular, the current proposals provide that one of two Kura will be relocated. It is up to the Kura to advise the Ministry which Kura this is to be. This proposal effectively represents a "divide and rule" approach and has the potential (if not the actual intention) of turning our Kura against each other in order to justify why it should be the other Kura, and not us, that is forced to relocate.
- 92 Not only is this incredibly offensive and hurtful, it is contrary to the Crown's duties to us under the Treaty of Waitangi.
- 93 In particular, in the context of iwi/iwi relationships the Waitangi Tribunal has consistently found that there is a duty on the Crown to preserve relationships and that Crown actions should not create division between groups. The principle must equally apply in the case of other Māori bodies – such as the relationship between two Kura.
- 94 Therefore Crown proposals which, in essence, ask us and our whanaunga to "fight it out" and determine amongst ourselves who is to win and lose are a long, long, way from meeting this duty.
- 95 Similarly this approach is directly contrary to the principles enshrined in the Te Aho Matua o Ngā Kura Kaupapa Document, as provided for in the Education Amendments Act 1999.
- 96 Any process which is founded on the creation of division between our two Kura cannot be anything but contrary to Te Aho Matua o Ngā Kura Kaupapa Māori, which recognises the importance of relationships and building a harmonious and balanced environment for all whānau involved with Kura.

## RECOMMENDATIONS

- 97 Based on the arguments outlined in our submission, we strongly recommend that the interim decision does not proceed.
- 98 We urgently request:
  - a) A meeting with you and your officials to discuss the points raised in this submission; and
  - b)

An opportunity for the Ministry, the Kura Whānau, and affected stakeholders (such as the Kura, Kōhanga Reo whānau and Te Runanganui o Ngā Kura Kaupapa Te Aho Matua) to analyse and consult on the nature and extent of any problem relating to accessibility, available options to address the identified problem and the costs and benefits of all options.
- 99 We are committed to working constructively with you and your officials to achieve an efficient, effective and proportionate solution to any identified problems with accessibility and to ensure that there is effective provision of Total Immersion Education in the Christchurch region, which meets an identified need.

## Closing Statement

"Ki te kōtahi te kākaho, ka whati ki te kapuia e kore nei e whati."

We the Whānau o **Te Kura Whakapūmau i te reo Tūturu ki Waitaha, Te Kura Kaupapa Māori o Waitaha** do not support the relocation of either one of the Kura Kaupapa Māori Te Aho Matua within Christchurch.

Name

Address/Phone/email

Signature



We the **Whānau o Te Kura Whakapūmau i te reo Tūturu ki Waitaha,**  
**Te Kura Kaupapa Māori o Waitaha** do not support the relocation of either of  
the Kura Kaupapa Māori Te Aho Matua within Christchurch.

Name

Address/Phone/Email

Signature

## APPENDIX ONE: TE AHO MATUA O NGĀ KURA KAUPAPA MĀORI DOCUMENT

Official Version Of Te Aho Matua O Ngā Kura Kaupapa Māori And An Explanation in English  
Pursuant To Section 155a of The Education Act 1989

### Te Ira Tangata

*Ahakoā iti. He iti mapihi pounamu*

*He kakano i ruia mai i Rangiatea. E kore ia e ngaro*

Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki.

No ngā Rangi Tuhaha te wairua o te tangata. I tona whakairatanga ka hono te wairua me te tinana o te tangata. 1 tera wa tonu ka tau tona mauri, tona tapu, tona wehi, tona iho matua, tona mana, tona ihi, tona whatumanawa, tona hinengaro, tona auahatanga, tona ngakau, tona pumanawa. Na ka tupu ngatahi te wairua me te tinana i roto i te kopu o te whaea, whānau noa.

Tino motuhake enei āhuetanga katoa. Ko tenei hoki te kakano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko ta ngā matua, ko ta te whānau, ko ta te kura hoki, he mea awhi, he mea whangai, he mea whakaako i te tamaiti kia tupu ora ai tona katoa i roto, i te tika me te maungarongo.

Kia pakeke te tangata, kei a ia ano ana tikanga, mana ano e whakatau ko tewhea te huarahi e hiahia ana ia ki te whai, otira e tika ana mona. Heoi ano, ahakoā iti ahakoā rahi kei a ia tenei. Engari, mehemea i tipu ora tona katoa, e kore ia e paheke ki te he.

Ko te ngakau te mata me te kuaha o te wairua. Otira, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te humarire, me enei āhuetanga katoa he mea kuhu ki te ngakau titi tonu ki te wairua. Koia nei te timatanga o te korero 'kia ngakau mahaki'. Ma tenei hoki ka tika te korero 'He oranga ngakau he pikinga waiora'.

He tapu te tangata ahakoā ko wai. Kohungahunga mai, tamariki mai, taipakeke mai, kaumatua mai, he tapu katoa. Kia kaua te hunga o ngā Kura Kaupapa Māori e tukino, e whakaiti, e whakaparahako i te tangata, e mahi puhaehae ranei ki etahi atu. Kia ngakau mahaki ratou ki a ratou, ki te iwi whanui, ki a Tauīwi hoki.

He tapu to te wahine he tapu ano to te tane. Kia kaua tetahi e whakaiti i tetahi. Engari kia whakanui tetahi i tetahi i runga i te mohio ma te mahi ngatahi a te wahine me te tane e tupu ora ai ngā tamariki me te iwi hoki.

*Kotiro, he mokopuna koe na Hinetitama*

*Waiwai ana ngā karu te tirohanga atu.*

He tapu te tinana o te tangata. No reira he mahi nui tera, ko te whakaako i te tamaiti ki ngā āhuetanga whakapakari i tona tinana, kia tupu ai tona hauora. Kia mohio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mohio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoa a Tane Whakapiripiri. Kia kaua ia e tukino i tona tinana i te tinana hoki o tetahi atu.

### Te Reo

*Toku reo, toku ohooho*



*Toku reo, toku mapihi maurea*

*Toku reo, toku whakakai marihi*

He tapu ngā reo katoa. No reira, me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.

Mo ngā tamariki, kia rua ngā reo. Ko te reo o ngā matua tupuna tuatahi, ko te reo o tauiwi tuarua. Kia orite te pakari o ia reo, kia tu tangata ai ngā tamariki i roto i te ao Māori, i roto hoki i te ao o Tauiwi.

He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tuturu hoki i roto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto hoki i te mangai o te iwi Māori.

I runga i tenei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me korero Māori katoa, i ngā wa katoa.

Ano te wa e tika ana mo te whakauru i te reo o Tauiwi ki roto i ngā mahi a ngā tamariki. Waiho tenei ma ia whānau 170 e whakatau. Ko te mea nui ke kia noho wehe ngā reo e rua. He wahi ke mo te whakaako, he tangata ke hei whangai i te reo o Tauiwi ki ngā tamariki. Ano, ko te mea nui, kia noho rumaki te i co, kia kaua e korero mawhitiwhiti mai i tetahi reo ki tetahi reo.

E tika ana, ma te hunga tino mohio ki te reo Māori, ki te ao Māori hoki, e arahi ngā tamariki i roto i a ratou mahi. Engari kia tika ano te ngakau me te wairua o tenei hunga, me whakapono hoki ki te kaupapa whanui o ngā Kura Kaupapa Māori. Heoi ano, me whai aroha tonu te hunga o te kura ki a ratou kaore ano kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, awhinatia. Mehemea e tino ngakau nui ana ki te reo, a tona wa ka mau.

## **Ngā Iwi**

*Te piko o te mahuri. Tera te tupu o te rakau.*

Mo te nuinga o ngā tamariki, tokomaha ngā iwi. Tera pea mo etahi, kotahi te iwi. Ko te mea nui kia mohio ngā tamariki ki o ratou ake iwi, hapu, whānau hoki. Tua atu o tera kia mohio hoki ki te katoa o ngā iwi tae noa ki a Tauiwi.

No reira, he mahi nui tera te whai haere i ngā whakapapa hei here i ngā tamariki ki o ratou ake whānau, hapu, iwi, matua tupuna hoki. Tua atu o tenei ko te mohio ki ngā tuhonohono ki etahi atu o ngā iwi.

E tika ana kia tu whākahihī te tamaiti i roto i tona ake iwi, engari kia whai koha ano ki ngā iwi katoa.

Kia mohio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā korero nehera, ki ngā purakau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhuatanga katoa o tona ake iwi. Kia mohio ano ki ngā āhuatanga katoa e pa ana ki era atu o ngā iwi tae noa ki etahi o ngā iwi o tawahi.

Me whai haere ano hoki ngā tamariki i ngā āhuatanga whanui e pa ana ki o ratou iwi tae noa ki enei ra.

Ma te rongo a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te Whanau me tona aroha hoki, e mau ai tona piripono ki te Whanau. He mea hopu te nuinga o enei tuahua.

No reira, e tika ana kia piri tonu te Whanau ki ngā tamariki i roto o te kura, i roto i a ratou mahi hoki.

Kia rongo te tamaiti ki te rekareka o te Whanau mo ana mahi pai, ki te papouri hoki o te Whanau mo ana mahi he. Ko tenei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tona tu pakari i roto i tona iwi.

Kia kite ngā tamariki ko te Whanau tonu e whakahaere ana i te kura, ko te Whanau hoki e mahi ngatahi ana me ngā pouako, ka tupu ia me te mohio ko te wairua me te mana Māori motuhake e kakahu ana i a ia me tona kura.

Ehara i te mea mo ngā tamariki anake te kura. He mātauranga ano kei te kura mo ngā taipakeke, mo te katoa o te Whanau hoki mehemea ka hiahia whakatu wananga ratou mo ratou.

Mo te whakaako pouako hou, ko te kura ano te wahi tika hei timatanga ma ratou, kia riro ano ma te Whanau ratou e arataki i roto i te mahi whakatupu, whakaako tamariki.

## **Te Ao**

*Ka pu te ruha*

*Ka hao te rangatahi*

Ko tona ake kainga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tenei ko te ao Māori. Ma te Kura Kaupapa Māori ia e arahi i roto i enei nekeneke tae noa ki tona kura whakamutunga, ara, ki te ao whanui me ona āhuatanga katoa.

Kia kaua te tamaiti e herea ki te ao kohatu. Kia watea hoki ia ki te kapo mai i ngā painga, i ngā maramatanga katoa o te ao whanui.

Haunga tera, ko te timatanga tika mona, ko te whai haere tonu i ngā korero tuku iho a ngā matua tupuna e pa ana ki te timatanga o te taiao.

Kia whai koha ngā tamariki ki a Papatuanuku raua ko Ranginui me a raua tamariki e tiaki nei i te ha o ngā moana, o te whenua, o te rangi me o ratau āhuatanga katoa.

Kia tupu te miharo o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kaua e tukinotia.

Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngahere. Kia mau hoki ki ngā ture tuku iho a ngā matua tupuna, e pa ana ki te moana, ki te whenua, ki ngā ngahere.

Kia whaia ano e ngā tamariki ngā ture o te ao, otira ngā putaiao e pa ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tataitai hoki.

## **Ahuatanga Ako**

*Tamariki wawahi taha. Aratakina ki te matapuna*

*O te mohio, o te ora, o te maungarongo*

*Whaia te iti kahurangi. Te tuohu koe*

*Me he maunga teitei*



Ko ngā āhuatanga ako katoa he mea mahi i roto i te koanga ngakau, me te whakaihihi hinengaro.

Ko te tino painga o te karakia he mea whakatau i te wairua, whakawatea i te whatumanawa me te hinengaro, whakarata i te ngakau, whakataka i ngā raru, kia ngawari ai te whakauru atu ki te mahi kua whakaritea hei mahi.

He mea whakaihihi i te tamaiti te noho o te pakeke ki tona taha hei toko mona i roto i ana mahi. Heoi ano, ko te awhi ko te tautoko i a ia. Engari kia kaua e riro ma te pakeke e mahi te mahi a te tamaiti.

He mea nui te noho wahangu me te whakarongo mo ngā tamariki. Ma te mau o tenei tuahua e rongong ai ngā tamariki ki te hohonutanga o te korero.

He mea tapiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka patai, ko te whitiwhiti korero, ko te ata whakaaro, hei whakauru i te matau me te aroa.

Ko ngā kaumatua ngā kaipupuri o ngā tikanga Māori, ko ratou hoki ngā pukorero. He mea nui tera kia piri mai ratou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiarahi.

He mea nui tera te manaaki tangata. Kia kite ngā tamariki i te ahua o te manaaki, i tona kainga, i te kura, i te marae. A tona wa kia tu ratou ki te awhina i ngā mahi manaaki.

Ko roto i tona ake hunuku te timatanga o te whanaungatanga o te tamaiti, ara, ki ona tungane/ tuahine, tuakana/teina. Ano, kei roto i tona hunuku tona rongong ki ngā tikanga tika e pa ana ki ngā pakeke me ngā kohungahunga. Me haere ano hoki enei tuahua i roto i te kura. Kia mohio ai ngā tamariki taipakeke ki te tiaki i ngā kohungahunga, kia whakarongo hoki ngā kohungahunga ki ngā tamariki taipakeke.

Na tenei tuahua e tika ai te korero, kia kaua e taikaha ngā mahi wehe i ngā kotiro me ngā tamatane, i ngā taipakeke me ngā kohungahunga hoki. Ano te wa e tika ana mo te mahi wehe i runga i te pakeke o ngā tamariki. Ano te wa e tika ana kia mahi whānau ratou. Otira, kia riro ma ngā tamariki pakeke e arataki ngā tamariki kohungahunga.

He mea tino nui te wahi ako hei whakaohoho i te wairua o te tamaiti ki ana mahi whakaako. No reira, kia kikii tonu te kura i ngā mea whakaihihi i a ia, i ngā mea pupuri hoki i te ha o te ao Māori. Me whakawhanui hoki tona wahi ako ki ngā marae, ki ngā ngahere, ki waenga parae, ki te taha moana, ki ngā wharepukapuka, whare taonga me era atu whare whangai i te puna o te mohio.

### **Te Tino Uaratanga**

Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā matau katoa hei arahui i a ia i roto i te ao hou.

Kia toa ia ki te whakarongo, ki te whakaaro, ki te korero, ki te panui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.

Kia tupu ngā āhuatanga tuku iho o tona pumanawa ki ngā tihi teitei o te taumata.

Kia noho ohoho tona auahatanga i roto i ngā mahi waihanga o tona ao.

Kia noho tuwhera tona ngakau ki te hari, ki te koa, ki te aroha, ara, kia ngakau nui, kia ngakau mahaki.

Kia mau ki tona whatumanawa ngā hohonutanga o te ako o te mohio.

Kia rangona tona ihi, tona wehi, tona tapu.

Kia tupu tona mana me tona rangatiratanga.

Kia ita tona mauri.

Kia puawai tona waiora me tona hauora i roto i te hono tangaengae o tona wairua me tona tinana.

Kia mau tuhonohono te here o tona ihomatua ki ona matua tupuna, piki ake i ngā Rangi Tuhaha ki te marae atea o Io-Matua.

Kia tu pakari, tu rangatira ia hei raukura mo tona iwi.



## APPENDIX TWO – OFFICIAL ENGLISH INTERPRETATION OF TE AHO MATUA O NGĀ KURA KAUPAPA MĀORI DOCUMENT

Presented in the Māori language, Te Aho Matua has been written by the pioneers of Kura Kaupapa Māori as a foundation document for their kura.

As such, the document lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

Te Aho Matua, therefore, provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities.

Te Aho Matua is intended for inclusion in the charters of Kura Kaupapa Māori as the means by which their special nature can be clearly identified from mainstream kura.

Te Aho Matua also provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity.

Te Aho Matua has been written in a typically elliptical Māori style which implies meaning and requires interpretation rather than translation.

Te Aho Matua is presented in six parts, each part having a special focus on what, from a Māori point of view, is crucial in the education of children for the future.

### Part 1 – Te Ira Tangata

This part of the document focuses on the nature of humankind, and more particularly on the nature of the child. The Māori, perception of the child is encapsulated in two well known whakatauki, or proverbs.

The first, which says, Ahakoa he iti, he mapihi pounamu refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

There are two related interpretations of the second proverb which says, He kakano i ruia mai i Rangiatea. E kore ia e ngaro. The first interpretation refers to the child as the seed which was dispersed from Rangiatea, the island in the Society Group from which the ancestors of the

Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named Rangiatea, of the supreme deity, Io matua.

The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io.

When both proverbs are applied to the child, the nurture and education of that child takes on a significance which is fundamental to Kura Kaupapa Māori philosophy.

The statement which follows the proverbs suggests that the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised.

What follows is a statement which presents a Māori perspective as to the origin and nature of the human spirit. It was felt that herein lay one of the answers for recovery from the malaise induced by loss of land, power and sovereignty which has been, and still is for many, the experience of Māori people.

The statement says that the spirits of human beings derive from the Rangi Tuhaha, the twelve dimensions of enlightenment in which spirit entities dwell until physical life is desired and to which spirit entity return after physical death. The inference is that at the moment of conception the physical and spiritual potential of the human being becomes an individual entity endowed with the spirit qualities of mauri, tapu, wehi, mana, and ihi; the spirit receptor-transmitters of whatumanawa, hinengaro, auaha, ngakau and pumanawa and the iho matua, which is the umbilical cord of spirit energy which links that single entity through his ancestral lines to the primal energy source which is Io.

The spirit qualities referred to here can best be described as emanations of energy, the strength or weakness of which is determined by the condition of the receptor-transmitters where feelings, emotions, intelligence, consciousness, conscience and all other non-physical characteristics of human personality dwell.

Most often referred to as taha wairua these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, is responsive to and affected by teaching and learning.

In summary, then, Te Ira Tangata focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:



- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the kura for the greatest benefit of its children.
- propose that the role of the kura is all round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and lithesome spirits and thereby, warm and caring people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice toward anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the wellbeing of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health and wellbeing.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.
- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

## Part 2 – Te Reo

Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children.

As a natural and logical progression for graduates of Kohanga Reo, a primary focus of Kura Kaupapa Māori is the continuing development of the Māori language of their children. At the same time there exists a particular concern among some parents that the English language skills of their children should also be addressed. The primary language issue for Kura Kaupapa Māori became one of determining how the optimum result could be achieved in the development of both languages.

Indeed, the issue called for considerable research including a review of the literature which described the experiences of other language communities, especially those whose language, like that of the Māori, was experiencing serious decline. The language policies and teaching practices of other nation states, where bilingualism was a valued attribute for citizenship and the learning of a second language in educational institutions was encouraged, provided a rich panorama of experience from which the first Kura Kaupapa Māori could base its language policy.

The principle of total immersion featured in much of the literature, and the published research experiments of Lambert and his associates in the French & English Quebec experience legitimised total immersion as being particularly effective in advancing the French language competence of English speaking children.

So did the research studies of Dr Lily Wong Fillmore, Professor of Education, University of California, Berkley, USA, in which a range of second language learning methodologies, being used to teach elementary school children English were compared. Of these, total immersion proved to be significantly more effective.

The Ataarangi and Kohanga Reo initiatives which had preceded Kura Kaupapa Māori by 5 years had already established the effectiveness of total immersion. This then became firm policy for Kura Kaupapa Māori.

In summary, then, Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.
- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discretely separating the two languages and therefore reject the mixing or code switching of the two languages.
- insist that competence in Māori language and culture along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that where there is a commitment to the language mastery will follow.

### **Part 3 – Ngā Iwi**

Having established the nature of children with respect to their physical, mental, emotional and spiritual needs, and determining the most effective approach to language learning, this part of the document focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it.

In traditional society whānau was the socialising agency of children and the fragmentation of this fundamental social structure in the urban drift of Māori away from their tribal centres is one of the variables which has contributed to the 'lost generations' of Māoridom.

It seemed immensely desirable that the whānau, which in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contribute to the education of all of the children.



This communal responsibility for all children has to be one of the most positive moves of accommodating single-parent and dysfunctional families whose children are most at risk, while at the same time providing a haven where such families and their children can recover both stability and dignity in their lives.

All people derive from a unique culture which shapes their perception of self as belonging to, participating in, and contributing to the continuum of life. The uniqueness of Māori social structures must therefore be reflected in the entirety of the kura, allowing the children to consolidate their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.

Given that these two important factors contribute to the special nature of Kura Kaupapa Māori and are particularly relevant to curriculum, to the functioning of Boards of Trustees, and to the interaction of the kura with its whānau, it follows that teacher training should also be a major consideration for kura.

It cannot be assumed that the graduates of mainstream teacher training will meet the requirements of kura. In fact kura may need to target potential teachers from within the kura whānau, and to seek a suitable training package which allows such people to qualify as teachers for their kura.

As a further consideration, experience has shown that school size is a significant factor. A small school allows greater whānau participation with all the children. This same participation tends to dissipate as kura get larger. Kura may need, therefore, to set the parameters as to what their ideal population should be in order to fulfil the promise of success for all their children.

In summary then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapu, and iwi including iwi Pakeha.
- emphasise the importance for children to know their own ancestral links and to explore their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and is established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.
- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.

- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members.
- assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.
- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau.

#### **Part 4 – Te Ao**

Having established the nature of children, their language learning and the people who influence their socialisation, this part of the document focuses on the world which surround children and about which there are fundamental truths which effect their lives.

Young children are naturally fascinated by every aspect of the natural world which enter their expanding field of experience. The task for the kura whānau is maintaining this fascination and optimising those experiences which contribute to their understanding and appreciation of the natural environment and the interconnectedness of everything within it.

Further to this, children need also to understand that the activities of people, including themselves, can have a detrimental effect on the environment and its resources.

In summary then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence.
- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding.

#### **Part 5 – Ahuatanga Ako**

Taken altogether, the perception of children being central in an ever expanding world of experience which is accessed through the people with whom they associate and language, the implications for curriculum become evident. This model provides for every aspect of learning which the whānau feel is important for their children as well as the requirements of the national curriculum.



A further and final consideration is how best to achieve this in practice.

Ahuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori, therefore:

- assert that teaching and learning be a happy and stimulating experience for children.
- practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/ learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.
- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers.
- expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.
- encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.
- encourage shared and co-operative ways of learning.

## Part 6 – Te Tino Uaratanga

Having encapsulated in the foregoing statements the major areas to be considered in the education of children in Kura Kaupapa Māori, a final consideration focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori.

Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum as well as whatever else the kura decides are valuable areas of knowledge for their children.

This part of the document focuses, however, on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition.

In summary then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
- become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
- advance their individual talents to the highest levels of achievement.
- delight in using their creative talents in all feats of endeavour.
- are receptive to and have a great capacity for aroha, for joy and for laughter.
- are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.
- assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
- manifest self esteem, self confidence, self discipline and well developed qualities of leadership.
- value their independence and self determination in setting personal goals and achieving them.
- radiate the joy of living.
- manifest physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
- are secure in the knowledge of their ancestral links to the divine source of all humanity.
- are high achievers who exemplify the hopes and aspirations of their people.





## SURVEY RESULTS FOR EACH FOCUS AREA

### Parklands

- Parklands had a total of 43 school aged children identified within the survey.
- 2/43 of those school aged children would go to a total immersion school established in Parklands (neither of the 2 understood Te Aho Matua or have fluency in Te Reo Māori)
- 20/43 would send them to a bilingual school if established in Parklands (0/20 of these children were deemed fluent in Te Reo Maori by their parents)
- 23/43 would send them to neither bilingual or total immersion if established in Parklands

### Aranui

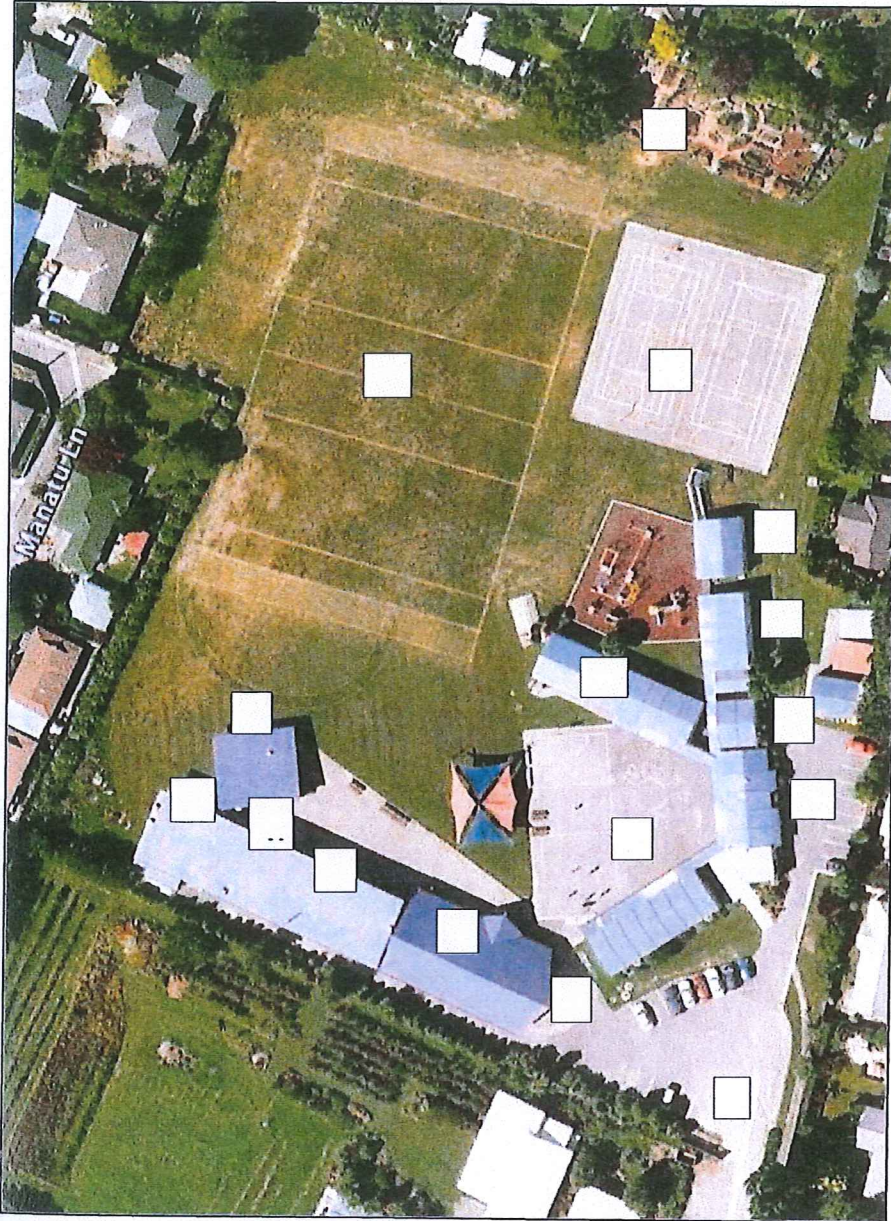
- Aranui had a total of 80 school aged children identified within the survey.
- 8/80 of those school aged children would go to a total immersion school if established in Aranui (2/8 felt they had an understanding of Te Aho Matua, 2/8 were deemed as fluent in Te Reo Maori)
- 27/80 would send them to a bilingual school if established in Aranui (2/27 were deemed as fluent in Te Reo Maori)
- 45/80 would send them to neither bilingual or total immersion if established in Aranui

### Mairehau

- Mairehau had a total of 53 school aged children identified within the survey.
- 9/53 of those school aged children would go to a total immersion school if established in Mairehau (3/9 felt they had an understanding of Te Aho Matua, 3/9 were deemed as fluent in Te Reo Maori)
- 19/53 would send them to a bilingual school if established in Mairehau (2/19 were deemed as fluent in Te Reo Maori)
- 25/53 would send them to neither bilingual or total immersion if established in Mairehau.



## APPENDIX FOUR – KURA SITE PLAN



- A. Tennis/netball courts
- B. Te Ao Pounamu – akomanga
- C. Te Koeatatanga – whare pukapuka  
Te Rangimarie – Resource  
Teacher of Maori
- D. Te Kakano – currently occupied by  
Ōterepo TKR  
Te Pihinga – Reanga 0 – 3  
Mātauranga Rua Mano – Reanga  
0-3
- E. Whakaaronui – akomanga  
currently used as Ōterepo TKR  
office
- F. Caretaker/Groundsman Shed  
Administration Container  
Kaiako Container
- G. Te Pūmanawa Tari/Kauta/Tumuaki  
tari/Rūma turoro/Te Aniwaniwa-  
ruma rauemi mō ngā kaimahi
- H. Te Rauhangā – Te tari o te  
Kaikaute pūtea  
Te Matatupu – Kura Waenga –  
reanga 5 & 6  
Te Parahia – Kura Waenga –  
reanga 6, 7, 8
- I. Front car-park
- J. Te Whakapūmautanga – Wharehui
- K. Ohu Marae ruma rauemi  
Te Wharekura Putaiao ruma  
rauemi
- L. Kurani – Akomanga  
Putaiiao/Pangarau
- M. Wheriko Tai – Hangarau Kai  
Tari
- N. Hohua Tutengaehe – Mahi  
Toi/Whakairo
- O. Ropata Wahawaha – Hangarau
- P. Papa Tākaro/whutupāoro me ētahi  
atu
- Q. Maara huawhenua

We the Whānau o Te Kura Whakapūmau i te reo Tūturu ki Waitaha,  
Te Kura Kaupapa Māori o Waitaha do not support the relocation of either of  
the Kura Kaupapa Māori Te Aho Matua within Christchurch.

Name

Address/Phone/email

Signature



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