TUKAU
LAW AND CONSULTANCY

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Waitangi Tribunal
24 Mar 2026
Ministry of Justice
WELLINGTON

Appendix “A”

Te Tuhi Māreikura

A CONCEPTUAL FRAMEWORK

Tuhia ki te rangi,
tuhia ki te whenua,
tuhia ki te ngākau.

NZATE

Tuhia ki te rangi, tuhia ki te whenua, tuhia ki te ngākau.

Write it through the heavens, inscribe in the lands, and carve it in our hearts.

We serve our English teaching community through the advocacy, promotion and support of teachers of English in Aotearoa New Zealand. Through this conceptual framework, the mauri (the lifeforce) of our work will be strengthened through our collective philosophy.

Pūrākau or storytelling is at the centre of the human experience. It is how culture is sustained, celebrated, revitalised and remembered. Through the teaching of English, we are cognisant of our responsibility to empower stories that weave together land and people. Our responsibility to mana ōrite (equality) for mātauranga Māori is deeply embedded in this conceptual framework.

Whakatuarā
ADVOCACY

Te hā o Hine-pū-te-hue
(The essence of Hine-pū-te-hue)

We foster meaningful collaboration between our regional teachers' Associations. We work alongside our communities to highlight issues and concerns. We recognise our collective responsibility to sustain our indigenous culture through the work we do.

Hine-pū-te-hue is the goddess of the hue (gourd). The gods and goddesses were at war following the separation of their primordial parents. To calm their fury, Hine-pū-te-hue breathed in the fury from the war, infused it with love and then breathed this love into the world. Her essence permeates our advocacy work.

Pou Rua: Whakawhanake
PROMOTION

Te hā o Hine-moana
(The essence of Hine-moana)

We promote the development of English teaching throughout Aotearoa New Zealand. We actively build relationships and links in the regions to localise and contextualise our work. We develop links with international English Teaching Associations.

Hine-moana is the goddess of the ocean. She orchestrates and promotes flourishing and balance in her realm with the sea creatures and in relationship with the moon and tides. She works alongside Tangaroa to complete this work. We channel this as we work to promote our communities.

The story of Te Tuhi Māreikura

Holding space for our ākonga to be their authentic selves is one of the most important roles we have as teachers of English. To do this, we must always develop our cultural capability and responsiveness and ensure the environments within which we work are culturally sustaining.

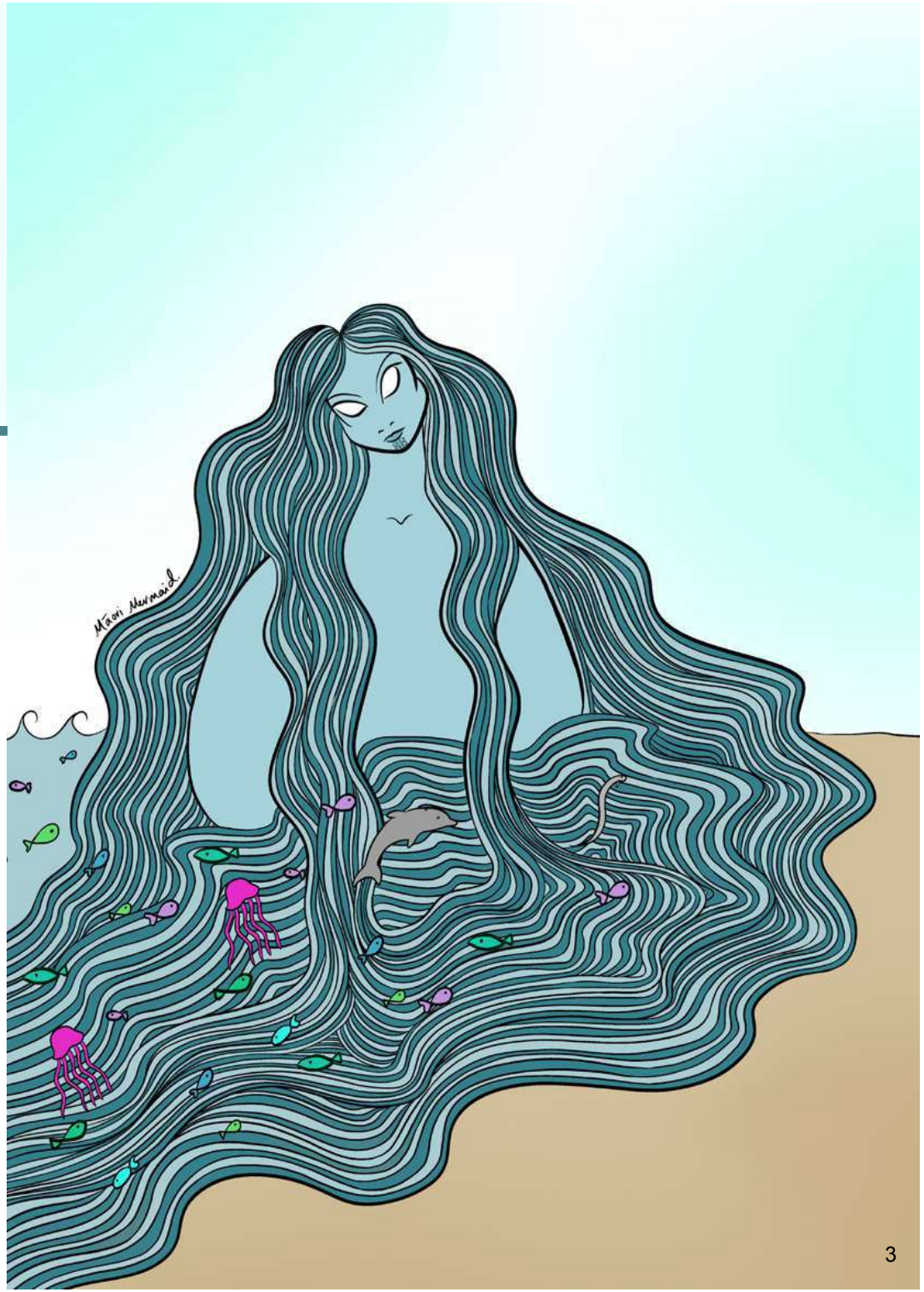
As a subject association we recognise our role in challenging the dominant cultural norms and narrow world views which may exist within our sector. This understanding led us to the creation of Te Tuhi Māreikura, a conceptual framework from which to consider all our mahi as a subject association.

In 2018 the Ministry of Education released its NCEA change package with seven key principle shifts. Of tremendous importance to all was mana ōrite mō te mātauranga Māori, the most explicit commitment in the history of education in New Zealand to creating culturally sustaining learning environments.

The NZATE council immediately looked to the resources and professional learning and development opportunities we would need to create in response. Our discussions identified our different contexts, skills and confidence when it came to leading this important mahi.

This led us to our powerful and beautiful mahi with Joni Angeli-Gordon (Ngāpuhi, Ngāti Whātua). Joni, now a consultant and facilitator in Māori mindfulness and in teacher education (mauriaroha.co.nz), was a secondary school teacher for 11 years in both English-medium and Kura Kaupapa Māori. She is also currently a PhD candidate through the University of Waikato.

In January 2021 a small group of council members met with Joni to discuss who we are as an organisation and how we might best support mana ōrite mō te mātauranga Māori. It was clear in this hui, and in kōrero that followed, that there was, and continues to be, so much we want to achieve and so much that we have to consider, reconsider and deconsider as a part of our individual



The story of Te Tuhi Māreikura

and collective learning journeys. There was a need to have an agreed kaupapa that grounded our mahi and kept our waka afloat and in the right direction.

From those discussions the notion of a framework, to guide and provide reference to current and future councils, emerged. As teachers of literature and language we were drawn to the notion of pūrākau—stories and storytelling—and Joni offered the theme of atua wāhine to reflect this. Ngā Pou Tarāwaho became the working title of the framework.

We met with Joni again in April of 2021, but this time as a full council and with those committee members who are based in Auckland. Joni shared the draft framework she had prepared following our January hui. Led by Joni, we explored kaupapa Māori principles and what equality for mātauranga Māori might look like in our classrooms. There were discussions about ako (culturally preferred pedagogy) and taonga tuku iho (cultural aspirations) as well as the importance of ata (growing respectful relationships). During this hui we looked at, and agreed on, the final wording of this framework.

This conceptual framework—Te Tuhi Māreikura— is a place to which to return as learners and leaders. It provides us with core principles that allow us to both guide and critique our mahi. It is a powerful foundational document to support our own growth and transformation as a council.

The final name was suggested to us by Joni. Tuhi Māreikura is a marking of ochre on the forehead of wāhine which connects to our goddess theme. Tuhi also means to write, draw and create.

The images were created by Māori Mermaid (Ngāpuhi, Ngāti Ruanui, Ngāruahine). Other works by this artist can be found on Instagram (@maori_mermaid).

Pou Toru: Whakawhirinaki SUPPORT

Te hā o Hine-raumati

(The essence of Hine-raumati)

We share new and relevant literature connected to English teaching. We validate both written and oral bodies of knowledge, thus rightfully providing space for indigenous ways of knowing. We share and disseminate knowledge to our communities through a range of accessible platforms. Our events offer opportunities to grow and share knowledge.

Hine-raumati is the goddess of summertime. She supports the work of Papatūānuku - the earth mother – to sustain life on earth. She has a symbiotic relationship with Hine-takurua, the goddess of wintertime to support the annual seasonal revolution. We support the work of the teachers of English and related communities in the same way.

The images were created by Māori Mermaid (Ngāpuhi, Ngāti Ruanui, Ngāruahine). Other works by this artist can be found on Instagram (@maori_mermaid).

Appendix “B”

10 November 2025

Tēnā koe Minister Stanford

NZATE would like to acknowledge the amount of work that has gone into the shaping and release of the 0-10 English curriculum. We recognise that our feedback has contributed to a curriculum that is a marked improvement on earlier drafts, though it remains short of being fully classroom-ready.

Whilst some feedback we have seen indicates that teachers and departments think they can shoehorn what has been released into the programmes they are already running, most are concerned about how they are going to fit everything outlined in the curriculum into programmes. There have thus been many requests for support and resources to support implementation. These are yet to materialise, which is exacerbating the anxiety felt by many teachers, particularly at this time of the year.

NZATE sent the following request for information on behalf of our members on 29 October:

We are starting to get queries from members about expectations and support for the English implementation. I can't answer these queries with any confidence so thought I would see if you could help out.

1. The English Overview states that twice yearly testing for English is up to Year 8. Can you confirm this for me?

2. Will any rubrics be developed and provided for teachers to assess against? This would be incredibly helpful.

It was only after we followed up on 6 November that we received a reply:

Thank you for your query. The twice-yearly assessment of reading, writing, and mathematics and statistics is for students in Years 3–8. This is in addition to the phonics check for students in their first year of school.

In readiness for these updated reporting requirements, resources will be released later in November to support teachers and kaiako. These include exemplar reporting templates, a familiarisation tool for the Student Monitoring, Assessment, and Reporting Tool (SMART), and the Progressive Achievement Tests (PATs), with associated advisory services. A timeline for implementation, and a fuller picture of the supporting materials being produced, can be found on Tāhūrangi: Reporting to parents and whānau.

Unfortunately, this neither answers the heart of the second question nor allows for timely consideration in relation to curriculum implementation at Years 7-10. Furthermore, other learning areas may continue to report against curriculum levels while we use the updated reporting requirements. Rather than providing greater clarity in reporting to whānau, this mix and match reporting is likely to further muddy the waters. If the Ministry of Education requires schools to report using the terms "emerging", “developing”, etc., then genuine and meaningful support for schools is required. The curriculum documents do not provide guidance, and there is real confusion in the sector due to this lack of guidance.

The process for curriculum development and implementation remains deeply flawed and lacks the transparency and clarity needed for the empowerment of those entrusted with its execution.

Kaiako have had no time to fully grasp the current curriculum documentation, which remains overly complex and extensive, outlining numerous Knowledge and Practices that are expected to be delivered over the course of the year. This is now further compounded by the addition of the Media Studies and Digital Literacy knowledge and practices. Whilst they may take up only a few lines in Phases 3 and 4, they are going to require a lot of teaching and learning work for both kaiako and ākonga in order to enable students to access the learning in the senior school. As a result of this, schools and departments are having to grapple with unpacking this curriculum, course planning and assessment in silo, which is guaranteed to create the very lack of consistency across schools that this curriculum seeks to avoid.

Kaiako have had no support from the Ministry of Education on how to assess the Practices outlined in Phases 3 and 4 properly. It appears that no support will be forthcoming anytime soon.

Kaiako do not even have the opportunity to back map to develop coherent assessments in Years 7-10 to ready students for Year 11 and beyond. This is far removed from a science of learning approach.

NZATE was assured in numerous meetings with the Ministry of Education's curriculum writing group that resources to support kaiako with implementation would be readily available. As of 10 November, these resources are still nonexistent. Furthermore, no extra funding has yet been provided for secondary schools to purchase the extra texts needed to support the new curriculum.

The process has been appalling for over 18 months, and nothing has changed.

This knowledge rich curriculum continues to sideline and undermine matauranga Māori, offering cursory references to such things as "texts by a range of authors representative of New Zealand's rich bicultural (both Māori and Pākehā) and multicultural literary heritage" and kupu Māori. Education in Aotearoa has rightfully been focused on providing equitable outcomes for ākonga Māori. It is outrageous that such work is sidelined for an ideology that will negatively impact outcomes for Māori, as stated in your own Cabinet papers. Our concerns are further compounded by the recent announcement on the removal of the requirement for schools to honour Te Tiriti.

In light of these concerns, NZATE urgently requests clear communication and the timely delivery of promised support materials to ensure that kaiako and ākonga are set up for success. The profession is committed to delivering high-quality English teaching, but this commitment must be matched by the provision of coherent processes, realistic timelines, and resourcing for those working in classrooms every day. Without these, the implementation of the 0–10 English curriculum risks further confusion, inequity, and erosion of confidence. We strongly encourage you, Minister Stanford, and the Ministry of Education, to honour your assurances, uphold your responsibilities, and work collaboratively with the sector.

Nāku noa, nā

Pip Tinning
President NZATE

Appendix “C”

Monday, March 23, 2026 at 11:35:28 New Zealand Daylight Time

Subject: FW: OIA Request- Te Marautanga o Aotearoa and NZ Curriculum Alignment
Date: Monday, 23 March 2026 at 11:34:56 AM New Zealand Daylight Time
From: Jessica Hita

From: **Pip Tinning** <[redacted]>
Date: Wed, Feb 18, 2026 at 7:44 AM
Subject: OIA Request- Te Marautanga o Aotearoa and NZ Curriculum Alignment
To: <[redacted]>, <[redacted]>

Tēnā koutou

I am writing to make a request under the Official Information Act 1982.

I request all information, advice, briefings, reports, internal communications, and correspondence (including emails, meeting notes, text communications, memos and talking point notes) held by the Ministry of Education and/or the Minister of Education’s Office relating to any intention, proposal, consideration, or discussion regarding Te Marautanga o Aotearoa being revised, aligned with, or made a direct translation of The New Zealand Curriculum from 1 September 2025 to 18 February 2026.

Specifically, I request:

- Any Cabinet papers, briefings, or policy advice relating to the future positioning of Te Marautanga o Aotearoa in relation to The New Zealand Curriculum (Te Mataiaho).
- Any documentation discussing whether Te Marautanga o Aotearoa will remain a distinct curriculum document or become a translation or mirrored version of The New Zealand Curriculum.
- Any communications regarding the rationale, policy intent, or decision-making process underpinning such consideration.
- Any analysis of implications (including legal, Treaty of Waitangi, pedagogical, or sector impact analysis) associated with aligning or translating Te Marautanga o Aotearoa directly from The New Zealand Curriculum.
- Any communications with external stakeholders, advisory groups, iwi representatives, or sector bodies regarding this matter.

For the avoidance of doubt, this request includes correspondence between the Ministry of Education and the Minister’s Office, as well as communications with any external stakeholders or advisors relating to the above matters.

If any part of this request is likely to be refused under the Act, I request that the grounds for refusal are clearly specified and that any reasonably severable information be released in accordance with the Act.

This request is being sent to both the Ministry of Education and the Minister's Office to ensure that all relevant information held by either party is captured. If any part of the request needs to be transferred under section 14 of the Official Information Act 1982, please advise accordingly

If clarification is required to process this request, please get in touch with me as soon as possible.

I look forward to your response within the statutory timeframe of 20 working days.

Ngā mihi

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Appendix “D”

Monday, March 23, 2026 at 11:36:10 New Zealand Daylight Time

Subject: FW: OIA Request - Phase 5 English Writing Group
Date: Monday, 23 March 2026 at 11:36:06 AM New Zealand Daylight Time
From: Jessica Hita

[redacted]

---------- Forwarded message ---------
From: **Pip Tinning** <[redacted]>
Date: Wed, Feb 18, 2026 at 7:44 AM
Subject: OIA Request - Phase 5 English Writing Group
To: <[redacted]>, <[redacted]>

Tēnā koutou

I am writing to make a request under the Official Information Act 1982.

I request all information, advice, briefings, internal communications, and correspondence (including emails, meeting notes, text communications, memos and talking point notes) held by the Minister of Education’s Office and/or the Ministry of Education relating to the selection and appointment process for the Phase 5 English Writing Group from 1 November 2025 to 18 February 2026.

Specifically, I request:

- All documentation outlining the criteria, process, and decision-making framework used to select members of the Phase 5 English Writing Group.
- Any communications regarding nominations, recommendations, shortlisting, or appointment of members to the group.
- Any advice or analysis provided to the Minister (or Associate Ministers) regarding the composition of the group.
- Any documentation relating to considerations of representation, including but not limited to Māori and Pasifika representation, within the Phase 5 English Writing Group.
- The confirmed membership list of the Phase 5 English Writing Group, including any documentation identifying members’ professional backgrounds and demographic representation (where collected).

For the avoidance of doubt, this request includes correspondence between the Ministry of Education and the Minister’s Office, as well as communications with any external stakeholders or advisors relating to the above matters.

If any part of this request is likely to be refused under the Act, I request that the relevant grounds for refusal are clearly specified and that any reasonably severable information be released in accordance with section 17 of the Act.

This request is being sent to both the Ministry of Education and the Minister’s Office to

ensure that all relevant information held by either party is captured. If any part of the request needs to be transferred under section 14 of the Official Information Act 1982, please advise accordingly.

This request is made in the interests of transparency and sector confidence in curriculum development processes.

If clarification is required to process this request, please contact me as soon as possible.

I look forward to your response within the statutory timeframe of 20 working days as set out in the Official Information Act 1982.

Ngā mihi

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Appendix "E"

5 February 2025

Tēnā koutou,

NZATE would like to update you regarding the curriculum development and our involvement in the process.

As we have informed our members previously, NZATE has been in talks with the MOE regarding the revised curriculum as they get ready to release it for consultation.

In December, the Ministry of Education released a copy of the revised curriculum of approximately 110 pages to NZATE with a nine-day period to give feedback. As with the entire process to date, NZATE entered into this in good faith. We gathered a group of subject experts together with NZATE Executive to develop comprehensive feedback which was sent to the Ministry of Education.

NZATE had a follow up meeting with the MOE on 17 January regarding feedback we had given. During this meeting, the MOE representatives indicated that there had been feedback from several unnamed groups. The MOE made clear that the curriculum document has to pass through several groups for feedback; NZATE is just one group. It was indicated in the lead up to this meeting that the feedback given by NZATE had been acted upon. Yet, the document given to us the day before the meeting indicated that changes were minimal. It was unreasonable to be given a 120-page document and only 24 hours to go through it before "workshopping" it in a 90-minute meeting the next day after school. In the meeting, there was discussion about other changes that were being worked on and then the document would be sent out to the other groups involved. The delay for the release of the document for consultation was discussed and NZATE expressed their desire to get it out to members for comment as soon as possible. NZATE were led to believe this was only a couple of weeks away.

NZATE contacted the MOE on Monday 3 February to ask when the draft curriculum was going to be released for wider consultation. The MOE appeared surprised that no communication had been released to the sector to indicate that the curriculum release is delayed until 17 February. As part of

this discussion, Pip Tinning was made aware that the MOE were using NZATE's Book Room list to create a recommended reading list. The Minister's office had directed that a list be created as the text requirements would apparently not be clear to kaiako without one. NZATE has in no way agreed to the hijacking of the list for this purpose.

This reading list has been crowd-sourced from English teachers across the motu by NZATE as a way to spark debate about the texts used in our classroom. It is there as an artifact to monitor the impact of our commitment to mātauranga Māori and how this is changing the texts used in our classrooms. It allows us to gain new ideas to ensure that a local curriculum lives in the texts used in our classrooms. It records the diverse nature of the ākonga teachers meet and the need to develop, enrich and advance their needs. It has never been a recommended reading list and should not be used to rush a recommended reading list to accompany a rushed curriculum because a directive has come from an interested party.

The process for the development of a revised curriculum continues to be of concern to NZATE. We began working with the MOE as a way to advocate for English teachers and to give feedback which we hope will be useful. However, what has happened is a line-by-line rewriting of a document in order to make it "palatable".

Due to the unreliability of the MOE, the ad hoc directives they seem to be issued with, and the increasing concern that NZATE will be represented as agreeing to what is being developed, we have decided to step back from working with the MOE at this time. We will also be releasing our full feedback on the revised curriculum. Looking ahead, we will support members to provide their honest feedback on the revised curriculum document, whatever that may be.

NZATE Council