

NZEI-Te Riu Roa – Proposal to speak at Hiu a Motu ki Ngati Kahungungu 2024

**Kei nga maunga whakahī, kei nga koawaawa, kei nga waka tapu huri noa i te marae nei.
Tēnā koutou.**

Me mihi ka tika ki te kaupapa nana nei tātou e whakahuihui i te rangi nei, kia koutou Ngati Kahungungu nga kai whakahaere o te hui nei Tēnā koutou, Tena Koutou oti ra Tena Tatou katoa.

Anei i a Te Riu Roa e tū whakaiti nei ki mua i koutou ki te:

- tautoko i a koutou nga matauranga o nga kaupapa, heke iho mai i nga tipuna
- takatū tahi mai ai, me te hunga rima tekau mano e whakapiri mai ana, e manawanui nei ki nga kaupapa o te hui ā motu nei.

E manawanui nei e Te Riu Roa ki:

1. Te taiao ake o te mokopuna ki kaupapa I tōna reo Rangatira
2. Nga huarahi e aukati I te kaikiritanga engari kaupapa huarahi e whakamana, e whakatinana TOW
3. Whakamana I te matauranga a te Ao Maori
4. Whakamana I nga pukenga a te kaiwhakaako

Ko tā Te Riu Roa e manako nei:

1. Ko te Tiriti o Waitangi tenei e arahi I a Te Riu Roa
2. Te whakatinana I te tongi o Tawhiao Kotahi te kohao o te ngira e kuhuna ai te miro ma, te miro pango me te miro whero hei tongi e arai I a Te Riu Roa
3. Te whakamarama I te anga kotuitui o Moku Te Ao – he tikanga whakahaere kaupapa
4. Te whakamana te kaiwhakaako, te kaimahi Maori e ngakau nui ana ki te reo Maori me ōna tikanga

E tumanako ana a Te Riu Roa:

1. Ki te whakamana I te TOW I roto I āna mātou whakahaere katoa. Ma te Tongi o Kingi Tawhiao matou e arahi: Kotahi te kohao o te ngira e kuhuna ai te miro Ma, te miro Whero me te miro Pango
2. Whakatinana nga ahuatanga o 'Mōkū te Ao,

E whakaae ana a Te Riu Roa:

NZEI Te Riu Roa acknowledges our own role in the process of educational colonisation of Aotearoa, through the imposition of European union structures alongside the colonial education system. While there have been changes and improvements in education, the system remains racist and colonialist in many of its processes, pedagogies and practices. Our union is committed to de-colonising our structures and processes and to support kaiako and kaimahi Māori in the re-indigenisation of education for mokopuna Māori.

Ka whawhai tonu mātou a NZEI-TeRiu Roa

To support hapū and iwi, kaiako and kaimahi and kaupapa Māori educators working in kōhanga, puna reo, kura and kura auraki to determine what collective rangatiratanga for Māori in our education system looks like.

To fight to retain and improve recognition of te reo me ngā tikanga -funding and parity for kaiako in kōhanga and kura, improved MITA and cultural allowances, improved resourcing for Te Ahu o te Reo.

To uphold the mana of kaiako and kaimahi in education through eg mana taurite and mana orite

To defend the commitment to uphold and honour Te Tiriti in the Education Actⁱ and our own professional standards – (could reference 2-3 of them)ⁱⁱ

To defend the Aotearoa New Zealand's histories curriculum from racist attacks disguised as “rebalancing”.

To change systems and teaching processes such as streaming that impact disproportionately negatively on ākongā Māori.

To campaign for system changes that positively impact tamariki māori such as more investment in Learning Support, free school lunches and te reo Māori resources.

1.The right of all mokopuna to learn in and through te reo, recognising that upholding a child's culture, language and identity is essential to learning success.

2. An education system that honours and gives effect to Te Tiriti, that ensures Māori can exercise collective rangatiratanga, and that is anti-racist and equitable.

3. The recognition and status of matauranga Māori.

4. The fair recognition of the skills and expertise in terms of te reo me ngā tikanga of kaiako and kaimahi Māori.

Our own aspirations to being a Te Tiriti based organisation premised on Te Tongi - Kotahi te kohao o te ngira e kuhuna ai, Te miro ma, te miro pango, te miro whero and implementing our Te Tiriti partnership through the framework of Mōku te Ao.

What we will fight for:

To support hapū and iwi, kaiako and kaimahi and kaupapa Māori educators working in kōhanga, puna reo, kura and kura auraki to determine what collective rangatiratanga for Māori in our education system looks like.

To fight to retain and improve recognition of te reo me ngā tikanga -funding and parity for kaiako in kōhanga and kura, improved Māori Incentive Teachers Allowance and cultural allowances, improved resourcing for Te Ahu o te Reo.

To uphold the mana of kaiako and kaimahi in education through eg: mana taurite and mana orite

To defend the commitment to uphold and honour Te Tiriti in the Education Actⁱⁱⁱ and our own professional standards – (could reference 2-3 of them)^{iv}

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What does that look like?

We are here to follow the lead of Hui ā Motu and iwi leaders, but our commitment includes:

- Active mobilisation of our 50,000 members to oppose the Treaty Principles Bill (xx signatures etc)

- Joining the Waitangi Tribunal kaupapa inquiry
- Upholding te reo me ngā tikanga through our campaigning and collective agreements – not a bonus but recognition of a taonga

ⁱ **Te Tiriti o Waitangi**

(1)

The main provisions of this Act that recognise and respect the Crown’s responsibility to give effect to [Te Tiriti o Waitangi](#) are—

(a)

[section 4](#), which states that the purpose of this Act includes establishing and regulating an education system that honours [Te Tiriti o Waitangi](#) and supports Māori-Crown relationships; and

(b)

[section 5\(4\)\(c\)\(iii\)](#), which provides that any statement of national education and learning priorities issued by the Minister must be consistent with objectives for early childhood, primary, and secondary education and learning that include instilling in each child and young person an appreciation of the importance of [Te Tiriti o Waitangi](#) and te reo Māori; and

(c)

[section 6](#), which provides that the Minister and the Minister for Māori Crown Relations: Te Arawhiti may, for the purpose of providing equitable outcomes for all students, and after consulting with Māori, jointly issue and publish a statement that specifies what the Ministry, TEC, NZQA, the Education Review Office, and Education New Zealand must do to give effect to public service objectives (set out in any enactment) that relate to [Te Tiriti o Waitangi](#); and

(d)

[section 127\(1\)\(d\)](#), which provides that one of a board’s primary objectives in governing a school is to ensure that the school gives effect to [Te Tiriti o Waitangi](#), including by—

(i)

working to ensure that its plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori, and te ao Māori; and

(ii)

taking all reasonable steps to make instruction available in tikanga Māori and te reo Māori; and

(iii)

achieving equitable outcomes for Māori students; and

(e)

[subpart 6](#) of Part 3, which provides for the establishment and operation of Kura Kaupapa Māori, Te Aho Matua, and te kaitiaki o Te Aho Matua;

[Education and Training Act 2020 No 38 \(as at 22 February 2024\), Public Act – New Zealand Legislation](#)

ⁱⁱ The Teaching Council Code and Standards include the following requirements: Demonstrating a commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in the learning environment; . affirming Māori learners as tangata whenua and supporting their educational aspirations; . respecting the diversity of the heritage, language, identity and culture of families and whānau And demonstrating a commitment to a Tiriti o Waitangi based Aotearoa New Zealand)

Elaboration of the Standards

Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand. • Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi. • Practise and develop the use of te reo and tikanga Māori.

Design and plan culturally responsive, evidence-based approaches that reflect the local community and Te Tiriti o Waitangi partnership in New Zealand.

Create an environment where learners can be confident in their identities, languages, cultures and abilities. [Our-Code-Our-Standards-Nga-Tikanga-Matatika-Nga-Paerewa.pdf \(teachingcouncil.nz\)](#)

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