



Te Kura Kaupapa Māori o  
**NGĀ MOKOPUNA**

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**Finance and Expenditure Committee  
Select Committee Hearing  
Regulatory Standards Bill  
Parliament Buildings  
Wellington**

**8 Hōngongoi (July) 2025**

### **Oral Submission**

E te Tiamana otirā koutou te Kōmiti whānui, ka nui te mihi!

Thank you for this opportunity to add an oral submission to our written submission which we assume will be taken as read.

**To reiterate, Te Kura Kaupapa Māori o Ngā Mokopuna opposes the Regulatory Standards Bill in its entirety and submit it should be totally disregarded and despatched to the delete file!**

Notwithstanding the enormous, negative potential of this Bill on all things Māori, programmes, legislation and regulations, by way of example, we ask this committee to consider how we see this Bill potentially impacting OUR part of the education sector - being Kura Kaupapa Māori, Te Aho Matua.

There have been **only** four significant pieces of legislation which have provided for the eventuality of KKM Aho Matua.

- The first was the 1987 Māori Language Act, which provided a pathway for total immersion Māori language provision in the education system
- The second was the 1988 Education Amendment Act which provided for the establishment of KKM Aho Matua,
- The third was the 1999 Education (Aho Matua) amendment Act which provided for Te Aho Matua as THE defining aspect of KKM Aho Matua and recognition of Te Rūnanga nui o ngā KKM o Aotearoa as the legislative Kaitiaki of Te Aho Matua and the whole KKM movement and
- The fourth was the more recent Education & Training Act which reinforces the two previous acts and the place and value of KKM Aho Matua as a bonafide education option in Aotearoa / New Zealand.

We consider it important for this committee, in fact the whole government (and country) to understand the history of Māori language education provision in this country - so here is the briefest of backgrounds.

1769 - Discovered!!!; 150,000 Maori, 100% who spoke Māori  
Educated our own tamariki from Māori world view in harmony with the environment  
Reinforced whakapapa (genealogical) ties to the environment and the universe and the notions of kaitiakitanga (guardianship) and the conservation of limited resources  
A system that had been in place for 1000s of years in Hawaiki - the ancestral home of the Māori and for at least 500 years here in Aotearoa!  
Just 47 years later (1816) the first school was established by missionaries in Northland  
Te Reo Māori - language of instruction - Christian ethic was the curriculum  
Totally dislocated, disemboweled te ao Māori and its values and belief systems

To re-cap - notwithstanding the previous 500 years of te ao Māori educating its tamariki in te reo Māori - the first 31 years of western-styled education in this country was also in te reo Māori!

The 1847 Education Ordinance was the beginning of the education system as we know it  
While not a law, the ordinance laid the foundation for instruction in schools to be in English

Circling back, It was another 140 years (1987 the Māori Language Act) before it was once again LEGAL to teach in Māori in the education system of this country.

The education system is now 209 years old - we KKM te Aho Matua are but 40 years old and yet we lead the way in education innovation in this country and our tamariki outperform all other education options in NCEA.

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.

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.

This Bill makes no mention of State obligations under Te Tiriti 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.

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.

The Bill promotes only one world view, of the “right” kind of legislation that is “good” for the country but that is only from a white, mono-cultural worldview. By definition therefore, this Bill is racist in design and should never claim to be the basis for responsible law making in Aotearoa.

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.

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.

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.

Nāku iti nei

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

Rāwiri Wright  
Tumuaki