



Te Kura Kaupapa Māori o  
**NGĀ MOKOPUNA**

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**Committee Secretariat  
Finance and Expenditure Committee  
Parliament Buildings  
Wellington**

### **Submission regarding the Regulatory Standards Bill**

Ko te Aho Matua te tāhūhū o tōku kura  
Ko te reo me ōna tikanga ngā heke whakamau  
Ko te whānau, te whanaungatanga ngā pou  
Tihei mauri ora!

Aue taukuri āku taumata kōrero!  
E ngā kākā tarahae o te wao nui a Tāne kua whakangaro atu ki te pō,  
haere, haere, haere atu rā!  
Koutou kua whetūrangitia i ngā haonga a Taramainuku, whakangaro atu.  
Koutou ngā whakaruruhau o nehe o ngā mātā waka o te motu e whakaarotia nuitia nei i tēnei  
wahanga o te tau, te rewanga mai o Matariki, o Tautoru, o Puanga Kairau - hoki wairua mai!

Kei ngā taniwha hikuroa o te motu e ātete tonu ana ki ngā kaupapa a te kāwanatanga e  
whakapōrearea ana i a tātou te iwi Māori, mātike mai, maranga mai, rarau mai! Whakarongo  
pūkari mai ki ngā aureretanga o tēnei kura, ko tōna kaupapa, he Māori.

Rātou te hunga wairua ki a rātou. Tātou te hunga e takatū tonu nei i te ao tūroa - tihewā mauri  
ora ki a tātou!

#### **1.0 Introduction**

1.1 Te Kura Kaupapa Māori o Ngā Mokopuna opposes the Regulatory Standards Bill in its entirety.

1.2 This Bill represents the single, most destructive legislative instrument that could undo the legislation upon which our schooling option is based and all those other pieces of legislation which have been put in place to offer Māori the whiff of a semi-equitable position in New Zealand society.

1.3 The Bill is divisive and is dismissive of Māori aspirations for tino rangatiratanga and mana motuhake as guaranteed in Te Tiriti o Waitangi and the Treaty of Waitangi.

1.4 The most insidious aspect of the Bill however, is not in what it says or claims, but in what it does not say. Maori have a saying: “Kia tūpato ngā mata rau o te auru huna,” (Beware the many faces of sabotage)<sup>1</sup> and this Bill represents an act of political sabotage of the first order.

1.5 It makes no mention of State obligations under TeTiriti o Waitangi towards the Māori people, it makes no acknowledgement of Māori indigenous rights and it gives no consideration to the notions of collective ownership.

1.6 Instead, it focuses on individual rights, the accumulation of wealth by individuals and companies and the exploitation of resources which would inevitably lead to continued environmental degradation.

1.7 The fact it makes no mention of the above implies there is no room for consideration of any of those aspects when drafting “responsible” regulatory standards and therefore it effectively negates any rights Māori currently have and any further aspirations they may have for further protective and developmental legislation regarding te reo Māori, tikanga Māori or a Māori world view.

1.8 The Bill would therefore promote only one world view, that of the right, white, moral (?) minority. By definition therefore, this Bill is racist in design and should never claim to be the basis for responsible law making in Aotearoa.

1.9 This Bill is the antithesis of good law making and would serve to promote the political ideology of a single, minority group, namely David Seymour and the ACT Party, over the democratic functions of parliament as the representative of the wider population.

1.10 This Bill represents an insidious and deceitful act on the part of Seymour and his party in its attempt to usurp the power and functions of the established political processes of parliament for the advancement of a few and attempt to dress and fudge the ideology contained in the Bill as being good for the whole country - it is not and needs to be discarded completely.

## **2.0 Implications for KKM**

2.1 The potential implications of this Bill for Kura Kaupapa Māori are frighteningly enormous.

2.2 WAI11 - The 1985 Claim to the Waitangi Tribunal regarding Te Reo Māori, was told and agreed that Te Reo Māori, the Māori language, was indeed a ‘taonga’, a treasure as per the second article of Te Tiriti o Waitangi.

2.3 The 1986 Report of the Waitangi Tribunal in relation to WAI11 recommended the government:

- Acknowledge the Māori language as a taonga
- Recognise it as the Indigenous language of Aotearoa / New Zealand
- Allow Māori to be spoken in the courts

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<sup>1</sup> Wright R.S. 2020

- Require governments and their departments to be responsible for contributing to protecting and developing the Māori language and therefore culture
- Make provision in the education system for the language to be freely spoken
- Make provision in broadcasting for the promotion and development of Māori language, customs and traditions
- Establish a mechanism or body to oversee the revitalisation of Te Reo Māori - which later became known as Te Taura Whiri i te Reo Māori.

2.4 The following year, the 1987 Māori Language Act provided the means for all of the WAI11 recommendations to be embodied in legislation.

2.5 One year later, the 1988 Education Amendment Act provided for the establishment of Kura Kaupapa Māori - schools in which everything was taught in Māori for those families who chose to send their tamariki to them.

2.6 A decade later, the 1999 Education (Aho Matua) Amendment Act enshrined Te Aho Matua (TAM) in legislation as the philosophical basis of the Kura Kaupapa Māori (KKM) movement and schooling option, established Te Rūnanga nui o ngā KKM (TRN) as the legislative kaitiaki (guardian) of TAM and the KKM movement and offered a small measure of assurance for the longevity of the movement and therefore the schooling option, for generations to come.

2.7 In 2025 there are 69 KKM whānau (communities) throughout Aotearoa serving almost 10,000 tamariki from more than 9000 families. KKM provide employment for more than 1500 people directly and many more indirectly.

2.8 In its 2010 preliminary report in to the state of (wellbeing) of te reo Māori (the Māori language), the Waitangi Tribunal said while the state of the language was not well, were it not for the efforts of the Kōhanga Reo and KKM movements, the state of te reo Māori would have been far more dire. It went on to say both movements were critical to the revival, retention and development of the reo and therefore, the promotion of Māori customs, traditions, mātauranga (knowledge) and ethos.

2.9 Were it to proceed, and given it would provide for retrospective application, this Bill could be used to undo all of those efforts, to remove all of those pieces of legislation and offer no State responsibility for the protection and development of Kura Kaupapa Māori and of te reo or other 'taonga' Māori as guaranteed in Te Tiriti o Waitangi - not the least of which are tamariki (children). The Bill must not proceed.

Nā māua

(On behalf of the tamariki and whānau of TKKM o Ngā Mokopuna)

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Tumuaki

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Presiding Member